



RH6 - Review & Herald Articles (12/20/1898 - 11-12-1901)

December 20, 1898 Words of Warning. - No. 2.

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"Then shall they deliver you up to be afflicted," Christ continued, "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." All this the Christians suffered. Fathers and mothers betrayed their children; children betrayed their parents; friends delivered their friends to the Sanhedrin. Until he himself was converted, Saul of Tarsus was exceedingly bitter against all who believed in Christ. He then began to preach Christ and him crucified, and the enemies of the gospel caused him and Silas to be whipped, and thrown into prison. <RH, December 20, 1898 par. 1>

Through the apostles, God gave the Jewish people a last opportunity to repent. But they turned away from every entreaty. In the arrest, the trial, and the imprisonment of his witnesses, God manifested himself. He gave them words to speak, and a tongue and voice with which to vindicate the truth and acknowledge him as the Son of God. They were men of whom the world was not worthy, yet their judges pronounced on them the death sentence. They were not allowed to live and serve their God. By killing them, the Jews crucified afresh the Son of God. <RH, December 20, 1898 par. 2>

So it will be again. But it is over the seventh-day Sabbath that the battle will be fought. The authorities of this world will rise up in their pride and power to make laws to restrict religious liberty. They will assume a right that is God's alone, and, like Nebuchadnezzar, will think that they can force the conscience, which only God can control. Even now they are making a beginning, and this they will carry forward till they reach a boundary over which they can not step. Then God will interpose in behalf of his loyal, commandment-keeping people. <RH, December 20, 1898 par. 3>

Christ told his disciples that they would be delivered up to councils; but he told them, also, that they were not to be anxious as to how they should vindicate the truth; for he would give them a mouth and wisdom that all their adversaries could not gainsay nor resist. These words were fulfilled at the trial of Stephen, and at the trial of Paul, who made Felix tremble as he reasoned of righteousness, temperance, and judgment to come. <RH, December 20, 1898 par. 4>

Whenever persecution takes place, the spectators make decisions either for or against Christ. Because of persecution, many will be offended. The principles of the truth cut directly across their practise, and they will stumble and fall, apostatizing from the faith they once advocated. Many who have professed to love the truth will then show that they have no vital union with the True Vine. They will be cut away, as branches that bear no fruit, and will be bound up with unbelievers, scoffers, and mockers. <RH, December 20, 1898 par. 5>

Those who apostatize in time of trial will bear false witness and betray their brethren, to secure their own safety. They will tell where their brethren are concealed, putting the wolves on their track. Christ has warned us of this, that we may not be surprised at the cruel, unnatural course pursued by friends and relatives. "Little children, it is the last time," John writes, "and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." <RH, December 20, 1898 par. 6>

"And many false prophets shall rise, and shall deceive many." False Christs did arise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was also spoken for the last days. Companies inspired by Satan will be formed to deceive and delude. This will be a sign of the second advent. <RH, December 20, 1898 par. 7>

"And because iniquity shall abound, the love of many shall wax cold. 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. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains [let there be no presumptuous dallying]: let him which is on the housetop not come down to take anything out of his house:

neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day." Forty years afterward, at the siege of Jerusalem, the Christians obeyed this warning; and not a Christian perished in the destruction of the city. <RH, December 20, 1898 par. 8>

"Pray ye that your flight be not in the winter, neither on the Sabbath day." Christ made the Sabbath, and he never abolished it. The Sabbath was not rendered null and void by the crucifixion, as many claim. Christ's death on the cross is an unanswerable argument in favor of the changeless character of every precept of God's holy law. <RH, December 20, 1898 par. 9>

"Think not that I am come to destroy the law, or the prophets," Christ said; "I am not come to destroy, but to fulfil." As the head of the human family, he lived every precept, every jot, every tittle, of the law. He lived in humanity the life that he requires his followers to live, and therefore there is no excuse for any one to fail of reaching the standard of perfection. <RH, December 20, 1898 par. 10>

Christ emphasizes his words: "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." So long as the heavens and the earth remain, so long will the Sabbath of the fourth commandment hold its claim on the human family. <RH, December 20, 1898 par. 11>

The Sabbath was given to the world as the memorial of creation. "Remember the Sabbath day, to keep it holy," God 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, December 20, 1898 par. 12>

God gave explicit directions concerning his Sabbath. "Verily my Sabbaths ye shall keep," he declared; "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. . . . 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 he rested, and was refreshed." <RH, December 20, 1898 par. 13>

But human lawmakers speak, saying: Verily, the first day of the week shall ye keep, because it is the world's sabbath. The churches keep this day holy, and those under our supervision shall keep it also, because it is so ordained on our statute-books. We have chosen Sunday as the sabbath, and men must keep it. <RH, December 20, 1898 par. 14>

But this day so universally exalted is a spurious sabbath, a common working-day. It is accepted in the place of the day that the Lord has blessed and sanctified; but the sure result of this course may be seen in the punishment which fell upon Nadab and Abihu, the sons of Aaron. As priests of God, these men had been commanded to offer always the fire of God's own kindling, which was kept burning before God day and night. This was ever to be strictly observed. But Nadab and Abihu drank wine too freely; and because of this their minds were not keen, but confused, and they were unable to distinguish between the sacred and the common. They took their censers, "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." <RH, December 20, 1898 par. 15>

God has given full directions regarding his law, so that none need be left in darkness, unless they choose darkness rather than light. But the apostasy of the Jewish nation represents the apostasy that will be made by the world in the last days. Just as the Jews chose darkness in regard to the message that Christ came to the world to bring, so men today are choosing darkness. Sanctified and blessed by God, the Sabbath was designed to be the great memorial of creation, and a blessing to mankind. But men are trampling it underfoot. It is the test of today, as Christ was the test when he was in our world in human form. It will ever stand unmoved, a rock of offense to the Christian world, as was Christ to the Jewish nation. As the rejection of Christ decided the eternal destiny of the Jews, so the rejection of God's holy memorial will decide the fate of many professing Christians. <RH, December 20, 1898 par. 16>

Men may ignore the Sabbath, they may trample it under their feet; but they can not make it less binding upon them. No one has any excuse for accepting the rubbish that has been piled upon the Sabbath of the Lord. No one has any excuse for accepting a human sabbath, created by him whom God designates as the "man of sin," who shall *think* to change times and laws. He *thinks* to, but he does not do it; although he may think thus to show his supremacy over God, he can not change God's law; this is God's prerogative only. God is over all kings and rulers. He is God, and besides him there is none else. <RH, December 20, 1898 par. 17>

The statutes of the Lord are to be revered and obeyed. God is supreme authority; and when his law is set aside as a matter of no consequence, the transgressor must surely bear the results of his own sin, though God bears long with him. <RH, December 20, 1898 par. 18>

December 27, 1898 Words of Warning. - No. 3.

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Mrs. E. G. White.
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"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, 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. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." <RH, December 27, 1898 par. 1>

Here, again, the warning regarding the destruction of Jerusalem is blended with the warning of the second advent. The disciples heard Christ's words, but they did not then fully understand them. It was necessary for the Holy Spirit to guide them into all truth, bringing to their remembrance all things that Christ had said to them. They could not understand why he connected the perils of the overthrow of Jerusalem with the perils of the last days. But those who live in this age may understand Christ's warning, and should place it in the period where it belongs. The gospel must be carried to every kingdom under heaven, and then shall the end come. <RH, December 27, 1898 par. 2>

Christ knew that the disciples could not comprehend the instruction he had given them in answer to their question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" He knew the terrible future of the once-chosen people of God; but he knew, also, that his disciples could not then fully understand his description of the fearful scenes to be enacted at the destruction of Jerusalem. In his answer, the two events--the destruction of Jerusalem, and the end of the world--were merged into one. It was in mercy to his disciples that Christ blended these events, leaving them to study out the meaning for themselves. <RH, December 27, 1898 par. 3>

Christ had made every effort to keep his disciples informed in regard to the truth. He had given them every opportunity to know the truth. He had invited them to put their confidence in him as the Messiah, and in his mission and work, but they had not yet a proper understanding of the nature of his kingdom. They were thrilled with distress as they listened to his lamentation over Jerusalem; but they did not realize the true meaning of his words. Had Christ opened the future to them as he saw it, they would have been unable to endure the scene. To the last, they looked for a temporal kingdom, to be established at Jerusalem. Christ's revelation of the scenes to take place at the destruction of Jerusalem, they associated with his personal coming, when he himself would punish the Jews, but would also free them from Roman bondage. He had told them definitely that he would come a second time, and they thought that probably his judgments would fall upon those who had rejected his love. He would then, they thought, lay low every stone in the temple; for they believed that no earthly power could do this. <RH, December 27, 1898 par. 4>

But long before Christ's second coming, retribution fell upon the apostate nation, which was still further to show its hatred against Christ by its treatment of his followers. <RH, December 27, 1898 par. 5>

From the destruction of Jerusalem, Christ passed on to a much greater event,--the last link in the chain of this earth's history,--the coming of the Son of God in majesty and glory. "Immediately after the tribulation of those days," he said, "shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, when they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." <RH, December 27, 1898 par. 6>

Christ gave special directions in regard to this event. "Now learn a parable of the fig-tree," he said; "when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation [the generation that saw the signs] shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." <RH, December 27, 1898 par. 7>

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Christ plainly said that he himself could not make known the day or the hour of his second appearing. Had he been at liberty to make this time known, what need would there have been for him to exhort his followers to maintain an attitude of earnest watchfulness, living, working, and waiting as if their time was not their own, but the Lord's; cultivating fidelity, faith, and love; and purifying the soul through the truth? <RH, December 27, 1898 par. 8>

Christ told his disciples that the time of his coming was involved in secrecy; yet notwithstanding this, there have been

and will be those who claim to know when this great event will take place. Very earnest they are in trying to map out the future, which the Lord has placed in a thick cloud; and notwithstanding their failures, they continue their work. But their reasoning is false, and the Lord has warned them off the ground they occupy; for the coming of the Son of man is God's mystery. "Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." <RH, December 27, 1898 par. 9>

"But as the days of Noe were," Christ continued, "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." Christ does not here bring to view a temporal millennium,--a thousand years in which all are to prepare for eternity. He tells us that as it was in Noah's day, so will it be when the Son of man comes. <RH, December 27, 1898 par. 10>

How was it in Noah's day?--"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." Had man co-operated with God, there would have been no Cain-worshippers. Abel's example of obedience would have been followed. Men might have worked out the will of God. They might have obeyed his law, and in obedience they would have found salvation. God and the heavenly universe would have helped them to retain the divine likeness. Longevity would have been preserved; and God would have delighted in the work of his hands. But the inhabitants of the antediluvian world turned from Jehovah, refusing to do his will. They followed their unholy imagination and perverted ideas. "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, . . . Make thee an ark of gopherwood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." <RH, December 27, 1898 par. 11>

Remember the warning, "As the days of Noe were, so shall also the coming of the Son of man be." It was because of the wickedness of the inhabitants of the old world, that they were destroyed; and today the world is following in the same way. No flattering signs of millennial glory are to be seen. Human lawmakers open their law-books, and pronounce sentence against those who do not keep their laws. But those who frame and enforce these laws are themselves transgressors of God's law, and their transgression is filling the earth with wickedness. Betting, horse-racing, gambling, dissipation, lustful practises, untamable passions, are fast filling the earth with violence and moral pollution. Bank failures ruin thousands of families. Widows and orphans are left to starve. Every species of indulgence prevails. Men have become so infatuated with vice that they will not listen to warnings or appeals. <RH, December 27, 1898 par. 12>

"Watch therefore: for ye know not what hour your Lord doth come. . . . 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, December 27, 1898 par. 13>

This is the day of the Lord's preparation. He says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The great work from which the mind should not be diverted, is the consideration of our safety in the sight of God. The storm is coming, relentless in its fury. Are we prepared to meet it? Are our feet on the Rock of Ages? Are we one with Christ, as he is one with the Father? <RH, December 27, 1898 par. 14>

January 3, 1899 How Oft shall I Forgive My Brother?

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"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell

down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. <RH, January 3, 1899 par. 1>

"But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." <RH, January 3, 1899 par. 2>

This parable is designed to show the spirit of tenderness and compassion which man should manifest for his fellow man. The pardon of this king represents a pardon that is supernatural,--a divine forgiveness of all sin. Christ is represented by the king who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself; and for this reason, Christ came to this world, clothed his divinity with humanity, and gave his life, the Just for the unjust. He desired to give in his own life an example of the forbearance that man should exercise toward his fellow man. <RH, January 3, 1899 par. 3>

When the debtor pleaded for delay, with the promise, "Have patience with me, and I will pay thee all," the sentence was revoked; the whole debt was canceled; and he was soon given an opportunity to pattern after the master who had forgiven him. Going out, he met a fellow servant who owed him a hundred pence. But he who had been so mercifully treated dealt with his fellow laborer in an altogether different manner. His debtor made an appeal similar to that which he himself had made to the king, but without a similar result. He who had so recently been forgiven was not kind, and tender-hearted, and pitiful. The goodness, mercy, and love shown to him he did not exercise in dealing with his fellow servant. He heeded not the request to be patient. The goodness shown to him only hardened his heart. The small sum owed him was all that the ungrateful servant could keep in mind. He demanded all that he considered his due, and carried into effect the sentence which had been so graciously revoked for him. <RH, January 3, 1899 par. 4>

The lesson to be learned is that we must have the spirit of true forgiveness, even as Christ forgives the sinner, who can in no case pay his enormous debt. We are to bear in mind that Christ has paid an infinite price for the souls of men, and we are to treat them as Christ's purchased possession. <RH, January 3, 1899 par. 5>

It is not to be thought that this parable teaches indolence. The word of God teaches that if a man will not work, neither shall he eat. The Lord does not require the hardworking man to support those who are not diligent. There is a waste of time, a lack of effort, which brings to poverty and want. If these faults are not seen and corrected by those who indulge them, all that might be done in their behalf is like putting treasure into a basket with holes. But there is an unavoidable poverty; and we are to manifest tenderness and compassion toward those who are unfortunate. <RH, January 3, 1899 par. 6>

In the prayer which Christ taught his disciples, he said: "Forgive us our debts, as we forgive our debtors." By this he did not mean us to understand that in order to be forgiven, we are not to require our just dues from our debtors; but if through unwise management they have been placed where they can not pay, they are not to be treated harshly, oppressed, nor placed in prison. <RH, January 3, 1899 par. 7>

There is no virtue in advocating that theft or fraudulent actions shall go unpunished; but there are matters connected with the church that are to be kept within its own borders. Personal revenge is not becoming to a child of God. If he is abused, he is to take it patiently; if defrauded of that which is his just due, he is not to appeal to unbelievers in courts of justice. Rather, let him suffer loss and wrong. The one wronged may feel injured, and may be tempted to cause oppression to his fellow man; but if he follows this course, he reveals that he has not the Spirit of Christ. <RH, January 3, 1899 par. 8>

Christians need not contend for their rights. They stand under the protection of the banner of Christ. They are to acknowledge the supreme authority of the King of kings and Lord of lords. In matters of difficulty between them and their brethren, they are not to appeal to Caesar or to Pilate. An account is kept of all these matters; and in his own good time, Christ will avenge his own elect. God will deal with the one who defrauds his brother and the cause of God. "Vengeance is mine," he says; "I will repay." <RH, January 3, 1899 par. 9>

The apostle Paul charges us: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same mind, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Only let your conversation be as it becometh the gospel of Christ: that

whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. . . . For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." <RH, January 3, 1899 par. 10>

Too often when wrongs have been reprov'd again and again, and the wrong-doer confesses his fault, the one who has suffered becomes weary, and thinks he has forgiven quite enough. But the Saviour has given us an example how we should deal with those who err. "If thy brother trespass against thee," he says, "rebuke him; and if he repent, forgive him." Do not hold him off as unworthy of your confidence. Consider "thyself, lest thou also be tempted." <RH, January 3, 1899 par. 11>

The spirit of forgiveness is to be cherished; yet the Lord says, "If thy brother trespass against thee, rebuke him." The trespass may be against ourselves, or against some other soul whom Christ has purchased with his own blood. These wrongs are not to be passed by. The Lord has commanded us not to suffer wrong against our brother. It is only right that indignation be felt against wrong-doing; for by it Christ is dishonored. Sin is to be called by its right name, and is to be plainly laid out before the wrong-doer. "If thy brother shall trespass against thee," Christ said, "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: and if he neglect to hear the church, let him be unto thee as a heathen man and a publican." <RH, January 3, 1899 par. 12>

In his charge to Timothy, Paul 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. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Again he says: "There are many unruly and vain talkers and deceivers. . . . Wherefore rebuke them sharply, that they may be sound in the faith." <RH, January 3, 1899 par. 13>

Christ knew the perversity of the hearts of men, even of those who should be brought into church capacity, and he outlined the course to be pursued. He knew that this, if followed, would close the door to misunderstanding, alienation, and strife. But these directions have been largely disregarded by the professed people of God, and dissension is the result. <RH, January 3, 1899 par. 14>

Christ is the instructor of his people. He would have them sit at his feet as little children, and learn the lessons that are so essential for them to know. "Verily I say unto you," he said, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Strife for superiority is the result of yielding to the temptations of the enemy. No man should cherish the idea that he must be first; that he must be above his brethren; that his voice must be *the* voice in counsel, and in the plans laid. When man places himself where God should be, he is just where Satan is pleased to have him. And by exalting himself in those who will listen to his suggestions, Satan is carrying forward the same work that he began in heaven. <RH, January 3, 1899 par. 15>

It takes time and patience to grow in Christlikeness of character; but it is a very easy matter to accept the attributes of Satan, and fall into his ways. It is an easy matter to become accusers of the brethren, and to set ourselves up as a standard of character; and the deception of Satan will be complete unless decided resistance is made against the first approach of the enemy. Unless God is sought in prayer, unless his converting grace comes to the soul, there will be no inclination to oppose Satan's wily temptations. <RH, January 3, 1899 par. 16>

Paul asks, "Is Christ divided?" Have we not one spiritual Head? Christ has been the uniting stone, the chief cornerstone, in all ages. The patriarchs, the Levitical priesthood, and Christians of today, all have their center in him. He is all and in all. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." <RH, January 3, 1899 par. 17>

The cross of Christ is the pledge of our fellowship and union. The time must come when the watchmen shall see eye to eye; when the trumpet shall give a certain sound; when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" any more. <RH, January 3, 1899 par. 18>

January 10, 1899 A Neglected Duty.

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The charge given to Peter by Christ just before his ascension was, "Feed my lambs," "feed my sheep;" and this commission has been given to every minister and worker. But the work has been neglected. While something has been done for the education and religious training of the youth, there is still a great lack. Many more need to be encouraged and helped. There is not that personal labor given which the case requires. It is not the ministers alone who have neglected this solemn work of saving the youth; the members of the churches will have to settle with the Master for their indifference and neglect of duty. <RH, January 10, 1899 par. 1>

The Lord is not glorified when the children are neglected and passed by. They are to be educated, disciplined, and patiently instructed. They require more than casual notice, more than a word of encouragement. They need painstaking, prayerful, careful labor. The heart that is filled with love and sympathy will reach the hearts of the youth who are apparently careless and hopeless. <RH, January 10, 1899 par. 2>

We must not be careless in regard to any soul, however unpromising he may appear. We must yoke up with Christ, and in his name understand his work and do it. "We are laborers together with God," Christ declares; "ye are God's husbandry, ye are God's building." "Ye are the light of the world." We must gather up the divine rays of light coming from Christ, and let the heavenly splendor be reflected upon the broad ways and byways of life, to guide the feet of the wanderers into the path that leads to eternal life. <RH, January 10, 1899 par. 3>

All can not be helped with the same line of work. God deals with each according to his temperament and character, and we must cooperate with him. Wisdom is needed in dealing with individual minds. There must be more study, more earnest prayer for wisdom. Often those whom we pass by with indifference, because we judge them from outward appearances, are the ones who have in them the best material for workers, and who will repay all the efforts we bestow upon them. The ways and means used in winning them to Christ will be gratefully used by them in winning others. <RH, January 10, 1899 par. 4>

The Lord would have the education in our schools such as will advance every pupil in the knowledge of God, and of Jesus Christ, whom he has sent. A great mistake is made by teachers when they give their students the impression that in order to reach perfection in literary attainments, they must sip at the impure fountain where customs and traditions and errors that are hoary with age continue to flow. This is the greatest dishonor that can be done to God. Teachers and students are to heed the instruction given through the apostle Paul. "All Scripture," he says, "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, January 10, 1899 par. 5>

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." <RH, January 10, 1899 par. 6>

The true dignity of the youth who makes God his trust will reveal itself. The Holy Spirit will work in him to make of him a representative of God, to declare the message of God. He may stand as a counselor before kings; for heavenly intelligences stand by his side. Mark the counsel given by the youthful Joseph to the kings and rulers and so-called great men of Egypt. He bore the test of character in adversity, and the gold was undimmed in prosperity. He showed the same sacred regard for God's will when he stood next the throne as when in a prison-cell. Joseph carried his religion everywhere; this was the secret of his unwavering fidelity. <RH, January 10, 1899 par. 7>

Daniel in Babylon was given words of wisdom, and reproof, and counsel, by the heavenly intelligences. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the opportunities and privileges within his reach. Daniel was but a youth when he was carried away captive to Babylon; but he would not permit any power to turn him aside from the path of duty. He refused to use wine as a beverage, though it was placed before him at the king's command. He might have argued that under the circumstances, there was no other course for him than to do what was required. But while Daniel was willing to obey those who had the rule over him, kings and decrees could not make him swerve from his allegiance to the King of kings. He knew that

by use, wine would become pleasant to him, and would be preferred to water. <RH, January 10, 1899 par. 8>

A second consideration of these youthful captives was that at the king's table the blessing of the heathen gods was invoked. The king set apart a portion of his food and wine to be presented to these idols. By this act, according to their religious instruction, the whole was consecrated to the idols. Daniel and his three brethren deemed it a dishonor to the God of heaven to eat the food thus consecrated. These four children decided that they could not eat of the king's food, nor drink of his wine; for to do this would be to implicate them with heathenism, and dishonor the principles of their religion. <RH, January 10, 1899 par. 9>

Much was involved in this decision. They were regarded as slaves, though they were particularly favored because of their apparent intelligence and comeliness of person. But they decided that even any pretense to eat of the king's food, or to drink of his wine, would be a denial of their religious faith. There was no presumption with these youth, but a firm love for truth and righteousness. They did not choose to be singular; but they must be, else they would corrupt their ways in the court of Babylon, and be exposed to every kind of temptation in eating and drinking. The corrupting influences would remove their safeguard, and they would dishonor God, and ruin their own character. <RH, January 10, 1899 par. 10>

The education that these four youth had received was not after the order of the worldly schools, but according to the design of God. The school in which they had been educated was not after the order of the schools that existed before the flood,— schools in which nature was worshiped above the God of nature, in which infidel sentiments prevailed, and the ideas of God were cloudy and obscure. Their education was not after that of Sodom and Gomorrah, to the exclusion of all true religion. These youth had been brought up in homes where they were taught to fear the Lord. And this early education was to them the means of their preservation. The lessons learned in their earliest years were the means of their remaining uncorrupted in the courts of Babylon. The truth was truth to them. Its principles were stamped upon their hearts. It was understood by them that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The first and great commandment, "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," was truth to them, and it was obeyed. <RH, January 10, 1899 par. 11>

Joseph, Daniel, and the three Hebrew children came forth from their trial like pure gold. If the curtain could have been rolled back, men would have seen the heavenly universe looking with admiration upon these youth, who, amid temptation and moral corruption, made God their trust. The Lord saw that these youth would be vessels unto honor; they would not defile the channels through which he worked: and all heaven rejoiced. <RH, January 10, 1899 par. 12>

These representative youth are an illustration of the unanswerable question, "Who teacheth like him?" For the youth of this time who will read the will and purposes of God, these Hebrew youth are a testimony of what all may become when connected with the living God. Their noble example should bring strength to the tried and tempted, even at the present day. <RH, January 10, 1899 par. 13>

Time brings to every human being a responsibility; and the youth are to use the faculties of mind and body in accomplishing the work that God has given them to do. They are required to use every hour in doing good in the service of the Master. Every passing day brings us nearer to the time when we shall see him whom our souls love. Beyond this present is the eternal future. Just now is the time of our test and trial. Now is the seedtime of grace and the ripening harvest. Time is very precious. Days and weeks and months are filling up the year; and as they pass, we have one day, one week, one month, less in which to prepare for the future life. Yet thousands are lingering in careless and heedless indifference, feeling no need of bearing responsibilities, spending their precious time as if it were of no value. This pleasure, this excursion, they say, will pass away time. This is not the true view of life. Time is a precious talent, for which they must render an account to God. <RH, January 10, 1899 par. 14>

God calls for laborers in his vineyard. He wants those who have an education in the word of God, those whose weapons of warfare are not carnal, "but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." With such the great thought will be: Is this God's will? Is it his way? Have I engaged in a business that will keep me from prayer, from serving God? If so, I must give it up; for in the place of reflecting light upon the pathway of others, I shall be leading away from God. Is this amusement that I am engaged in of a character that will strengthen my heart for the faithful service of God? Will it fortify me for trial, and enable me to discern temptation and the ways of the world? Can I ask God to go with me in this arrangement for my pleasure? If not, I will not enter into it, however attractive it may be. I am to have an eye single to the glory of God. Nothing is to come in to make me view things in a perverted light, so that my interest shall be divided, and I shall not, with my whole heart, glorify God. <RH, January 10, 1899 par. 15>

Not all the teachers in our schools have honored God. Some are going over the same routine in educational lines as are those in the schools that have not had the light and knowledge that God has graciously given us for this time. Where

is the gracious acknowledgment coming from the lips of teachers and students? When the Lord has drawn nigh, and given tokens of his presence and his blessing, some have shown unmistakable signs of annoyance. They could not see the wisdom of the Lord in interrupting their routine of studies. They saw not nor acknowledged God. The manifestation of the Holy Spirit among them has been regarded by some as an altogether unnecessary element, and even a hindrance. That which should have called forth heartfelt gratitude and thanksgiving has been treated almost with scorn. Virtually, they have said, We do not want God's words or works interwoven with our work of teaching. <RH, January 10, 1899 par. 16>

The educators of the youth should be Christians. Then they will have a sense of their responsibility as Christians. This they will maintain under all circumstances and provocations, never displaying passion nor an arbitrary spirit. They will reveal sound principles, unswerving integrity, and pure sentiments, expressed in pure words. These are the high thoughts that will draw the youth to the higher education, in which an atmosphere of purity will surround the soul. <RH, January 10, 1899 par. 17>

January 17, 1899 The Great Supper.

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Mrs. E. G. White.
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Under the parable of a great supper, Christ shows that many will choose the world above himself, and, as the result, will lose heaven. He 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." <RH, January 17, 1899 par. 1>

Long before the feast, the invitations had been given; and when the supper was ready, the servants went to call the guests. But those bidden did not appreciate the invitation. "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 can not come." <RH, January 17, 1899 par. 2>

Again the king sent to those who had refused the invitation, giving them every opportunity to reflect, and to accept the gracious call. "Behold," he said, "my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made 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." <RH, January 17, 1899 par. 3>

When the servant came and showed his lord these things, the master of the house was angry. He turned from those who had thus insulted the bounty offered them; and invited a class who were not full,--who were not in possession of houses and lands, but were poor and hungry, and would appreciate the bounties provided, and in return would render to the master sincere gratitude, unfeigned love and devotion. He said to his servants: "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 servants said, Lord, it is done as thou hast commanded, and yet there is room." <RH, January 17, 1899 par. 4>

The command was then given: "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, January 17, 1899 par. 5>

The greatest privilege of the Jewish nation lay in their possession of light concerning the kingdom of God. To them had been entrusted the oracles of God. When others were in darkness, and knew not God, they were entrusted with a revelation of God's will. The truth was committed to them in clear lines, to be communicated to others; but instead of feeling the obligation they were under to God to impart to others all they had received from him, they were filled with self-complacency. They made the boast that they were the only favored people of God, and were therefore more exalted than other nations. <RH, January 17, 1899 par. 6>

The outward sign is of no value with God, if the heart and mind and strength are not devoted to him. If these are used to exalt and favor self, all claims to superior wisdom will be as nothing in his sight. "Let not the wise man glory in his wisdom," he says, "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, January 17, 1899 par. 7>

When Christ sent forth his disciples, first twelve, and later seventy, declaring, "The kingdom of heaven is at hand," the gospel message was not accepted. Those bidden to the feast would not come. These servants were sent out later to say: "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." This was the message borne to the Jewish nation after Christ was crucified; but the nation that claimed to be

God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner; while others were so exasperated by the offer of salvation--the offer of pardon for rejecting the Lord of life and glory--that they turned upon the bearers of the message, stoning Stephen, killing James by the sword, and committing men and women to prison. <RH, January 17, 1899 par. 8>

Then the third call was made, in the highways and hedges,--a compelling call to the marriage supper of the Lamb: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." <RH, January 17, 1899 par. 9>

In the work of the servants in the highways and hedges is represented the call to the Gentiles. The Jews had despised the message, and cruelly treated the messengers; yet the wedding was furnished with guests. Paul and Barnabas declared to the Jews: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." <RH, January 17, 1899 par. 10>

The scene changes. The king comes in to examine the guests; and he sees one who has come to the table without the wedding garment, which he himself has provided for every guest. He is clothed in his old citizen's dress. Why should he insult his lord by refusing to wear the dress that has been prepared for him? Addressing the one who has thus dishonored him, the king says: "Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." <RH, January 17, 1899 par. 11>

This parable correctly represents the condition of many who profess to believe in Christ. The Lord has sent them an invitation to the supper that he has prepared for them, at great cost to himself; but worldly interests look to them of greater importance than the heavenly treasure. They are invited to take part in things of eternal interest; but their farms, their cattle, and their home interests seem of so much greater importance than obedience to the heavenly invitation, that they overpower every divine attraction. These earthly things are made the excuse for disobedience to the command, "Come; for all things are now ready." Those invited to the heavenly feast look at their worldly possessions, and say, "No, Lord; I can not follow thee; I pray thee have me excused." <RH, January 17, 1899 par. 12>

The very blessings that God has given to these men, to prove them, to see if they will render unto God "the things that are God's," they use as an excuse for refusing to obey the claims of truth. They grasp their earthly treasure, and say, "I must take care of these things; I must not neglect the things of this life; these things are mine." Thus their hearts become as unimpressible as the beaten highway. They close the door of their hearts to the heavenly message, but throw it open to the world's burdens and business cares; and Jesus knocks in vain for admittance. <RH, January 17, 1899 par. 13>

All who have had the light of truth are being tested, as were the Jews. As a people, we have been exalted to the highest privileges. The Lord has been revealed to us in ever-increasing light. Our privileges are far greater than were the privileges of the Jews. We have not only the great light committed to ancient Israel, but we have also the increased evidence of the great salvation brought to us through Christ. That which was type and symbol to the Jews is reality to us. They had the Old Testament history; we have that and the New Testament also. We have the assurance of a Saviour who has come,--a Saviour who has been crucified, has risen, and has proclaimed over the rent sepulcher of Joseph, "I am the resurrection, and the life." In our knowledge of Jesus and his love, the kingdom of God has been placed in the midst of us. Christ has been proclaimed to us in sermons and chanted to us in songs. The spiritual banquet has been set before us in rich abundance. We have had presented to us by the messengers of God the richest feast,--the righteousness of Christ, justification by faith, the exceeding great and precious promises of God in his word, free access to the Father by Jesus Christ, the comforts of the Holy Spirit, and the well-grounded assurance of eternal life in the kingdom of God. We ask, What could God do for us that he has not done in preparing the great supper, the heavenly banquet? <RH, January 17, 1899 par. 14>

The glory, riches, and honor offered by the Son of God are of infinite value; it is beyond the power of men, or even of angels, to give any just idea of their worth. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, scorn the gracious invitation of mercy, and choose the paltry things of earth, Christ will carry out the figure used in the parable. Such will not taste of his glory, but the invitation will be extended to another class. Those who choose to make excuses, and continue in sin and conformity to the world, will be left to their idols. There will be a day when not one will beg to be excused. When Christ shall come in his glory, and in the glory of the Father, with all the heavenly angels surrounding him, there will not be one indifferent spectator. Speculations will not then engross the soul. The miser's piles of gold, which have feasted his eyes, will no longer be attractive. The palaces which the proud men of earth have erected, and which have been their idols, they will turn from with loathing. No one will

then plead his lands, his oxen, or the wife he has just married, as a reason why he should be excused from sharing the glory that bursts upon his astonished vision. All will want a share, but know it is not for them. <RH, January 17, 1899 par. 15>

In earnest, agonizing prayer they call for God not to pass them by. The kings, the mighty men, the lofty, the proud, the mean man, alike bow together under a pressure of woe, desolation, misery inexpressible. The heart-anguished prayer is wrung from their lips, "Save us from the wrath of an offended God." But a voice, terrible in its majesty, answers them: "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." <RH, January 17, 1899 par. 16>

January 24, 1899 The Sin of Unbelief.

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Mrs. E. G. White.
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The Jews as a nation were not atheists nor avowed unbelievers, but the vital truths concerning Jesus Christ were misapprehended by them. They wrested the Scriptures to justify their own course of action; and refused to receive Christ as the Messiah, the Son of God, the Saviour of the world. <RH, January 24, 1899 par. 1>

John the Baptist had preceded Christ with the message, "Prepare ye the way of the Lord." He had called upon the Jews to seek first the kingdom of God and his righteousness. Christ came to reveal to men the nature of the kingdom of heaven. He came to show that it is not instituted by men; that it is not controlled by partiality, nor corrupted by hypocrisy. It is not for the few self-centered ones to share largely of the heavenly gift, while the stricken and unfortunate are left desolate and forsaken. The kingdom of heaven is a dispensation of divine mercy, of forgiveness and peace. The darkness of a guilty world was broken by the bright beams of the Sun of righteousness. 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 24, 1899 par. 2>

When the Pharisees saw the Spirit of Christ working in the hearts of the disobedient; when they beheld sinners coming to the righteousness of the Just; when they saw impartial goodness and mercy, the attributes of the throne of God, extended toward those whom they despised, their hearts were filled with hatred against Christ. The scribes and Pharisees were full of self-conceit and ostentation, and they were disappointed that Christ did not approve of these attributes. They were not deceived in the character of Christ. They saw the contrast between their own impurity and unholiness and the purity and holiness of Christ. In such a kingdom as he would set up, they would find nothing to nourish their pride and ambition. Had Christ fallen in with them, and strengthened their high claims to superiority, they would have looked upon him with favor; but when they saw the publicans and sinners attracted to him, and following him, they were exasperated. They saw these men listening with earnestness to his lessons, and the word went round, "This man receiveth sinners, and eateth with them." <RH, January 24, 1899 par. 3>

"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." It was this teaching of Christ that called forth from the Pharisees such bitter hatred. That all were lost; that all were sinners and needed forgiveness; that both Jew and Gentile were included in the work of the Redeemer; that all must conform to the great moral standard,--this was contrary to their self-righteous ideas, and they hated the Great Teacher. They would not tolerate the teaching that did not distinguish them as a holy people, a royal nation. <RH, January 24, 1899 par. 4>

Was the unbelief of the Jews excusable? Were they guiltless?--Christ's word to them made them responsible. He addressed them as responsible agents, setting before them their duty. He healed the sick, comforted the sorrowing, and relieved the distressed. The dead obeyed his voice, and came forth to life. But his grand work of mercy and compassion was unheeded. The rulers of Israel closed their hearts against their Messiah. Lessons and appeals fell from his lips with so convincing a power that they were convicted of the truth; but they resisted the impressions of the Holy Spirit, and Christ said to them, "Ye will not come to me, that ye might have life." <RH, January 24, 1899 par. 5>

In rejecting Christ, the Jewish nation put from them the blessings which he came to bring them. They bound themselves in everlasting chains of unbelief and resistance. They placed themselves in a position where the calamities predicted must come upon them, because they knew not God, nor Jesus Christ, whom he had sent. <RH, January 24, 1899 par. 6>

God gives sufficient evidence to every soul. He does not promise to remove every doubt, but he gives a reason for faith. And sufficient evidence was given to the Jews. On the day of Pentecost the message of the apostle Peter was: "Ye

men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." <RH, January 24, 1899 par. 7>

"I wot that through ignorance ye did it," said Peter; but this ignorance did not excuse the action; for they had had great light. Peter says that had they known Jesus to be the Prince of life, they would not have crucified him. But why did they not know?--Because they did not choose to know. They had no interest to search and study, and their ignorance proved their eternal ruin. The ignorance of the Jews was inexcusable, and involved a fearful responsibility. They had had the strongest evidence on which to base their faith, and they were under obligation to God to accept the evidence he had given them. Their unbelief made them guilty of the blood of the only begotten Son of the infinite God. <RH, January 24, 1899 par. 8>

The followers of Christ will experience the same kind of treatment that their Master received at the hands of men. Men who have had light and evidence will turn as determinedly from Christ as did the Jewish nation. Christ declares: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." <RH, January 24, 1899 par. 9>

"It is enough for the disciple," said Christ, "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, January 24, 1899 par. 10>

There should be no reluctance on the part of man to make known the truth of the word of God, because his neighbors are not pleased with his difference of opinion. This will be a trial of faith, and there will be a temptation to shirk responsibilities because the duties presented are not agreeable. Your neighbors may choose to stand with those who do not love God with the whole heart, who selfishly serve their own interests; but is that sufficient reason why you should do the same? When the invitation is given, "Come; for all things are now ready," will you say, "I can not come to the gospel feast; I can not heed your invitation: my neighbors will think me foolish, and will ridicule me, and I can not bear ridicule"? Will you say, "I must not displease my neighbors; I must attend to my farm; I must work on the Sabbath: if I keep the commandments of God, I can not be in harmony with my neighbors"? Jesus says that those who slight the gospel invitation,--an invitation purchased at the cost of the life of the Son of God,--shall not taste of his supper. <RH, January 24, 1899 par. 11>

The Lord is sending an invitation in our day. Who will gladly accept it? Who will venture to refuse? <RH, January 24, 1899 par. 12>

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." What is their fear?--It is that if they obey the commandments of God, they will be despised and ridiculed; if they come out from the world, they will be left to suffer want. Such a fear reveals unbelief in him who provides all our blessings. He sends the showers upon our lands, and permits the sun to shine, that vegetation may flourish. One word from God could withdraw the rain and cut off our supplies of food. With locust and pestilence he could destroy our crops. The Lord has borne long with the perversity of men; but he has their deeds written in the books of heaven, and will repay for their unrighteousness and disregard of his commandments. <RH, January 24, 1899 par. 13>

Christ made no ostentatious claims to the Messiahship; he did not choose to take a position of royal dignity. But his appearance as a man among men caused the multitude to be easily swayed by the prejudice which leavened the whole nation. From the time when Christ worked the miracle to feed the five thousand, and refused to become their king, his popularity began to wane; and he devoted himself more earnestly to the instruction of his disciples. To inculcate the truth--this was his work, this was his great burden. The twelve were far from being perfect in knowledge, and Christ would not leave them in uncertainty. His enemies sought to prejudice every mind possible. The open hostility of the Pharisees made it necessary for Christ to lay out, in clear, decided lines, the truths concerning himself, and to unmask the hypocrisy of his enemies. <RH, January 24, 1899 par. 14>

As he neared the time of separation from his disciples, his teaching became more significant and mysterious to their minds. He presented himself before the people as the bread of life. The multitude were impressed with his teaching,

large crowds followed him, and precious rays of light were shed upon them; but the disciples no longer held to the hope that the Jews, as a nation, would receive Christ. And now as he clearly defined his spiritual kingdom, and discouraged the idea of a temporal reign, the worldly minded among the people, and even among those who professed to be his disciples, turned from him. <RH, January 24, 1899 par. 15>

As light is presented before us, we need to watch and pray, lest in the day of our opportunity we follow the example of the Jews; lest we receive the sayings of men rather than the truth, which would disturb our complacency; lest we refuse to live the life of Christ, and thus sacrifice the favor of God. Those who refuse to follow where Christ leads can not have the faith that works by love and purifies the soul. When called to trial, they will yield up their faith in Christ as their personal Saviour, and become open transgressors of the commandments of God. They choose to stand under the banner of the first apostate,--the one who brought sin into the world. They choose to be one with transgressors, rather than be out of joint with their neighbors. <RH, January 24, 1899 par. 16>

Those who, because they see difficulties in their pathway, and do not want to suffer inconvenience, turn away from the most ample evidence, crucify to themselves the Son of God, and put Christ to open shame. By turning from the truth of God to a lie, they give proof that, had they lived in Christ's day, they would have treated the Saviour as did the unbelieving Jews. These will not in any sense be found excusable before God, before the angels of heaven, or before men. <RH, January 24, 1899 par. 17>

Man's own state of mind does not relieve him of responsibility; for he need not be in that state of mind which will lead him to refuse light. The mind that resists truth will see everything in a perverted light. It will be fastened in the toils of the enemy, and will view things in the light of the enemy. Saul of Tarsus was an example of this. He had no moral right to be an unbeliever. But he had chosen to accept the opinions of men rather than the counsel of God. He had the prophecies pointing to the Messiah, but preferred the sayings of the rabbis, the word of men. In his own wisdom, Saul knew not God, nor Jesus Christ, whom he had sent. Afterward, in repeating his experience, he declared that he thought he ought to do many things contrary to the name of Jesus of Nazareth. Saul was honest in his unbelief. His was no pretension; and Jesus arrested him in his career, and showed him on whose side he was working. The persecutor accepted the words of Christ, and was converted to faith in the Saviour. <RH, January 24, 1899 par. 18>

Saul did not treat with indifference the unbelief that had led him to follow in Satan's track, and cost the suffering and death of the most precious of earth,--those of whom the world was not worthy. He did not plead that his error of judgment was excusable. Long after his conversion, he spoke of himself as the chief of sinners. "For I am the least of the apostles," he said, "that am not meet to be called an apostle, because I persecuted the church of God." He did not make one excuse for his cruel course in following faithfully the dictates of a conscience that was false. <RH, January 24, 1899 par. 19>

No human being is excusable for having a conscience that will permit him to cause pain or suffering to any of God's children. Christ declares: "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. 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!" <RH, January 24, 1899 par. 20>

Those who believe in Jesus are very precious to him; and any injury done to them is as if done to Christ himself. He identifies his interest with that of suffering humanity; and those that would interpose between God and the souls who would do him service will be punished in proportion to the light they have had. <RH, January 24, 1899 par. 21>

January 31, 1899 Home Missionary Work.

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Relating his experience, the apostle Paul said: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 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. . . . 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." <RH, January 31, 1899 par. 1>

This is home missionary work,--work that God's ministers are to strive faithfully to do. They are not only to preach;

they are to minister by going from house to house, becoming acquainted with the different families in the church, some of whom may be converted, while others are still without God and without hope in the world. It is possible to preach many sermons without accomplishing the work essential for the well-being of the people of God. The discourses given are to be followed with personal labor. A work may be done by visiting people in their homes, and speaking helpful, encouraging words to them, which will be far more effective than the work done by preaching. <RH, January 31, 1899 par. 2>

The enemy of righteousness presents strong inducements to men and women, that he may, if possible, lead them to yield to his allurements. Therefore great care and vigilance must be shown by the ministers of the church of God in caring for their flocks. They must watch for souls as they that must give an account, showing the same interest in their brethren and sisters in the faith that brothers and sisters of the same family show in one another. In Christ we are all members of the same family. God is our Father; and he expects us to take an interest in the members of his household,--not a casual interest, but a decided, continuous interest. <RH, January 31, 1899 par. 3>

Some, because they do not receive and impart light, have no genuine spiritual experience. They are often surprised by temptations that come in forms so fascinating that they do not recognize them as deceptions of the wily foe. <RH, January 31, 1899 par. 4>

How important that they obtain the experience necessary for them to have! The members of the Lord's family are to be wise and watchful, doing all in their power to save their weaker brethren from Satan's concealed nets. If one member falls into temptation, the other members are to care for him with kindly interest, seeking to arrest the feet that are straying into false paths, and win him to a pure and holy life. This service God requires from every member of his church. <RH, January 31, 1899 par. 5>

This is home missionary work, and it is as helpful to those who do it as it is to those for whom it is done. The kindly interest we manifest in the home circle, the words of sympathy we speak to our brothers and sisters, fit us to work for the members of the Lord's household, with whom, if we remain loyal to Christ, we shall live through eternal ages. "Be thou faithful unto death," Christ says, "and I will give thee a crown of life." Then how carefully should the members of the Lord's family guard their brethren and sisters! <RH, January 31, 1899 par. 6>

It is a wonderful thing for a sinner to be brought to God through Christ, to learn to know Christ. This is true conversion. Then how tender we should be in our dealings with those who are striving for the crown of life! We should make ourselves their friends. If they are poor, and in need of food and clothing, we should minister to their temporal as well as their spiritual wants. Thus we may be a double blessing to them. He who, in love and tenderness, had helped a needy soul may at another time be in need of compassionate words of hope and courage. Then the one who has been helped should in turn manifest loving, patient interest in him who is in need of help. Our daily prayer should be, "Help us to help each other, Lord; each other's woes to bear." <RH, January 31, 1899 par. 7>

God would have us encourage the young to seek earnestly for a deeper experience in the Christian life. By appropriate words from the Scriptures we are to help them to know him who is their peace, their joy, their strength, their shield, their Guide and Counselor, the source of their comfort, their all and in all. Have you turned from your idols to God? Those who come to Jesus with true purpose of heart, surrendering themselves to his service, will know the blessedness of perfect trust. If they have in truth enlisted in his service, they will find in him all that is required for the perfection of Christian character. By his fulness their soul-hunger will be satisfied. It is the privilege of all to follow on to know the Lord, that they may know that his goings forth are prepared as the morning. <RH, January 31, 1899 par. 8>

Not only are those of the household of faith to be cared for; but we are also to labor for those who are not with us in the faith. Christ died for them. They are the purchase of his blood, and are of value in God's sight. They need to be pointed to the Saviour. This you may do by speaking words of courage and hope to them, giving, if need be, tangible proof of your interest in them by helping them to procure food and clothing. Many could be reached by the truth if God's people gave evidence of a genuine interest in them. <RH, January 31, 1899 par. 9>

Christ declared, "I am not come to call the righteous, but sinners to repentance." "They that be whole need not a physician, but they that are sick." It is not according to Christ's teaching to expend undue time and attention upon those who know the truth; for there is danger of thus encouraging selfishness and helplessness. We are to remember that the souls of all are of value with God. Let those who have a knowledge of the truth inquire, How can I best meet those who take no interest in religious things? <RH, January 31, 1899 par. 10>

You meet many people, talk with them, visit among them; but have you spoken to them any words that show an interest in their spiritual welfare? Have you presented Christ to them as a sin-pardoning Saviour? If you have not, how will you meet those souls--lost, eternally lost--when, with them, you stand before the bar of God? Who can say, with the apostle Paul: "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"? <RH, January 31, 1899 par. 11>

Those who have gained a knowledge of the truth are to teach others by engaging in house-to-house work, that those

around them may receive the knowledge of Christ, and turn from their idols to serve God. But this work is strangely neglected. Large portions of the Lord's vineyard are left to lie uncultivated and neglected. Thousands might today be rejoicing in the truth if those who claim to love God and keep his commandments would work as Christ worked and as the apostle Paul worked,--going from house to house, and in all humility declaring the need of repentance toward God and faith toward our Lord Jesus Christ. <RH, January 31, 1899 par. 12>

"I have showed you all things," Paul writes, "how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." <RH, January 31, 1899 par. 13>

Many may be converted by the instrumentality of those who are laborers together with God. The heavenly intelligences stand close beside every soul who is earnestly laboring to win souls to Christ, that these souls may in their turn glorify God, as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name." When souls are converted, both the laborer and those labored for, glorify God; and it rejoices God's heart of love that the heavenly intelligences have found channels through which they can communicate the riches of Christ's mercy and grace. There is joy in the presence of the angels over one sinner who turns from sin to show repentance toward God and faith in Christ. All heaven is made glad, and seraphs and cherubs touch their golden harps, and sing praise to God and to the Lamb for their mercy and loving-kindness to the children of men. Then why are we not in earnest? Shall we not individually labor earnestly for those around us, whose souls are just as precious in God's sight as are our own? <RH, January 31, 1899 par. 14>

Those who receive and impart Christ's grace receive grace for grace. "As many as received him, to them gave he power to become the sons of God," "having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." <RH, January 31, 1899 par. 15>

What blessings are here given us! It is God's purpose, by his dealings with those who receive Christ as a personal Saviour, to glorify his name through the eternal ages. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." By giving heaven's richest treasure, his only begotten Son, to die for man, God would demonstrate before all created intelligences how much he loves the fallen race. <RH, January 31, 1899 par. 16>

"I have declared unto them thy name," Christ said in his wonderful prayer, "and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." The knowledge that such possibilities and privileges lie before humanity should stir us to greater activity, leading us to make more self-denying, self-sacrificing efforts in behalf of those who know not Christ. Shall not those whose hearts are warmed by the love of Christ show how much they prize that love by telling others about it, seeking in every possible way to arrest the attention of the unconverted, and point them to Jesus? Show them by precept and example that you appreciate God's love. Wherever you are, in whatever society you may be, do what you can to declare the name and love of God, seeking to impress minds with the great loss they sustain by not enlisting in Christ's service. <RH, January 31, 1899 par. 17>

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." <RH, January 31, 1899 par. 18>

We do not half work for the Master. He would have us watch for souls as they that must give an account. In his great love for us "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Knowing this, let us use every entrusted talent for God, seeking earnestly to gain recruits for his army. Do not fail, in the gentleness of Christ, to make personal appeals. "We are laborers together with God." Can the angels say this of us? <RH, January 31, 1899 par. 19>

Christ walked on this earth among men, uplifting the weak, the halting, the suffering, and making glad the hearts of the desponding and discouraged. To all he gave the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We are privileged to draw from Christ's resources. In him there is an inexhaustible supply of grace and light and love. And the more we impart, the more we receive. As we supply the necessities of others, our own souls are refreshed and satisfied with the love of Jesus. "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: . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." <RH, January 31, 1899 par. 20>

February 7, 1899 Judge Not.

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Mrs. E. G. White.
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"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and 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. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." <RH, February 7, 1899 par. 1>

After Christ had fed the five thousand, the people determined to make him king. Hundreds were ready to rally round his standard; and the enthusiasm ran so high that a purpose was formed to take him by force, and place him on the throne. But with an authority they dared not resist, Jesus dismissed the multitude. <RH, February 7, 1899 par. 2>

From this time his popularity appeared to wane, and the disciples began to have a clearer conception of his mysterious character. He had given them many lessons showing the relation in which he stood to his Father; and apparently they were overcoming the hope they had so firmly entertained,--that he would reign as a temporal prince in Jerusalem. Christ told them of the trials he must endure, of the final rejection of his work, and of his betrayal, crucifixion, and resurrection. He told them that events were fast ripening for the closing scenes of his life, and declared that he must go again to Jerusalem, to be present at the Passover feast. <RH, February 7, 1899 par. 3>

He sent messengers before him, to prepare for his coming. But the people refused to receive him, because he was on his way to Jerusalem. This they interpreted as meaning that Christ showed a preference for the Jews, whom they hated with an intense bitterness. They had hoped that Christ would acknowledge their temple and worship; and when they saw him going to Jerusalem, they broke forth into bitter accusations against him. Their insulting words showed open contempt for the Son of God. <RH, February 7, 1899 par. 4>

James and John, Christ's messengers, were greatly annoyed at this insult. They loved their Lord, and were filled with indignation because he had been so rudely treated by the Samaritans, who he was honoring by his presence. They had recently been with him in the mount of transfiguration, and had seen him glorified by God, and honored by Moses and Elijah. This manifest dishonor on the part of the Samaritans should not, they thought, be passed over without marked punishment. <RH, February 7, 1899 par. 5>

Coming to Christ, they reported to him the words of the people, telling him that they had even refused to give him a night's lodging. They thought that a grievous wrong had been done him; and seeing Carmel in the distance, where Elijah slew the false prophets, they said, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" They were surprised to see that Christ was pained by their words, and still more surprised as his rebuke fell upon their ears: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." <RH, February 7, 1899 par. 6>

What a lesson this is to those who are fired with religious zeal, and who would cause to suffer those whose belief is not in accord with their own! What a rebuke to those who are quick to speak harshly, and who manifest an overbearing, condemnatory spirit toward those who entertain ideas out of harmony with their theories! <RH, February 7, 1899 par. 7>

The rebuke given to James and John sounds down along the line to our time. Many reveal the attributes of Satan by trying to compel their fellow men to believe as they believe. They desire to punish those who, they think, dishonor Christ. They may say that they are working for truth and liberty, they may claim to be doing honor to God; but if they exercise a zeal that brings pain to the bodies and spirits of those who dare to differ with them, they are controlled by the enemy of God. Such may think themselves righteous; but Christ says to them, as to the disciples: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." By his dealing with the Samaritans, Christ has shown us that although men manifest unmistakable contempt for him, his followers are not to harbor thoughts of hatred and revenge. <RH, February 7, 1899 par. 8>

Many choose the world before Christ. Paul wrote to Timothy, "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world." This we shall meet. Those whom we have loved and trusted will leave the faith, and by their falsehoods do us harm. But we are to work on, lifting up Christ, the sin-pardoner, higher and still higher. We must not be overwhelmed because good and bad are gathered into the church. Judas was numbered

among the disciples. He had every advantage a man could have; but although he heard the truth, and listened to the principles so plainly laid down, Christ knew that he did not receive the truth. He did not eat the truth. It did not become part of himself. His old habits constantly asserted themselves. But Christ did not take forcible means to cut Judas away from the disciples. <RH, February 7, 1899 par. 9>

There is a time coming when those who have joined the church, but have not joined Christ, will be manifest. Their corrupt principles can not blend with Christ. The heart must be made new before it can receive the truth that sanctifies the receiver. But to sit in judgment on those who, we think, are wrong--to condemn them and cast them out--is not for mortals to do. God has not given this work to any human being. "Let both grow together until the harvest," Christ says. He has bought men with a price, even his precious blood; and he would not lose one soul. His experience with Judas is recorded to show his long patience with perverse human nature. He came not to "destroy men's lives, but to save them." He will decide who are worthy to dwell in perfect unity with the saints in the family of heaven. <RH, February 7, 1899 par. 10>

God can not reveal himself through some who have been entrusted with work for him. He can not make them channels through which his compassion and love can flow; for they insult his goodness by exhibiting a masterful spirit toward those whom they regard as being in error and needing reproof. By their own unsanctified passions they eclipse Christ's love and mercy. The enemy of all good is allowed to rule in their hearts, and their lives reveal his attributes. They claim that the word of God directs them; but by their actions they say, We want not thy way, O Lord, but our own way. <RH, February 7, 1899 par. 11>

By their words, their works, and their spirit, those who pursue such a course are making a record in the books of heaven that they will not care to meet; for God does not value them as they value themselves. Men are abusing their probationary opportunities, and are grievously neglecting the high privileges conferred upon them. Though finding nothing in the word of God to vindicate their actions or countenance their opinions, they persist in having their own way. In the day when judgment is passed upon all, the sentence will be pronounced against them, "Thou art weighed in the balances, and art found wanting." <RH, February 7, 1899 par. 12>

Let those who desire to control their fellow men read God's declaration on this subject. He says: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." <RH, February 7, 1899 par. 13>

The work of saving souls is to be carried forward amid opposition, peril, loss, and suffering. Christianity is to be wrought out by self-denial and cross-bearing. Christ did not mark out an easy path to heaven. He declares to his followers: "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." Christ is our example. When he was reviled, he reviled not again. When the cruelty of men caused him to suffer painful stripes and wounds, he threatened not, but committed himself to One who judges righteously. "Let this mind be in you," writes Paul, "which was also in Christ Jesus." Our interests must be submerged in Christ, that we may be able to say, "I live; yet not I, but Christ liveth in me." <RH, February 7, 1899 par. 14>

Christ came from his heavenly home to raise up workers to be his messengers, to co-operate with him in presenting his message of mercy to the world. They are to be the ministers of his grace, and their hearts should throb in unison with the heart of Christ. It should be their meat and drink to do the will of him who has called them to his service. If Christ abides in them, they will be brought into captivity to him. They will no longer live the common life of selfishness; for Christ will live in them. His character will be produced in them. Then the bitter, poisonous root of selfishness will be uprooted. Tender feelings, full of sympathy for the erring, take possession of the man or woman who has fallen on the Rock, and been broken. <RH, February 7, 1899 par. 15>

February 14, 1899 The Truth as It Is in Jesus. - No. 1.

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Mrs. E. G. White.
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The word of God is to be our spiritual food. "I am the bread of life," Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth.

Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface, and a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these words. When our eyes are anointed with the holy eye-salve, we shall be able to detect the precious gems of truth, even though they may be buried beneath the surface. <RH, February 14, 1899 par. 1>

Truth is delicate, refined, elevated. When it molds the character, the soul grows under its divine influence. Every day the truth is to be received into the heart. Thus we eat Christ's words, which he declares are spirit and life. The acceptance of truth will make every receiver a child of God, an heir of heaven. Truth that is cherished in the heart is not a cold, dead letter, but a living power. <RH, February 14, 1899 par. 2>

Truth is sacred, divine. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. In it there is fulness of joy. When it is cherished in the heart, the love of Christ is preferred to the love of any human being. This is Christianity. This is the love of God in the soul. Thus pure, unadulterated truth occupies the citadel of the being. The words are fulfilled, "A new heart also will I give you, and a new spirit will I put within you." There is a nobleness in the life of the one who lives and works under the vivifying influence of the truth. <RH, February 14, 1899 par. 3>

It is needful for all who are working in the cause of God to ponder these things, that they may guard against self-sufficiency. The Lord is dishonored when those who profess to serve him reveal a character that is a denial of their faith. We are not to trust in self; for the Lord leaves those who are self-sufficient to their own human wisdom. All desire for self-exaltation places the human agent where the Holy Spirit can not work with him. In no case can the Holy Spirit co-operate with the methods and plans of self-sufficient men. It is not for any to seek to be great preachers, wonderful evangelists. All who believe the truth, who understand the dignity and elevated character of the message they bear, will hide in Christ, realizing that their security and efficiency come from God. They will not live selfish lives; for the truth is elevating, refining, and sanctifying in its influence. <RH, February 14, 1899 par. 4>

I know, and am afraid as I realize, that with hundreds religion is a cold, formal thing. Many professed Christians will lose the eternal life that is within the reach of all. I can not forbear to tell you in the name of the Lord that you are not on safe ground unless the truth teaches you your danger, bringing you every day closer to Christ in character. Many poor souls are puffed up with pride and self-importance. If they do not change this position, they will be tempted still more strongly to display their supposed qualifications and powers. Every provision has been made for them, but they have no hungering nor thirsting after righteousness. There is no room in the heart for the Spirit of God. <RH, February 14, 1899 par. 5>

Many are supposed to be converted who will not stand the stress of trial and temptation. Under difficulty the test of God's word shows them to be faithless, envious, jealous, full of evil-surmisings. Many, many, are stony-ground hearers. They have no depth of spiritual experience. They do not apply the truth to the heart and conscience. Self, with all its unsanctified elements, is alive, revealing attributes that strengthen evil instead of repressing it. There is a lack of pure-toned piety; and this lack makes them weaklings in the army of the Lord, when they might be giants if they were but willing to be truly converted. <RH, February 14, 1899 par. 6>

Our lack of faith and the absence of the love and respect due to all the children of God, detract from our influence, and make our labors of none effect. When the power of the Holy Spirit is appreciated and felt in the heart, far less of self will be exhibited, and far more of the feeling of human brotherhood will be revealed. Our part is not to exhibit self, but to let the Holy Spirit work in us. Thus, self-deceived men and women may be rescued from delusion. <RH, February 14, 1899 par. 7>

All, high or low, if they are unconverted, are on one common platform. Men may turn from one doctrine to another. This is being done, and will be done. Papists may change from Catholicism to Protestantism; yet they may know nothing of the meaning of the words, "A new heart also will I give you." Accepting new theories, and uniting with a church, do not bring new life to any one, even though the church with which he unites may be established on the true foundation. Connection with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to any one if the heart is not truly changed. <RH, February 14, 1899 par. 8>

This question is a serious one, and its meaning should be fully realized. Men may be church-members, and may apparently work earnestly, performing a round of duties from year to year, and yet be unconverted. They may write in defense of Christianity, and yet be unconverted. A man may preach pleasing, entertaining sermons, yet be far from Christ as regards religious experience. He may be exalted to the pinnacle of human greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have not been brought into the inner sanctuary of the soul. <RH, February 14, 1899 par. 9>

We must have more than an intellectual belief in the truth. Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender. They decided to resist the truth, and they maintained their

opposition. They did not receive into the heart the truth as it is in Jesus. When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character. <RH, February 14, 1899 par. 10>

Unless a man is renewed in the spirit of his mind by the power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. Only in Christ can we find true rest. "Come unto me," he cried, "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." And again he says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "For without me ye can do nothing." Without Christ we can do nothing correctly, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power?--It is saying without doing; it is a profession of faith without works. <RH, February 14, 1899 par. 11>

O that all who shall read these lines would search their hearts as with a lighted candle, and define, if they can, what true conversion is. The Lord never created man to lord it over his fellow man. This propensity has been indulged to the wreck and ruin of humanity. The souls of those who have indulged themselves in this are cast in a mold that Satan himself has made to fashion their characters. Every soul carries his credentials with him. By his actions he shows whether he is under the power of the Holy Spirit, or whether he is striving to climb over his fellow men to rule or to ruin. <RH, February 14, 1899 par. 12>

With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. We could then approach the mercy-seat; and seeing the bow of promise, kneel with contrite hearts, and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force, as did Jacob. Then our message would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need; and we would not be denied. The truth would be expressed by life and character, and by lips touched with the living coal from off God's altar. When this experience is ours, we shall be lifted out of our poor, cheap selves, that we have cherished so tenderly. We shall empty our hearts of the corroding power of selfishness, and shall be filled with praise and gratitude to God. We shall magnify the Lord, the God of all grace, who has magnified Christ. And he will reveal his power through us, making us as sharp sickles in the harvest-field. <RH, February 14, 1899 par. 13>

God calls upon his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish ambition to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we bring to this precious foundation, that there may no longer be antagonism but unity in the church? Shall we build with worthless material,--wood, hay, stubble? Shall we not rather bring the most precious material,--gold, silver, precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the practical life? Shall we not strive to discern the meaning of the atonement of Christ? <RH, February 14, 1899 par. 14>

We are living in perilous times. In the fear of God I tell you that the true exposition of the Scriptures is necessary for the correct moral development of our characters. When mind and heart are controlled by the Holy Spirit, when self is dead, the truth is capable of constant expansion and development. When the truth as it is in Jesus molds our characters, it will be seen to be truth indeed. As it is contemplated by the believer, it will grow brighter, shining with its original beauty. It will increase in value, quickening and vivifying the mind, and subduing selfish, unchristlike coarseness of character. It will elevate our aspirations, enabling us to reach the perfect standard of holiness. <RH, February 14, 1899 par. 15>

February 21, 1899 The Truth as It Is in Jesus. - No. 2.

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God gives to every man his work, and with the imparted commission he gives to his messengers a measure of power proportionate to their faith. He is constantly unfolding to the heart the riches of his grace. Light will shine forth in clear rays from those who receive light from the word of God. Converted messengers are needed, to give the words of the

Most High to the people. <RH, February 21, 1899 par. 1>

The teacher of the truth must practise the truth he communicates to the people, else his labor will be in vain. Those who support the truth, not only by argument, but in their lives, range themselves on the side of righteousness. By a converted life they give evidence that they bear a solemn message of warning, which is a savor of life unto life, or of death unto death. When men are really converted, controversy and debate will be ended. The plain, searching truth will be proclaimed by lips touched with a live coal from the altar of God. <RH, February 21, 1899 par. 2>

The true minister of the gospel will not stand before the people to speak smooth words; to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, and decided, as if he fully believed the words spoken to be a savor of life unto life, or of death unto death. He knows that he has the Spirit and power of God, and his words awaken the consciences of his hearers. <RH, February 21, 1899 par. 3>

The lessons given by the greatest Teacher the world has ever known were given in plain, simple language. Christ's words were explicit and direct. His instruction was given line upon line, precept upon precept. Christ reproached his disciples with their slowness of comprehension. Why did they not understand his lessons?--Because his words did not agree with what they had been taught, or with their hopes and expectations. Christ tried to impress his disciples that he had left in their possession truths of which they did not realize the value. <RH, February 21, 1899 par. 4>

The Old Testament is the ground where the seeds of practical godliness were first sown. This was repeated in Christ's words to his disciples. We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures. From the pillar of cloud, Christ presented man's duty to God and to his fellow men. His words to his appointed agencies, both in the Old Testament and in the New, point out plainly the Christian virtues. Through all his teaching he scattered the precious grains of truth. All will find these to be as precious pearls, rich in value, if they will practise the principles laid down. <RH, February 21, 1899 par. 5>

We have the truth. Shall we not practise it? Selfishness is the great evil that makes of none effect the preaching of the cross of Christ. Preach the word. Do not drown the voice of Christ by your own interpretation of the Scriptures. Do not make the word of God mean what he never meant it to mean. Make a practical application of the truth. Urge the truth home with sanctified assurance and directness, presenting the high standard God sets before his people. Truth must become truth to the receiver to all intents and purposes. It must be stamped upon the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "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 is the service that God requires. Nothing short of this is pure and undefiled religion. The heart is the citadel of the being; and until that is wholly on the Lord's side, the enemy will gain constant victories over us by his subtle temptations. <RH, February 21, 1899 par. 6>

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Christ. From the treasure of the heart are brought forth appropriate and fitting words. Especially will our words be guarded. Writing to Timothy, Paul says: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." <RH, February 21, 1899 par. 7>

The Holy Spirit must work on the hearts of the teachers of God's word, that they may give the truth to the people in the clear, pure way that Christ himself gave the truth. He revealed it, not only in his words, but in his life. If God's messengers realize the necessity of the Holy Spirit's working, this Spirit will speak through them to the hearers, who will understand the meaning of the truth spoken. <RH, February 21, 1899 par. 8>

Men in this age of the world act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and annulling, at their pleasure. If they can not misconstrue, misinterpret, or alter God's plain decision, or bend it to please the multitude and themselves, they break it. We are never safe while we are guided by human opinions; but we are safe when we are guided by a "Thus saith the Lord." We can not trust the salvation of our souls to any lower standard than the decision of an infallible Judge. Those who make God their guide, and his word their counselor, follow the lamp of life. God's living oracles guide their feet in straight paths. Those who are thus led do not dare judge the word of God, but ever hold that his word judges them. They get their faith and religion from his word. It is the guide that directs their path. It is a light to their feet, and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all his works makes the path of the just as a shining light, which shines more and more unto the perfect day. <RH, February 21, 1899 par. 9>

February 28, 1899 The Truth as It Is in Jesus. - No. 3.

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Mrs. E. G. White.
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I am afraid for our churches. I tremble before God on their account. We have light on the Scriptures, and we shall be held accountable for all the light not cherished. The works of many do not harmonize with the truth they have received. There is far too much of the human element brought into our plans. We do not depend upon the Holy Spirit to work with its transforming energy upon the heart and life. We are deficient in faith, which is invincible and mysterious. The efficacy of truth is weakened by the course of those who do not purify their souls by obeying the truth. <RH, February 28, 1899 par. 1>

The secrets of the Lord are with them that fear him and keep his covenant. We need faith in God, that under the sanctifying power of God's word, the principles of human brotherhood may be manifested. We need the Holy Spirit's guidance. Its power upon mind and heart will enable us to present the truths of God's holy word. Sound doctrines brought into actual contact with human souls will result in sound and elevating practises. The truth as it is in Jesus must be cherished. Then Christians will not be Christians in name only. The love of Christ will pervade their lives. <RH, February 28, 1899 par. 2>

The power of the Holy Spirit is needed to chase away our unbelief and unchristlike attributes: We must see our need of a physician. We are sick, and do not know it. May the Lord convert the hearts of his workmen! When there is a converted ministry, then look for results. But we can not convert our own hearts. This work can be done only by the power of the Holy Spirit. In every stage of the work let this be remembered: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." <RH, February 28, 1899 par. 3>

"All that will live godly in Christ Jesus shall suffer persecution." But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come if not from the Prince of Peace? To what source can we look for help, but to Him who can give us light in the midst of darkness? <RH, February 28, 1899 par. 4>

Christ has promised to send us the Comforter, whose work is to establish the kingdom of God in the soul. When such abundant provisions of mercy, grace, and peace have been made, why do human beings act as if they regarded the truth as a yoke of bondage?--It is because the heart has never tasted and seen that the Lord is good. The truth of the word of God is thought by some to be a fetter. But it is the truth that makes men free. If the truth therefore shall make you free, ye shall be free indeed. The truth separates man from his sins, from his hereditary and cultivated tendencies to wrongdoing. The soul that cherishes the love of Christ is full of freedom, light, and joy. In such a soul there are no divided thoughts. The whole man yearns after God. He does not go to men to know his duty, but to Christ, the source of all wisdom. He searches the word of God, that he may find out what standard he must reach. <RH, February 28, 1899 par. 5>

Can we ever find a surer guide than Jesus? True religion consists in being under the guidance of the Holy One in thought, word, and deed. He, who is the Way, the Truth, and the Life, takes the humble, earnest, whole-hearted seeker, and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this path for us at great cost to himself, and we are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, I am the way; and all who decide to follow the Lord will be led in the royal path cast up for the ransomed of the Lord to walk in. <RH, February 28, 1899 par. 6>

The usefulness of workers for God depends on whether they have an abiding Christ. "Without me," he says, "ye can do nothing." God's workers should be filled with his Spirit. By their faith and labor of love, true Christians give unquestionable evidence that their work is wrought in God. Their spiritual discernment testifies that they have been taught of God, that their eyes are not blinded to the interests of the cause of God, or to the elements of true Christianity. <RH, February 28, 1899 par. 7>

"Our gospel came not unto you in word only," writes Paul, "but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." Paul lived the gospel that he preached; and if our ministering brethren will live the truth, they will be loving, kind, tender, lowly in heart, unpretending, earnest, devoted. Their works will be their credentials. There would be a hundredfold more conversions than the record shows today if God's workmen were what they should be. God demands truth in the inward parts. The Spirit of those in the ministry must correspond to the truth preached. <RH, February 28, 1899 par. 8>

Will the workers in the various lines of God's work ponder these things? A large share of the shallowness of the work is the result of the shallowness of the workers. When the Spirit of God works, something will be done, and in a much larger degree than we have yet seen. Where is the power of the workers? Where is the demonstration of the Spirit? Where is the assurance of faith? There is a sad deficiency in the preaching of God's word. Much fluent talking may be

done. Much cleverness may be shown in the presentation of the different points of truth. All this has been seen. Ears are gratified, a present emotion is excited; but where are the souls who are identifying themselves with Christ? Where is the holy unction, the living earnestness, the deep moving of the Spirit of God? Where are those who expound the truth by upholding staunch, correct principles, irrespective of loss or gain? O that God would impress his ministers with the need of being thoroughly converted! O that he would impress them with their need of an abiding Christ! Then there would be a revival of the Holy Spirit. <RH, February 28, 1899 par. 9>

The question has been asked, What kind of vessels does the Spirit use? What does Christ say?--"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." What kind of vessels are meet for the Master's use?--Empty vessels. When we empty the soul of every defilement, we are ready for use. Are we emptied of self? Are we cured of selfish planning? O for less self-occupation! May the Lord purify his people, teachers, and churches. He has given a rule for the guidance of all, and from this there can be no careless departure. But there has been, and still is, a swerving from righteous principles. How long shall this condition of things exist? How can the Master use us as vessels for holy service until we empty ourselves, and make room for his Spirit to work? <RH, February 28, 1899 par. 10>

God calls for his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish ambition to be first be shown by the followers of Christ? Shall not the principles cherished by them be laid upon the true foundation, even Christ Jesus? What material shall we place upon this foundation, that there may no longer be antagonism, but unity, in the church? Shall we bring to it wood, hay, stubble? Shall we not rather bring the most precious material,--gold, silver, precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the life? <RH, February 28, 1899 par. 11>

We are living in perilous times. In the fear of God I would say that the true exposition of the Scriptures is necessary for the correct moral development of our characters. When mind and heart are worked by the Spirit, when self is dead, the truth is capable of constant expansion and new development. When the truth molds our characters, it will be seen to be truth indeed. As it is contemplated by the true believer, it will grow brighter, shining with its original beauty. It will increase in value, vivifying the mind, and subduing selfish, unchristlike coarseness of character. It will elevate our aspirations, enabling us to reach the perfect standard of holiness. <RH, February 28, 1899 par. 12>

March 7, 1899 A Lesson from Israel's Sin. - No. 1.

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Mrs. E. G. White.
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God is no respecter of persons, but in every generation they that fear the Lord, and work righteousness, are accepted by him; while those who are murmuring, unbelieving, and rebellious will not have his favor. They will not have the blessings promised to those who love the truth, and walk in it. Those who have the light, and do not follow it, will find that their blessings will be changed into curses, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were his chosen and peculiar people, but who brought their own destruction by following their own ways. <RH, March 7, 1899 par. 1>

When the Lord called for Moses to come up into the mount, it was six days before he was received into the cloud, into the immediate presence of God. The top of the mount was all aglow with the glory of God. And yet, even while the children of Israel had this glory in their very sight, unbelief was so natural to them that they began to murmur because Moses was absent. While the glory of the Lord signified his presence upon the mountain, and their leader was in close converse with God, they should have been sanctifying themselves by close searching of heart, humiliation, and godly fear. But instead of this, the congregation demanded of Aaron to make them gods to go before them, and lead them back into Egypt. "Make us gods," they said, "which shall go before us." Though Moses was absent, the presence of the Lord remained; they were not forsaken. The manna continued to fall; they were fed by a divine hand morning and evening. The cloudy pillar by day, and the pillar of fire by night, signified the presence of God. The divine presence was not dependent upon the presence of Moses. But at the very time when he was pleading with the Lord in their behalf, they were rushing into shameful errors, into transgression of the law so recently given. <RH, March 7, 1899 par. 2>

"And the Lord said unto Moses, Go, get thee down; for thy people [he does not condescend to own them as his people], which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out

of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. <RH, March 7, 1899 par. 3>

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: 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." <RH, March 7, 1899 par. 4>

What a trial of the faith of Moses was this! But he would not consent to leave the mount until his pleadings in behalf of Israel were heard, and his request that God would pardon them was granted: "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? . . . Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which he had thought to do unto his people." <RH, March 7, 1899 par. 5>

This idolatry on the part of ancient Israel was an offense to God; but are there not idols just as offensive cherished in our families and in our churches today,--idols which have the same influence upon us as did the golden calf upon the Israelites? On the part of God's professed people there is a manifest disregard of the warnings given by Peter: "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." <RH, March 7, 1899 par. 6>

The time has come when we as a people should search ourselves to see what idols we are cherishing; when the shepherds of the flock should do faithful work as the sentinels of God. In dress, in speech, in deportment, we are to be a people distinct and separate from the world. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." <RH, March 7, 1899 par. 7>

God requires of his people a zeal according to knowledge. He desires them to be doers of the word. The outer appearance testifies of the inward working of the heart. The truth received into the heart accomplishes the transformation of the mind and heart and character. To Daniel the Lord revealed the condition of the inhabitants of the earth in these last days. "Many shall be purified," he said, "and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." <RH, March 7, 1899 par. 8>

This is a subject the comprehension of which will put to the stretch every spiritual sinew and muscle. There is a great work to be done for the members of the church, to wean them from their idols. The church-members have had great blessings; they have had the living oracles of God opened to their understanding; they have not been left in darkness and error, as those who are doing wickedly. Now God calls upon those who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are of the number who are being purified, and made white, and tried. <RH, March 7, 1899 par. 9>

March 14, 1899 A Lesson from Israel's Sin. - No. 2.

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Mrs. E. G. White.
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Let us follow the history of Israel further. Moses returned from the mount to find the children of Israel eating and drinking, and dancing and singing around the golden calf. "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." This was their god. <RH, March 14, 1899 par. 1>

Then Moses turned to Aaron and said, "What did this people unto thee, that thou hast brought so great a sin upon them?" The man who might have saved the Hebrews in the hour of their peril is calm. He does not show indignation because of the sins of the people; neither does he reproach himself, nor manifest remorse under the sense of his wrong; but he seeks to justify himself in a grievous sin. He makes the people accountable for his weakness in yielding to their request. <RH, March 14, 1899 par. 2>

Aaron's course, in permitting such a condition of things, was displeasing to God. Notwithstanding the defiant attitude of the people, Aaron should have stood firm as a rock to duty. Had he stood with true moral courage, and in boldness

rebuked the leaders in their shameful request, his timely words would have prevented that terrible apostasy. True, noble decision for the right in the hour of Israel's peril would have balanced their minds in the right direction. But his desire to be popular with the congregation, and his fear of incurring their displeasure, led Aaron to sacrifice the allegiance of the Hebrews in that decisive moment. <RH, March 14, 1899 par. 3>

This instance should teach us that in every place the church needs faithful sentinels. God's servants are to be very careful lest they encourage anything savoring of idolatry; for the Lord will charge the sin upon them. The church claiming to believe the truth will have all kinds of temptations to enter into a course of action that will divorce the soul from God; and in all our churches, faithful men should be appointed, who will bear responsibilities nobly for God. Firm barriers should be erected to prevent disaffection and corruption from entering the church. <RH, March 14, 1899 par. 4>

The apostle declares: "A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped." <RH, March 14, 1899 par. 5>

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. 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 the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." <RH, March 14, 1899 par. 6>

Before this action was taken, opportunity was given for all who would to take sides against idolatry and for God. But when the people stood in sullen stubbornness, God saw that he must punish the transgressors, that there might not be rebellion in the camp of Israel. <RH, March 14, 1899 par. 7>

In the prayer of Moses we may learn something of the burden brought upon him because of the weakness of Aaron in not standing firm for that which he knew to be right: "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sins. And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them." <RH, March 14, 1899 par. 8>

If the people so mercifully spared by God would repent with that repentance which needs not to be repented of; if they would serve God and honor his name, their sin on this occasion would no more be remembered against them. But if, when tempted, they pursued a similar course; if they showed no strength to resist temptation, but repeated their evil work; if they murmured and complained against Moses, these former sins would be placed to their account as unforgiven. <RH, March 14, 1899 par. 9>

The Lord did not look favorably upon his people because of their sin. He said: "I will send an Angel before thee; . . . unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp." <RH, March 14, 1899 par. 10>

The apostle Paul plainly says that the experiences of the Israelites in their travels have been recorded for the benefit of those who live in this age of the world. He says: "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." <RH, March 14, 1899 par. 11>

Our dangers are not less, but greater, than were those of the Hebrews. There will be temptations to jealousies and murmurings, and there will be outspoken rebellion, as are recorded of ancient Israel. The Hebrews were not willing to submit to the directions and restrictions of the Lord. They wanted to have their own way, to follow the leadings of their own minds, and to be controlled by their own judgment. But God would have his people disciplined, and brought into harmony of action, that they may be of the same mind and of the same judgment. <RH, March 14, 1899 par. 12>

Peter exhorts his brethren: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The apostle Paul also exhorts his Philippian brethren to love and unity: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Again he says, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." <RH, March 14, 1899 par. 13>

God designs that his people shall be a unit,--that they shall be of the same mind and of the same judgment. The prayer of Christ for his disciples was that they might be one, as he is one with the Father. "Neither pray I for these alone," he said, "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, March 14, 1899 par. 14>

March 21, 1899 A Trip to Queensland.

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Mrs. E. G. White.
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Our first camp-meeting in Queensland was held in Brisbane, Oct. 14-24, 1898. From the one hundred and seventy-five Sabbath-keepers in all parts of that great colony, over one hundred were at the meeting. Several had come from Townsville, which is one thousand miles to the north, and there were a dozen or more from Rockhampton, which is about half as far. There were a few who had attended one of our camp-meetings in the southern colonies; but to most of those present, this was their first opportunity to attend a general meeting of our people. <RH, March 21, 1899 par. 1>

For some weeks before this meeting, my health was not good, and my work in writing was very urgent; therefore I was not willing to attend the meeting, and decided not to do so. But in the visions of the night I was addressing large audiences, where the people stretched forth their hands as if to say, We need light. Will you help us? I was shown several companies, varying in size, but all painfully in earnest, reaching out their hands and asking for help, and these words were distinctly spoken to me: "Say not ye, There are four months, and then cometh harvest? behold, I say unto, 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, March 21, 1899 par. 2>

I dreaded the journey to Brisbane, and would fain have believed that this meant Maitland, Newcastle, and the smaller places within thirty miles from Cooranbong. but again the scene of people calling for help was presented before me, and a voice said, they are as sheep that have not shepherd. Then I said, I will go to the camp-meeting; for the Lord has been teaching me my duty. <RH, March 21, 1899 par. 3>

We left home Wednesday evening at eight o'clock, and after one hour's ride to Newcastle, changed to the express-train to Brisbane. Accompanied by Sister McEnterfer, I took a small room in the Pullman sleeping-car, while Sister Minnie Hawkins, one of my copyists, and several young ladies from the school, who were going to join Sister Haskell in Bible work in Brisbane, found places in the ordinary carriages. <RH, March 21, 1899 par. 4>

Although much wearied, I felt very peaceful and quiet in the Lord; and I prayed most earnestly that the Lord would impress upon those attending the camp-meeting the fact that it would not be what they could do that would make the meeting a success, but that their part in its success would depend upon their entire surrender to God. If men desire to place themselves where they can be used of God, they must not criticize others, nor labor to make their defects apparent. This is Satan's special temptation, whereby he strives to hinder the work of God. The Lord can not bless hearts that are not meek and lowly. It is not our work to seek to humble others. The word of God to us is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." <RH, March 21, 1899 par. 5>

At the meeting before us, there will be many precious souls seeking for light, who know not the reasons for our faith. How important that our attitude shall not be that of condemnation toward those who have been walking in what light they have had. Although they are not walking in the way of God's commandments, he has not forsaken them; for they

have supposed that they were obedient, and have testified that they accept Christ as a personal Saviour. <RH, March 21, 1899 par. 6>

As I awoke in the night, my soul was filled with a hungering and thirsting after righteousness; and in my dreams I was standing before many people, with great earnestness urging them to trust in God, to have increasing faith and confidence in Jesus; for in him all hope of eternal life is centered. He is the chiefest among ten thousand, and altogether lovely. In all our ways we should acknowledge him, and thank him for his manifold benefits. His angels, thousands upon thousands and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against temporal evil, and press back the powers of darkness, to save us from destruction. If Satan had his way, and carried out his designs, destruction would be seen on every hand. Why is it that we do not value God's watch care? Why is it that we so seldom recount his mercies? Why is it that so little thanksgiving flows back to God? By our failure to express gratitude, we are dishonoring our Maker. Have we not reason to be thankful every moment? And should we not express our thankfulness, even when there are difficulties in our pathway? <RH, March 21, 1899 par. 7>

When I awoke and looked out of the window, I saw two white clouds. Then I fell asleep again; and in my dreams these words were spoken to me: "Look at these clouds. It was just such clouds as these that enshrouded the heavenly host who proclaimed to the shepherds the birth of the world's Redeemer." I awoke and looked out of the car window again, and there were the two large white clouds, as white as snow. They were distinct, separate clouds, but one would approach and touch the other, and for a moment they would blend together; then they would separate, and remain as distinct as before. They did not disappear, but continued in sight throughout the forenoon. At twelve o'clock we changed cars, and I did not see the clouds any more. <RH, March 21, 1899 par. 8>

During the day I was deeply impressed with the thought that angels of God, enshrouded in these clouds, were going before us; that we might rejoice in their guardianship, and also in the assurance that we should see of the salvation of God in the meetings to be held in Brisbane. And now that the meetings are over, and we have seen the wonderful interest manifested by the people, I am more than ever sure that heavenly angels were enshrouded in these clouds,-- angels that were sent from the courts above to move upon the hearts of the people, and to restrain those distracting influences that sometimes find access to our camp-grounds, by which minds are diverted from the consideration of the vital truths which are daily presented. At this meeting, thousands have heard the gospel invitation, and have listened to truths that they never have heard before. During the whole meeting, there has not been any boisterous opposition, or loud contention from those whose hearts are opposed to the law of God. And throughout the city, we hear of no public opposition. This is an unusual experience; and we believe that the angels of God have been present to press back the powers of darkness, that unbelief should not have the supremacy. The Holy Spirit has also been at work with the efforts of God's servants, that the sword of the Spirit might flash to the right and the left, cutting through the fleshly tables of the heart, piercing the recesses of the soul, and bringing conviction to the consciences of men. If we will discard the rubbish of self, if we will purify our souls by obeying the truth, the workers will individually gain precious experiences. <RH, March 21, 1899 par. 9>

March 28, 1899 The Queensland Camp-Meeting.

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Mrs. E. G. White.
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The Brisbane camp-meeting was held in Woolloongabba, one of the southern suburbs of the city, about three miles from the general post-office. The camp was composed of thirty-three tents, and was situated on high, sloping ground, just far enough from the main thoroughfare to be free from the noise of passing carts and trams. Great economy had been exercised in fitting up the camp, yet everything was neat and orderly, and the entire camp presented a wholesome appearance. At night the large tent and the grounds were brilliantly lighted with electricity, and this added much to the pleasure of those attending the evening meetings. <RH, March 28, 1899 par. 1>

When we arrived in Brisbane, we were met at the station by Brethren Daniells, Haskell, Wilson, and Palmer, and were taken in a cab to a comfortable house close to the meeting. The next day was Friday; and all were busy completing the preparation of the camp, and getting ready for the Sabbath. At the evening meeting the tent was well filled, eight or nine hundred being present. <RH, March 28, 1899 par. 2>

Sabbath morning there was a good attendance at the Sabbath-school. At the forenoon service Elder Haskell spoke from the words, "We would see Jesus." Like the Greeks who made this request, the people seemed deeply interested,

and the discourse made a deep impression. In the afternoon I spoke about the call to the supper, recorded in Matthew 22. I made special reference to the man who came in without the wedding garment; and sought to arouse all to understand what would be the result if any are found without the wedding garment, the white linen, the robe of Christ's righteousness, provided by the King for all who are bidden to the supper. At an infinite cost to heaven, provision has been made for all, that they may receive grace and sanctification of the Spirit, and be numbered with the blood-washed throng. The wedding garment must be put on in this life. In this life we are to be clothed with the righteousness of Christ. In the evening, Elder Haskell spoke to a large congregation. <RH, March 28, 1899 par. 3>

In the night I was instructed that in this meeting we must each one look to the Lord, and not to one another, saying, "What shall this man do?" Each one must seek the Lord earnestly to know for himself what he is to do in the service of the Lord. "For 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. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." <RH, March 28, 1899 par. 4>

It takes all kinds of timber fitly to frame this building, and Jesus Christ himself is to be the chief corner-stone, "in whom all the building fitly framed together groweth into an holy temple in the Lord." This is the work to be done in our camp-meetings. We are to build together, not separately. We are to work unitedly. Every stick of timber is to find its place, that a united framework may be made,--a habitation of God through the Spirit. Let none of us strive to be first: for if we do this, the spirit of self will work until there is no room for the Spirit of God. Let no one climb up on the judgment-seat: for God has placed none of us there. Let no one indulge in evil-surmising. Let us all draw nigh to God. Let us learn of Christ, and wear his yoke. Our brethren and sisters are to understand that they all have a part in the work; and that their work is essential, according to their ability. "We are laborers together with God." We must give to every man his place, because God has given to every man a work; and if any part of this work is neglected, a complete habitation for God is not built. <RH, March 28, 1899 par. 5>

Sunday morning I attended the early meeting. There were about one hundred present. We realized that the Spirit of the Lord was present, as we made intercession for the people and the ministers, and especially for those in feeble health. In the testimony meeting which followed, we felt the subduing influence of the Lord. Nearly all were weeping. I spoke briefly, showing the necessity of each one seeking the Lord for himself. When our hearts are sanctified with the truth, they will be in unity with the heart of Christ. Says the apostle, "Let this mind be in you, which was also in Christ Jesus." Are self-seeking and self-exaltation pressing their way into your soul? Contemplate Jesus, your Saviour. Think how he humbled himself. He who was commander in the heavenly courts laid aside his crown, his kingly robe, and clothed his divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. It was for the sake of fallen man that he humbled himself. <RH, March 28, 1899 par. 6>

Some of those present had been standing in their own light. Some had been quick to discover the evil, and to talk of the evil in their brethren; but the good which they had seen in the lives of their brethren, they had not commended. Thus they grieved the heart of Christ, and placed their own souls in jeopardy. It is the will of God that we humble ourselves before him. Let us follow the example of him who humbled himself for us, that we may be uplifted. Thus we shall reveal that we appreciate the sacrifice made in our behalf. "Draw nigh to God, and he will draw nigh to you." "Resist the devil, and he will flee from you." Then "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." <RH, March 28, 1899 par. 7>

We may learn precious lessons in Christian experience by a study of Jacob's repentance and his wrestling with the angel. Jacob knew his peril. He knew that without the protection of God, he would be helpless before his enemy. He did all in his power to atone for his past transgressions; and then in humiliation and repentance, pleaded for divine protection. With cries and tears he made his supplication to God; and when the strong hand of the angel was laid upon him, he wrestled with all the energy of his being. Jacob put forth all his strength, supposing that he was wrestling with a lawless opponent; but when the Lord put his finger with a divine touch upon Jacob, the wrestling ceased. When Jacob knew that it was the Lord, he fell upon the neck of the angel, and held him, pleading, "Bless me, even me." When the angel said, "Let me go, for the day breaketh," Jacob said, "I will not let thee go, except thou bless me." Then his name was changed, to correspond to the change in his character; for the angel said, "Thy name shall be called no more Jacob [supplanter] but Israel; for as a prince hast thou power with God and with men, and hast prevailed." <RH, March 28, 1899 par. 8>

Let us seek the Lord with all the heart. Let us have faith in God. Let us cultivate a prayerful frame of mind. Let us educate the tongue to speak right words,--words that will encourage and strengthen our fellow men. Let us talk of goodness, and mercy, and the love of God. Put away all unbelieving words, and all that is cheap and common. Then the

angels of the Lord will be with us, and the peace of God will fill the soul. Following these remarks, many excellent testimonies were borne, and the melting love of God was manifest among those assembled. <RH, March 28, 1899 par. 9>

In the forenoon, Elder Daniells spoke to a good audience. In the afternoon the tent was full, and many who could not enter stood outside, while I spoke for over an hour on the subject of Christian temperance. In the evening, Elder Haskell spoke on the prophecies of Daniel, making the matter so clear that all could understand the prophecy. <RH, March 28, 1899 par. 10>

On Friday morning we listened to the wants of the cause as they were presented by Brethren Haskell, Daniells, Semmens, and W. C. White. All about us are fields white unto the harvest; and we all feel an intense desire that these fields shall be entered, and that the standard of truth shall be raised in every city and village. As we study the vastness of the work, and the urgency of entering these fields without delay, we see that hundreds of workers are needed where there are now but two or three, and that we must lose no time in building up those institutions where workers are to be educated and trained. <RH, March 28, 1899 par. 11>

Those speaking for the Avondale school said that during the first year of the workings of that school, with an attendance of sixty students, there were about thirty who were over sixteen years of age; and from this number, ten were employed during the vacation in various branches of our religious work. During the second year there were one hundred in attendance, and from among fifty who were over sixteen years of age, definite work was found for thirty-two during the vacation. Twenty-five of these were employed by the Conferences and societies in religious work. <RH, March 28, 1899 par. 12>

From the first, the managers of the school have struggled amid financial difficulties to provide adequate buildings for the work. Each year the buildings provided have been crowded to overflowing, and with the present prospect that the number of students next year would be much increased, they felt that it was an imperative duty to undertake at once to erect the college hall, to cost about seven hundred and fifty pounds, two cottages for teachers, and a carpenter shop, which would bring the expense for buildings up to one thousand pounds. <RH, March 28, 1899 par. 13>

Those who spoke for the Summer Hill Sanitarium said that this institution had received but little aid from our people in the way of gifts, and that the progress of the work had been slow at the first for the want of facilities with which to work. But amid difficulties its work had grown from the employment of two nurses, at the beginning, to the employment of two physicians, five certificated nurses, six nurses in training, and four other helpers. The earnings had increased from about three hundred pounds the first year to five hundred pounds a quarter. With its present facilities, the effort to train workers is hampered, and the expenses for labor are nearly as much as would be needed to do twice the work if we had larger bath-rooms. By the greatest economy, something has been saved from the earnings of the institution during the last year, but this has all been required to buy furniture, and to pay some of the losses of the first year; therefore the sanitarium has not the means with which to build new bath-rooms, and it appeals to our people to raise five hundred pounds to build and equip a good set of bath-rooms. This will enable the institution to do better work for its patients, to increase its patronage without increasing its running expenses, and to do twice as much as it is now doing in the training of workers, who may afterward go out to establish medical missions in the large cities of all the colonies. <RH, March 28, 1899 par. 14>

Those who spoke for the health food business pointed out the great need of our having proper foods to place in the hands of those who resolve to give up the use of flesh-foods, and who do not know what to use in the place of meat. They also explained that the location of the food factory at Cooranbong would enable the managers to employ students in the work, and thus strengthen our united educational effort. For this work, five hundred pounds was needed to give the work a start. The loss to our cause will be great if the work is delayed. <RH, March 28, 1899 par. 15>

The Australasian Union Conference recognized the school, the sanitarium, and the food factory as three agencies working in harmony for the education and training of home and foreign missionaries, who should go forth prepared to minister to the physical, mental, and moral needs of their fellow men. We all feel that the work is urgent. There is no part that can wait. All must advance without delay. In view of this, appeals have been made to our people in all the colonies to raise two thousand pounds for the erection of the necessary buildings this summer. <RH, March 28, 1899 par. 16>

When the matter was fairly before them, our Queensland brethren and sisters took hold to do their very best; and before the camp-meeting closed, those present had pledged one hundred and twenty-five pounds toward the fund. Thus they set a noble example to their brethren who did not attend the meeting, and to the churches in the other colonies. <RH, March 28, 1899 par. 17>

At the forenoon meeting on Sabbath, Brother Jesse Pallant was ordained to the gospel ministry. It cheers our hearts to see the young men of these colonies developing in experience, and being consecrated to this holy ministry. In the early morning meeting, the Lord gave me a testimony for the people regarding cheerfulness. We are to cultivate joy and cheerfulness, and thus represent the Lord Jesus Christ. He does not want his people to be mourning and complaining. He would have them talk of his love, their hearts full of hope and courage, their words expressing joy and gladness,

their lives revealing the joy of their Saviour. In the afternoon I spoke to a large audience; and when I called forward those who wished to give themselves to the Lord in solemn covenant, fourteen responded, and we had a season of prayer with them. <RH, March 28, 1899 par. 18>

On Sunday, the camp-ground was thronged with the interested and the curious. It was a busy day for all the workers. All felt that this was a special opportunity for earnest labor; so they mingled with the throng of visitors, conversing, answering questions, reading and explaining the Scriptures, distributing papers and tracts, and taking the addresses of those most interested. <RH, March 28, 1899 par. 19>

All through the meeting the public interest steadily increased. Our own people were greatly blessed; and their hungry interest to catch every word of truth encouraged the speakers, and drew from them their richest treasures of knowledge and experience. From all parts of Brisbane the people came daily, and every evening the large tent was well filled. The daily papers gave friendly and intelligent reports of the meetings, and the electric tram-cars carried large calico signs, calling attention to the camp-meeting. This, which we had looked forward to as a very small meeting, has proved to be one of the most interesting and profitable camp-meetings held in Australia. <RH, March 28, 1899 par. 20>

April 4, 1899 After the Camp-Meeting.

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Mrs. E. G. White.
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The last days of the Brisbane camp-meeting were full of interest. The attendance at the evening meetings steadily increased, and frequently men and women came long distances, saying they had just learned about the meetings. During the second Sunday, the grounds were thronged. Some had been at the meeting the first Sunday, and came again, bringing friends; many we recognized as those who had attended the evening meetings; but there were hundreds who had come to the meeting for the first time. According to appointment, our meeting was to close the following day, but it was evident that the work of the meeting was not finished. It was too busy a time for consultation; for every worker on the grounds was busy, visiting, entertaining the interested and the curious, distributing reading-matter, and holding short Bible readings with those who questioned about the doctrines taught at the meeting. Those who bore the burden of the meeting felt that an earnest effort must be made to follow up this interest, and many prayers ascended that God would direct in planning and executing the work. <RH, April 4, 1899 par. 1>

In the night, light came to me, and I was deeply moved. It was represented to me that the cloud still rested over the tabernacle. The cloud had not yet lifted, and the tents must not be taken down. This was our time to seek the Lord earnestly for wisdom and strength, and to labor with all our powers to give the warning message to the people. The people were under conviction, and this camp-meeting remained a necessity. I was not able to speak at the early meeting, but sent word that according to light given to me, there ought to be nothing done unnecessarily to give the impression to the people that the meeting had closed. <RH, April 4, 1899 par. 2>

Arrangements had already been made to keep the large tent standing for a week or two; but it was the plan of our people to take down the family tents as fast as possible, and let all go to their homes except the regularly appointed Bible workers. But now other plans were rapidly formed. A Bible study for workers was appointed to be held each morning; and our people were invited to remain on the grounds, and aid in the work of the following week. As many tents were left standing as possible, and the families that remained to help keep up the public interest and enjoy the Bible studies were furnished the use of tents without charge. A score or more remained on the grounds for another week, and many others would have done so if they had known beforehand of the opportunity. <RH, April 4, 1899 par. 3>

The experiences of this meeting, with what has been presented to me at various times regarding the holding of camp-meetings in large cities, lead me to advise that a larger number of camp-meetings be held each year, even though some of them are small; for these meetings will be a powerful means of arresting the attention of the masses. By camp-meetings held in the cities, thousands will be called out to hear the invitation to the feast, "Come; for all things are now ready." After arousing an interest, we must not cut these meetings short, pulling down the tents, leaving the people to think that the meeting is over, just at the time when hundreds are becoming interested. It is just then that the greatest good may be accomplished by faithful, earnest work. The meetings must be so managed that the public interest shall be maintained. <RH, April 4, 1899 par. 4>

It may be difficult, sometimes, to hold the principal speakers for some weeks to develop the interest awakened by the meeting; it may be expensive to retain the grounds, and to keep standing a sufficient number of the family tents to maintain the appearance of a camp-meeting; it may be at a sacrifice that several families remain camping on the

grounds, to assist the ministers and Bible workers in visiting and in holding Bible study with those who come on the grounds, and in visiting the people at their homes, telling them of the blessings received at the meetings, and inviting them to come: but the results will be worthy of the effort. It is by such earnest, energetic efforts as these that some of our camp-meetings have been instrumental in raising up strong, working churches; and it is by just such earnest work that the third angel's message must be carried to the people of our cities. <RH, April 4, 1899 par. 5>

Sometimes a large number of speakers attend a camp-meeting for a few days; and just when the interest of the people is beginning to be fully aroused, nearly all hurry away to another meeting, leaving two or three speakers behind to struggle against the depressing influence of the tearing down and removal of all the family tents. How much better it would be in many cases, if the meetings were continued for a longer time; if persons would come from each church, prepared to remain a month or longer, helping in the meetings, and learning how to labor acceptably. Then they could carry a valuable experience to their churches when they return home. How much better if some of the same speakers who arouse the interest of the people during the largest attendance at the meeting would remain to follow up the work begun, by a thoroughly organized protracted effort. To conduct meetings in this way would require that several be in progress at the same time, and this would not permit a few men to attend all the meetings; but we must remember that the work is to be accomplished "not by might, nor by power, but by my Spirit, saith the Lord of hosts." <RH, April 4, 1899 par. 6>

Instruction Regarding Labor.

For a few days after it was decided to continue the camp-meeting, it was quite a struggle for the workers to keep up heart, because of the distraction which attends the departure of friends, and the resettling preparatory for the summer's work. At the Monday evening meeting the public congregation had voted a hearty request that the meetings continue, and each night the large tent was well filled. The morning Bible classes, which were attended by about thirty persons, were of unusual interest. There were about twelve workers of varied experience and gifts, to be employed in following up the interest awakened by this meeting; and as we saw the extent of the field before them, we wished there were many more. <RH, April 4, 1899 par. 7>

At the beginning of the Sabbath my heart went out in prayer that God would give wisdom to these workers, and in the visions of the night many words of instruction and encouragement were spoken to us. Ministers and workers were in a meeting where Bible lessons were being given. We said, We have the Great Teacher with us today, and we listened with interest to his words. He said: There is a great work before you in this place. You will need to present truth in its simplicity. Bring the people to the waters of life. Speak to them the things which most concern their present and eternal good. Do not present subjects that will arouse controversy,--things that it will require a person of experience by your side to defend. In all that you say, know that you have something that is worthy of the time you take to say it, and of the time of the hearers to hear. Speak of those things which are essential, those things which will instruct, bringing light with every word. <RH, April 4, 1899 par. 8>

Learn to meet the people where they are. Let not your study of the Scriptures be of a cheap or casual order. Let not your instruction be of a character to perplex the mind. Do not cause the people to worry over things that you may see, but which they do not see, unless these are of vital consequence to the saving of the soul. Do not present the Scriptures in a way to exalt self, and encourage vainglory in the one who opens the Word to others. The work for this time is to train students and workers to deal with subjects in a plain, serious, and solemn manner. There must be no time uselessly employed in this great work. We must not miss the mark. Time is too short for us to undertake to reveal all that might be opened up to view. Eternity will be required that we may know all the length and breadth, the height and depth, of the Scriptures. There are some souls to whom certain truths are of more importance than other truths. Skill is needed in your education in Scriptural lines. Read and study Ps. 40:7, 8; John 1-14; 1 Tim. 3:16; Phil. 2:5-11; Col. 1:14-17; Rev. 5:11-14. <RH, April 4, 1899 par. 9>

To the apostle John, on the Isle of Patmos, were revealed the things that God desired him to give to the people. Study these revelations. Here are themes worthy of our contemplation, large and comprehensive lessons, which all the angelic hosts are now seeking to communicate. Behold the life and character of Christ, and study his mediatorial work. Here are infinite wisdom, infinite love, infinite justice, infinite mercy. Here are depths and heights, lengths and breadths, for our consideration. Numberless pens have been employed in presenting to the world the life, the character, and the mediatorial work of Christ; yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new, according to the mind and spirit of the human agent. <RH, April 4, 1899 par. 10>

The truth, if received into the heart, is capable of constant development and expansion. It will increase in brightness as we behold it; and as we aspire to grasp it, its height and breadth will ever increase. Thus it will elevate us to the

standard of perfection, and fit us for our work by giving us faith and trust in God. We want the truth as it is in Jesus; for we desire to make the people understand what Christ is to them, and what the responsibilities are that they are called upon to accept in him. As his representatives and witnesses, we need to come to a full understanding of the saving truths attained by an experimental knowledge. <RH, April 4, 1899 par. 11>

Teach the great, practical truths that must be stamped upon the soul. Teach the saving power of Jesus, "in whom we have redemption through his blood, the forgiveness of sins." All should be made to comprehend the power of the truth to those who receive it. "In him dwelleth all the fulness of the Godhead bodily." Men need to understand that the Deity suffered under the agonies of Calvary. The Majesty of heaven was made to suffer at the hands of wicked men,-- religious zealots, who claimed to be the most enlightened people on the face of the earth. Men claiming to be the children of Abraham worked out the wrath of Satan upon the innocent Son of the infinite God. While Christ was bearing the heavy guilt incurred by man's transgression of the law of God, while in the act of bearing our sins, of carrying our sorrows, he was mocked and reviled by the very men appointed to teach the law, and lead the people to love and obey God. <RH, April 4, 1899 par. 12>

It was at the cross that mercy and truth met together, that righteousness and peace kissed each other. Let students and workers study this again and again, that they, setting forth the Lord crucified among us, may make it a fresh subject to the people. Teach that the life of Christ reveals an infinitely perfect character. Teach that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Tell it over and over again, that we may become the sons of God, members of the royal family, children of the heavenly King. Let it be known that all who accept Jesus Christ, and hold the beginning of their confidence firm unto the end, will be heirs of God, and joint heirs with Christ, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." <RH, April 4, 1899 par. 13>

April 11, 1899 The Newcastle Camp-Meeting.

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Mrs. E. G. White.
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It was a serious question in the minds of the leading men of the New South Wales Conference whether we could hold a camp-meeting this year in this Conference. The meeting held last year in Stanmore was a marked success. From it the truth was sounded forth to the people of Sydney; and through the attendance of visitors from the country, the knowledge of the Sabbath and Advent message was carried to scores of towns and villages throughout the whole colony. But the expense of this meeting had left our little Conference in debt, and it was feared that we would have to forego a camp-meeting this year, for lack of funds. <RH, April 11, 1899 par. 1>

Finally, it was proposed that we hold the meeting in Newcastle. As there had never been a camp-meeting in Newcastle, there would be no unfavorable comparisons if this was a small one. Being only twenty-five miles from Cooranbong, it was thought that the brethren of the Avondale church could assist much in fitting up the grounds, and in furnishing supplies, which would help to carry the meeting through without great expense. It was also thought that the time had fully come for us to make a decided effort to present the truth to the eighty thousand people of Newcastle and its surrounding towns; and we knew that the best possible way to do this was by holding a camp-meeting, following it with tent-meetings, accompanied by visiting, Bible work, the selling of the *Bible Echo* and religious and health books, and by Christian Help work, and the establishment of a medical mission. <RH, April 11, 1899 par. 2>

Repeatedly during the last five years, it has been presented to me that a great work is to be done in the cities of Australasia, that the present is a favorable time to work, and that no time should be lost; and recently light has come to me, encouraging us to put forth greater efforts in Sydney, Melbourne, and Brisbane, and indicating that the time has come for us to enter Newcastle and its surrounding towns. Several small companies were presented to me, and with them two larger companies that were stretching out their hands imploringly, saying, "'Come over, . . . and help us,' We are starving for the Bread of life." In the two larger companies some were praying, some were weeping. A voice said, "They are as sheep without a shepherd. I will feed my flock. I will give them the living Bread from heaven." During the camp-meetings just held in Brisbane and Newcastle, I recognized in the congregations assembled the two larger companies that I had seen calling for help. <RH, April 11, 1899 par. 3>

We had feared that this would be a small, thinly attended meeting, but our people came out well. From a membership

of four hundred in the Conference, there were over two hundred at the camp-meeting. And in the outside attendance we were pleasantly surprised. At the first evening meeting there were a thousand present. Contrary to our fears, it was proved that the holiday season was the best to secure a large attendance of the most earnest, serious people. I have never attended meetings where a deeper, more abiding interest was manifested. <RH, April 11, 1899 par. 4>

During the first Sabbath of the meeting, we felt that the heavenly angels were in the camp. The outside elements seemed to be working against us. There was a severe tempest of wind and rain, but no one seemed to be discouraged. The heavenly streams of the love of God flowed into our hearts, and the countenances of some revealed the Holy Spirit's work. Several not of our faith took part with us in thanksgiving and praise to God. When the rain came down in torrents, we poured out our thanksgiving in songs of praise. Many testified that it was the best Sabbath meeting they had ever enjoyed. <RH, April 11, 1899 par. 5>

An Impressive Dream.

During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor,--the opening of our hearts to the Holy Spirit. On one occasion Christ told his disciples, "I have yet many things to say unto you, but ye can not bear them now." Their limited comprehension put a restraint on him. He could not open to them the truths he longed to unfold; for while their hearts were closed to them, his unfolding of these truths would be labor lost. They must receive the Spirit before they could fully understand Christ's lessons. "The Comforter, which is the Holy Ghost," Christ said, "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, April 11, 1899 par. 6>

In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, "Have ye received the Holy Ghost?" A measuring-line was in his hand, and only very, very few were admitted into the building. "Your size as a human being is nothing," he said. "But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you." <RH, April 11, 1899 par. 7>

"You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character." <RH, April 11, 1899 par. 8>

"When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke. Submit to be led and taught by him. Learn that unless you become as a little child, you can never enter the kingdom of heaven." <RH, April 11, 1899 par. 9>

"Abiding in Christ is choosing only the disposition of Christ, so that his interests are identified with yours. Abide in him, to be and to do only what he wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it can not be as something apart from him." <RH, April 11, 1899 par. 10>

"The moment his yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: 'Learn of me; for I am meek and lowly in heart.' Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren." <RH, April 11, 1899 par. 11>

As these words were spoken, I saw that some turned sadly away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step. "What must I do to be saved?" The answer was, "Repent, and be converted, that

your sins may go beforehand to judgment, and be blotted out." Words were spoken which rebuked spiritual pride. This God will not tolerate. It is inconsistent with his word and with our profession of faith. Seek the Lord, all ye who are ministers of his. Seek him while he may be found, call upon him while he is near. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." <RH, April 11, 1899 par. 12>

As I presented these principles to the people in the Sabbath meeting, all seemed to feel that the Lord had spoken through the feeble instrument. We called upon those who wished to consecrate themselves to the Lord, and several responded. After these had borne their testimony, the rain came down in torrents. It seemed as if the windows of heaven were opened. I made this a symbol of what the Lord will do for his people in letting the latter rain of his rich blessing in truth and righteousness fall upon them. We devoted some time to singing "The Evergreen Shore," "Is My Name Written There?" "When the Mists Have Rolled Away," and similar songs. As soon as the storm abated, we had a season of prayer, and Elders Daniells and Robinson prayed in the Spirit, as I had never heard them pray before. The meeting then closed. <RH, April 11, 1899 par. 13>

April 18, 1899 The Newcastle Camp-Meeting.

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Mrs. E. G. White.
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There were no business meetings held at the Newcastle camp-meeting; therefore the people were free to devote their whole time to the spiritual interests of the meeting. The annual session of the Conference had been held in the winter, just after the week of prayer; and the matter of raising funds for the school, the sanitarium, and the health food factory had been presented to all the churches a few weeks before. This gave to the ministers and the people time to study the Word, time to meditate, and opportunity to converse with those who visited the camp. It also left us free to organize strong companies of workers to go out during the camp-meeting into Newcastle and its various suburbs to distribute literature, and invite people to the meetings. By this means, hundreds of persons were secured as regular attendants during the last half of the meeting, who might otherwise have thought little about it. <RH, April 18, 1899 par. 1>

The responsibilities of the meeting were wisely distributed among many workers, so none were borne down by a crushing load. Brethren Daniells, Tenney, Colcord, and Starr spoke to the large audiences in the evenings. I usually attended the morning meetings, and spoke in the afternoon four times each week. Brethren Tenney and Lacey conducted daily meetings with the young people. The Bible studies on practical lessons given at these meetings were greatly appreciated; and before the camp-meeting closed, many of our young people took advanced steps in consecration. Bible studies were conducted in the large tent each day by Brethren Starr, Tenney, and Robinson. <RH, April 18, 1899 par. 2>

Lectures on health topics were given almost every day at five o'clock in the afternoon, by Dr. Caro and Brethren Semmens and Reekie. These lectures awakened a great interest, and led to the organization of a large health club. This work, if properly followed, should result in the establishment of a well-organized medical mission in Newcastle. But where can we look for the workers to conduct it, without weakening our work in Sydney? Our Sanitarium in Sydney ought to be put on such a footing that it could establish branches in other cities; and we pray earnestly that it may receive the support which the character of its work demands. <RH, April 18, 1899 par. 3>

Children's meetings were organized and led by Sister S. E. Peck, assisted by efficient Sabbath-school workers. A large number of children attended daily, but they were so quiet and orderly that by many their presence in the camp was hardly noticed. They seemed enthusiastic in their enjoyment of the meetings, and they exerted a strong influence for the encouragement of their parents to attend. I will give a brief outline of the work done, as written out by one who had a part in it. <RH, April 18, 1899 par. 4>

The Children's Work.

In the work done with and for the children at this meeting, an effort was made not only to help them, but to instruct and aid those who had been working, and others who wished a preparation for work, with the children in our Sabbath-schools. <RH, April 18, 1899 par. 5>

With this in view, on the first Sabbath the children were organized into departments and classes, and the teachers began their work. Each day the teachers met for counsel and instruction. A part of the time of these meetings was

devoted to a consideration of such subjects as--

What Makes a Successful Teacher.

How to Secure Well-learned Lessons.

Value and Danger of Object-lessons.

Need of Order, and How to Secure It.

Use of the Blackboard.

Music. <RH, April 18, 1899 par. 6>

The rest of the time was given to a careful study of the lesson to be given to the children. <RH, April 18, 1899 par. 7>

The subjects of the lessons given were as follows:--

"Make Straight Paths for Your Feet."

Parable of the Houses on the Rock and on the Sand.

Parable of the Good Samaritan.

" " " Prodigal Son.

" " " Sower.

Sabbath, Dec. 31, 1898.

The Sabbath-school Lesson.

Song Service.

A Happy New Year, and How to Make It.

The Evils of Small Sins.

Parable of the Tares.

Parable of the Lost Sheep.

God's Record Books and the Book of Life.

The New Jerusalem.

The Sabbath-school Lesson.

"The Candle Sermon:" "Ye are the Light of the World."

A Lesson from Flowers and Fruit. <RH, April 18, 1899 par. 8>

The motto for the first week was, "This Week for Jesus;" at the beginning of the second week, it was changed to, "This Year for Jesus." <RH, April 18, 1899 par. 9>

At the beginning of the work, there were six children in the primary department and about fifteen in the kindergarten. As soon as the children living in the surrounding neighborhood learned of the meetings being held for them, they began to attend, and each day found from twenty to thirty new ones added to our classes. The average daily attendance from the outside was between eighty and one hundred, and most of the children were very regular. The same spirit of earnestness, attention, and order which characterized the services among the older ones, marked the children's meetings. Both in the class work and in the general review exercises the work was so arranged that the children had a part in *doing* as well as *listening*, and in this way they soon felt at home, and their eagerness to bear some part in the work testified to their interest. <RH, April 18, 1899 par. 10>

Each lesson opened with a general exercise, which was followed by the class studies; and at the close all reassembled for a brief review and song. In the opening exercises, after the song and prayer, the motto and all the memory verses previously learned were recited, either in concert or individually, or both. A short, appropriate reading or recitation was given by one of the children who had previously volunteered to prepare it. The "Scripture alphabet" was learned and recited by the children, each choosing his own letter and verse. The selection and learning of the verses were done at home, and these responsibilities placed upon the children proved an additional incentive for them to be present the following day, and to be regular in attendance. <RH, April 18, 1899 par. 11>

The ready responses in the review exercises testified that the interest in class work had been marked, and that many valuable truths had found their way into the minds and hearts of the children. As the children returned to their homes, the parents were surprised and pleased to hear them repeat the whole lesson. Many parents expressed, in various ways, their appreciation of the work that had been done for the children, and regretted that we must leave so soon. <RH, April 18, 1899 par. 12>

Several teachers from Sunday-schools attended the meetings, and expressed themselves as greatly pleased and benefited by the work done. One gentleman, a Sunday-school superintendent, came on the grounds at the first of the meeting, as he afterward said, discouraged with his own work, and with a feeling of opposition to ours. He attended the children's and teachers' meetings regularly, and said that he gradually felt all his opposition leaving him, and found

himself in hearty sympathy with our work. Before he had attended three lessons, he said he would like to become one of us; for he could feel a power present which he did not know among his own people. <RH, April 18, 1899 par. 13>

Parents sometimes came with their children, and seemed as much interested as the little ones. Others, though not in harmony with our views, took the trouble neatly to dress their children, and allowed them to come. Some parents remarked that they did not know what we did with their children, but that one thing was certain,--the children would come, and they could not keep them at home. Some of the children came long distances, and we have every reason to believe that much of the seed sown fell into good ground. <RH, April 18, 1899 par. 14>

Closing Work of the Meeting.

On the second Sabbath the revival work was continued. After the morning service an appeal was made to the unconverted and those who desired to renew their connection with God. A large number responded. Then the congregation separated, those who were seeking a new experience being invited to another tent for prayer and counsel, while the rest of the congregation remained to engage in prayer for them. The effort was greatly blessed. To many it did indeed seem to mark the beginning of a new life. <RH, April 18, 1899 par. 15>

On the evening after the third Sabbath, Dr. Caro spoke to nearly three thousand persons on the subject, "The Man and the Habit." The lecture was illustrated by lime-light views showing the terrible power of habit as seen in the downward course of the drunkard, from the innocent child to the sin-hardened criminal. Solemn and instructive was this object-lesson. The effects of the tobacco curse, the liquor curse, the opium curse, were vividly portrayed. Then a powerful appeal was made for the shielding of the youth from evil associations, and for the offer of a helping hand to the tempted and the fallen. At the close, several hymns--"God Be with You till We Meet Again," and others--were shown on the screen, and sung by the whole audience, with an earnestness and feeling that made my heart glad. <RH, April 18, 1899 par. 16>

I never before attended a camp-meeting where it seemed so much as if the stately tread of the mighty host of heaven was among us. Newcastle with all its suburbs is deeply moved, and the interest extends to other towns and cities. Several ministers and workers are to remain here, and meetings will be continued in the large tent. We pray for an abundant harvest from the seed that has been sown. <RH, April 18, 1899 par. 17>

April 25, 1899 "Come Unto Me, . . . and I will Give You Rest."

*[Address delivered at the Newcastle camp-meeting.]

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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." <RH, April 25, 1899 par. 1>

Here is a giving by Christ, and on our part an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt. Simple enough, is it not?--Thus it appears. But the promise is large and far-reaching. It implies much. It means deliverance from constant, perplexing uncertainty. The word "rest" is repeated. "I will give you rest." Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." <RH, April 25, 1899 par. 2>

The reason there are so many in perplexity is because they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They think they understand their needs, and they worry and plan and devise, while Christ stands inviting, "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 yokes of human manufacture gall the necks that wear them. Christ says, Try my yoke; it is easy: lift my burdens; for they are light. <RH, April 25, 1899 par. 3>

If you have not found that rest offered to all who will learn of him who is meek and lowly in heart, would you not better yoke up with Christ without delay? Bear only his burdens. Do not load yourself with cares that weigh you down to the ground. Your troubles come because you are so anxious to manage matters yourself that you do not wear the yoke of Christ. <RH, April 25, 1899 par. 4>

By some the promise of God is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait until they become worthy. To these I would say, Never, never, will

you become worthy. If this were possible, the Prince of heaven need not have come to our world. But by taking our human nature, he declared to the heavenly universe that he united humanity to divinity, in order that men and women might stand on vantage-ground, and be once more tested and tried. Through the sacrifice and merits of the Redeemer, man is made a partaker of the divine nature; but he must act his part by co-operating with the one who has promised. Not only does Christ say, "I will give you rest," but, "Ye shall *find* rest unto your souls." <RH, April 25, 1899 par. 5>

We are told in God's word to "work out your own salvation with fear and trembling." What does this mean?--Fear lest you shall err in choosing the timber for your character-building. God alone can supply solid timber. Well may mortal man be afraid lest he shall weave into his character the defective threads of his inherited and cultivated tendencies to wrong. Well may he tremble lest he shall not submit all things to him who is working in his behalf, that God's will may be done in him. <RH, April 25, 1899 par. 6>

Discard your citizen's dress, and put on the wedding garment which Christ has prepared. Then you can sit in heavenly places with Christ Jesus. God welcomes all who come to him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merits for what they call good actions, not priding themselves on their supposed knowledge. While you have been walking and working in meekness and lowliness of heart, a work has been done for you,--a work that only God could do. It is God who works in you, both to will and to do of his good pleasure. That good pleasure is to see you abiding in Christ, resting in his love. Let not anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Claim every promise; all are yours if you will comply with the prescribed terms. Entire self-surrender, an acceptance of Christ's ways, is the secret of perfect rest in his love. <RH, April 25, 1899 par. 7>

The abiding rest--who has it? That rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Entire self-surrender, an acceptance of his ways, is the secret of perfect rest in his love. We must learn his meekness and lowliness before we experience the fulfilment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ that self becomes transformed,--by taking his yoke, and then submitting to learn. <RH, April 25, 1899 par. 8>

Giving up the life to Christ means much more than many suppose. God calls for an entire surrender. We can not receive the Holy Spirit until we break every yoke that binds us to our objectionable traits of character. These are the great hindrances to wearing Christ's yoke and learning of him. There is no one who has not much to learn. All must be trained by Christ. When we fall upon the living Rock, our wrong traits of character are taken away as hindrances to perfection of character. When self dies, Christ lives in the human agent. Acquaintance with Christ makes us long to abide in him, and to have him abide in us. <RH, April 25, 1899 par. 9>

Christ desires all to become his students. He says, Yield yourselves to my training. I will not extinguish you, but will work out for you a character that will fit you to be raised from the lower grade to the higher school. Submit all things to me. Let my life, my patience, my long-suffering, my meekness, my lowliness, be worked out in your character, as one who abides in me. Then you will have power to overcome. <RH, April 25, 1899 par. 10>

Will those who hear, hear to a purpose? A Paul may plant, and an Apollos water, but God gives the increase. Do not manufacture many things that you must do in order to find rest, assurance, confidence. Leave this work, which not even the wisest of the human family can do, and put your trust in One who has promised rest to your soul. Do just what he has told you to do, and be assured that God will do all that he has said he would do. The promise is, "Come unto me, . . . and I will give you rest." Have you come to him, renouncing all your make-shifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest" promised?--It is the consciousness that God is true, that he never disappoints the one who comes to him. His pardon is full and free, and his acceptance means rest to the soul, rest in his love. <RH, April 25, 1899 par. 11>

May 2, 1899 An Example of Faithfulness. - No. 1.

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Mrs. E. G. White.
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The children of Israel were taken captive to Babylon because they separated from God, and no longer maintained the principles that had been given to keep them free from the methods and practises of the nations who dishonored God. The Lord could not give them prosperity, he could not fulfil his covenant with them, while they were untrue to the principles he had given them zealously to maintain. By their spirit and their actions they misrepresented his character, and he permitted them to be taken captive. Because of their separation from him, he humbled them. He left them to their own ways, and the innocent suffered with the guilty. <RH, May 2, 1899 par. 1>

The Lord's chosen people proved themselves untrustworthy. They showed themselves to be selfish, scheming, dishonorable. But among the children of Israel there were Christian patriots, who were as true as steel to principle, and upon these loyal men the Lord looked with great pleasure. These were men who would not be corrupted by selfishness, who would not mar the work of God by following erroneous methods and practices, men who would honor God at the loss of all things. They had to suffer with the guilty, but in the providence of God their captivity at Babylon was the means of bringing them to the front, and their example of untarnished integrity shines with heaven's luster. <RH, May 2, 1899 par. 2>

Nehemiah and Ezra are men of opportunity. The Lord had a special work for them to do. They were to call upon the people to consider their ways, and to see where they had made their mistake; for the Lord had not suffered his people to become powerless and confused and to be taken into captivity without a cause. The Lord especially blessed these men for standing up for the right. Nehemiah was not set apart as a priest or a prophet, but the Lord used him to do a special work. He was chosen as a leader of the people. But his fidelity to God did not depend upon his position. <RH, May 2, 1899 par. 3>

The Lord will not allow his work to be hindered, even though the workmen may prove unworthy. God has men in reserve, prepared to meet the demand, that his work may be preserved from all contaminating influences. God will be honored and glorified. When the divine Spirit impresses the mind of the man appointed by God as fit for the work, he responds, saying, "Here am I; send me." <RH, May 2, 1899 par. 4>

God demonstrated to the people for whom he had done so much that he would not serve with their sins. He wrought, not through those who refused to serve him with singleness of purpose, who had corrupted their ways before him, but through Nehemiah; for he was registered in the books of heaven as a *man*. God has said, "Them that honor me I will honor." Nehemiah showed himself to be a man whom God could use to put down false principles and to restore heaven-born principles; and God honored him. The Lord will use in his work men who are as true as steel to principle, who will not be swayed by the sophistries of those who have lost their spiritual eyesight. <RH, May 2, 1899 par. 5>

Nehemiah was chosen by God because he was willing to co-operate with the Lord as a restorer. Falsehood and intrigue were used to pervert his integrity, but he would not be bribed. He refused to be corrupted by the devices of unprincipled men, who had been hired to do an evil work. He would not allow them to intimidate him into following a cowardly course. When he saw wrong principles being acted upon, he did not stand by as an onlooker, and by his silence give consent. He did not leave the people to conclude that he was standing on the wrong side. He took a firm, unyielding stand for the right. He would not lend one jot of influence to the perversion of the principles that God has established. Whatever the course others might pursue, he could say, "So did not I, because of the fear of God." <RH, May 2, 1899 par. 6>

In his work, Nehemiah kept the honor and glory of God ever in view. The governors that had been before him had dealt unjustly with the people, "and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bear rule over the people." "But so did not I," Nehemiah declared, "because of the fear of God." <RH, May 2, 1899 par. 7>

It was Nehemiah's aim to set the people right with God. He found the book of the law, and caused it to be read in the hearing of the people. "Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. . . . And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground. . . . Also day by day, from the first day unto the last day, he read in the book of the law of God." <RH, May 2, 1899 par. 8>

In the ninth chapter of Nehemiah the works of the Lord in behalf of his people are recorded. The sins of the people in turning from God are pointed out. These sins had separated them from God, and he had permitted them to be brought under the control of heathen nations. <RH, May 2, 1899 par. 9>

This history has been recorded for our benefit. What has been will be, and we need to look to God for counsel. We must not trust to the counsel of men. We need increased discernment, that we may distinguish between truth and error. The history of the children of Israel shows the sure result of turning from Bible principles to the customs and practises of men. The Lord will not serve with any plans which gratify the selfishness of men, and blight his work. He will not give prosperity to devices that lead away from fidelity to his commandments. He demands that the talents lent to man shall be used in keeping his way, in doing justice and judgment, whether it be to break down or to restore and build up. God would not have us follow the wisdom of men who have disregarded his word, and made themselves a reproach by their practises and counsels. They have laid themselves as manacled victims on the altar of mammon, and the plainest, simplest principles of Christianity are disregarded by them. Satan triumphs; for the light of the Sun of Righteousness does not shine into their hearts. <RH, May 2, 1899 par. 10>

We are to follow no false theories in regard to dealing with our brethren. The Lord needs men who are as firm as a rock to principle. We must have more than a pretense of righteousness; for we shall have to meet theories that can not bear the light of close inspection. They are not supported by a "Thus saith the Lord," and should find no place in our work; for we are to represent God in character. <RH, May 2, 1899 par. 11>

All who learn of Christ to be meek and lowly will be his witnesses. They have a living connection with him, and they will reveal the Christlikeness in the smallest things of life. Truth and righteousness will also be revealed in their most important actions; for "he that is faithful in that which is least is faithful also in much." Let all who claim to be Christians bear constantly a living testimony to the truth as it is in Jesus. From Christ, the source of living power, they will receive their message. <RH, May 2, 1899 par. 12>

May 9, 1899 An Example of Faithfulness. - No. 2.

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Mrs. E. G. White.
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There are two great principles, one of loyalty, the other of disloyalty. We all need greater Christian courage, that we may uplift the standard on which is inscribed the commandments of God and the faith of Jesus. We are to make no compromise with the leaders of rebellion. The line of demarcation between the obedient and the disobedient must be plain and distinct. We must have a firm determination to do the Lord's will at all times and in all places. <RH, May 9, 1899 par. 1>

Speaking of Satan, Christ said, "He . . . abode not in the truth." There are in every age souls of whom these words might be spoken. Before his fall, Satan was highly exalted. His position was next to that of Christ, and he was radiant with holiness. But he swerved from his allegiance to the blessed and only Potentate, and lost his high position. From this time he became an avowed antagonist of God, and influenced others to unite with him against God. Planting the standard of rebellion, he rallied the supporters of his disaffection, that evil might become a power against good. <RH, May 9, 1899 par. 2>

Today men are following Satan's lead. All who break the law of God, and teach others to do so are Satan's agents. Satan is the root, and those who teach others to break the least of God's commandments are the branches. They are warring against the law of Jehovah, and in the books of heaven their names are recorded as associate rebels with the first great apostate. <RH, May 9, 1899 par. 3>

Christian strength is obtained by serving the Lord faithfully. Young men and young women should realize that to be one with Christ is the highest honor to which they can attain. By the strictest fidelity they should strive for moral independence, and this independence they should maintain against every influence that may try to turn them from righteous principles. Stronger minds may, yes, they will, make assertions that have no foundation in truth. Let the heavenly eye-salve be applied to the eyes of your understanding, that you may distinguish between truth and error. Search the Word; and when you find a "Thus saith the Lord," take your stand. <RH, May 9, 1899 par. 4>

God is looking with interest upon the youth. He would have every Christian manifest the same interest in children and youth; for the time of temptation has come to our world, and the young must be labored for, hunted for, and brought into the fold. Awaken the consciences of young men and women by holding forth in clear, simple language the word of the living God. Present it to them as the young man's counselor, urging them to follow its teachings. When they see professed Christians neglecting their words and deportment, and doing things that are contrary to a "Thus saith the Lord," they are to turn from them, that they may say, as did Nehemiah, "So did not I, because of the fear of God." <RH, May 9, 1899 par. 5>

In "Pilgrim's Progress" there is a character called Pliable. Youth, shun this character. Those represented by it are very accommodating, but they are as a reed shaken by the wind. They possess no will-power. Every youth needs to cultivate decision. A divided state of the will is a snare, and will be the ruin of many youth. Be firm, else you will be left with your house, or character, built upon a sandy foundation. There are many who are on the wrong side, when the Lord desires them to be faithful men, who can distinguish good from evil. <RH, May 9, 1899 par. 6>

Manifest decision at any cost. Do not yield to the influence brought to bear upon you by men who show that they act without spiritual guidance. The power by which they are guided is a power from beneath. Yet they are so talkative that their misstatements have great force with men who ought to know better than to be swayed by superficial religious characters, whose conscience may be represented by an India-rubber ball. <RH, May 9, 1899 par. 7>

Turn away from such men. Be as little as possible in their society. They have talents; and if they were converted, they could lead others in safe paths; but they are unconverted, and therefore they are not to be trusted. Those who would

walk in the path cast up for the chosen of the Lord, must not be swayed in matters of conscience by men who have often been zealous for the wrong. They must show moral independence, and must not be afraid to be singular. <RH, May 9, 1899 par. 8>

The wrong customs, practises, and theories of the world are to find no recognition in the life of the one who has chosen to be on the Lord's side. Consecrate all that there is of you--soul, body, and spirit--to the Lord. Yield every power you have to the control of the Holy Spirit. <RH, May 9, 1899 par. 9>

False shepherds are many, and the Lord has warned us in regard to them. "Enter ye in at the strait gate," he says; "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree 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, May 9, 1899 par. 10>

Many are changed by every current. They wait to hear what some one else thinks, and his opinion is accepted as altogether true. If they would lean wholly upon God, they would grow strong in his strength; but they do not say to the Lord, I can not make any decision until I know thy will. Their natural inclination is to allow another to be conscience for them; and they speak after he has spoken, saying what he says, and acting as he acts. When these persons are placed in circumstances where they must think and act for themselves, they dare not express any decided opinion. Yet often, like Aaron, they have much ability. God pity such weaklings. <RH, May 9, 1899 par. 11>

When men connected with the work of God allow themselves to be bought and sold, when they violate truth in order to gain the favor and approval of men, God records them as betrayers of sacred trust. Let every man stand in moral independence, resolved that his mind shall be molded only by the Holy Spirit. God calls for minute-men, who are not ready to echo the words of unconverted men. In an emergency such men are sure to lead into false paths. The Lord desires us to follow on step by step to know him. <RH, May 9, 1899 par. 12>

"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." We must free ourselves from the customs and bondage of society, that when the principles of our faith are at stake, we shall not hesitate to show our colors, even though we are called singular for so doing. Keep the conscience tender, that you may hear the faintest whisper of the voice that spoke as never man spoke. Let all who would wear the yoke of Christ show an inflexible purpose to do right because it is right. Keep the eye fixed on Jesus, inquiring at every step, Is this the way of the Lord? The Lord will not leave any one who does this, to become the sport of Satan's temptation. <RH, May 9, 1899 par. 13>

When perplexities arise, as they are sure to do, draw near to God, and he will draw near to you; and then when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you. Decide that there is a great work to be done, and that no man's influence or opposition shall divert you from the plain path of duty. Then you can say, with Nehemiah, "Remember me, O my God, for good." <RH, May 9, 1899 par. 14>

"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, May 9, 1899 par. 15>

Do not imitate men. Study your Bibles, and imitate Christ. Do not lend yourselves to any selfish confederacy. Do not bind yourselves to stand by one another in any questionable matter. Scheming, underhand working, and untruthful practises, which much talk has made apparently justifiable, have been and are still carried on. Church-members have engaged in lines of work that have corrupted their sense of honor. They can never be saved unless the Lord, by his Spirit, shall touch their hearts, leading them to see that their entire system of working is condemned by the Bible. <RH, May 9, 1899 par. 16>

We are not to fashion ourselves after the world's type. God's people will hear conversations regarding the carrying out of wrong methods and plans. Words of irreverence will be spoken. Religion will be jested about. Hear the voice of God: "My son, if sinners entice thee, consent thou not." Those who are controlled by the Spirit of God are to keep their perceptive faculties awake; for the time has come when their integrity and loyalty to God and to one another will be tested. Do not commit the least injustice in order to gain an advantage for yourselves. Do unto others, in small matters as well as in great, as you would that others should do unto you. God says, "Ye are my witnesses." You are to act in my place. Could the curtain be rolled back, you would see the heavenly universe looking with intense interest upon the one who is tempted. If you do not yield to the enemy, there is joy in heaven. When the first suggestion of wrong is heard,

dart a prayer to heaven, and then firmly resist the temptation to tamper with the principles condemned in God's word. The first time the temptation comes, meet it in such a decided manner that it will never be repeated. Turn from the one who has ventured to present wrong practises to you. Resolutely turn from the tempter, saying, I must separate from your influence; for I know you are not walking in the footsteps of our Saviour. <RH, May 9, 1899 par. 17>

Even though you may not feel able to speak a word to those who are working on wrong principles, leave them. Your withdrawal and silence may do more than words. Nehemiah refused to associate with those who were untrue to principle, and he would not permit his workmen to associate with them. The love and fear of God were his safeguard. He lived and worked as in view of the unseen world. And David said, "I have set the Lord always before me." <RH, May 9, 1899 par. 18>

Dare to be a Daniel. Dare to stand alone. Thus, as did Moses, you will endure the seeing of Him who is invisible. But a cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. "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." <RH, May 9, 1899 par. 19>

Have courage to do right. The Lord's promise is more valuable than gold and silver to all who are doers of his word. Let all regard it as a great honor to be acknowledged by God as his children. If children, then we are heirs, heirs of God, and joint heirs with Christ, to the heavenly inheritance. Then should not all believers be witnesses? Should not the language of their hearts be, "O how love I thy law! it is my meditation all the day." To the soul who loves God the law is not a burden. He delights in the law of God after the inner man, and his prayer is, "Open thou mine eyes, that I may behold wondrous things out of thy law." The word of God is the voice of the Father to the heart of the child, and the child expresses his love by saying, "I delight to do thy will, O my God." <RH, May 9, 1899 par. 20>

May 9, 1899 - The Excellency of the Soul.

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*[In place of the usual study, this week I give to my sisters a portion of a letter just received from sister White. It is so full of good things that I feel I must share it with you, knowing that it will be a means of strength and encouragement to you, as it has been to me.--S. M. I. H.] <RH, May 9, 1899 par. 1>

"Sunnyside," Cooranbong, N. S. W.,
March 25, 1899.

Dear Sister Henry: I awoke at two o'clock, and know there is no more sleep for me. Your letter was read with interest, and I am grateful to my Heavenly Father, that although we can not meet face to face, we can have the advantages of pen and ink for communicating with each other. <RH, May 9, 1899 par. 2>

There is a large work to be done, and we are seeking to do all we can in Newcastle and suburbs. The ministers are now aroused to opposition. We feel sorry for these shepherds, and sorry for the poor sheep who are starving for the precious words of life, which we, as God's servants, would be glad to give them, and which they long to receive, but of which they are afraid. God help them, is my prayer. If we could only impress them with the value of the human soul! If they could by proofs be made to understand that they must each act for himself, that each has a soul to save or to lose, then they would each act individually and independently of any human influence. If we can make these souls, who are waiting in the balance, to see, once to have a clear conviction of, the excellency of the human soul, which Christ has so valued as to give his life to save, we would be able to win them. What an account the ministers must meet who are making of none effect the plain, distinct "Thus saith the Lord." <RH, May 9, 1899 par. 3>

The work you are doing to help our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected; but when this work has been laid out in clear lines, simple and definite, we may expect that the essential duties of the home, instead of being neglected, will be done much more intelligently. The Lord would ever have us urge upon those who do not understand, the worth of the human soul. <RH, May 9, 1899 par. 4>

If we can arrange, as you are now working, to have regularly organized companies intelligently instructed in regard to the part they should act as servants of the Master, our churches will have life and vitality such as have been so long needed. <RH, May 9, 1899 par. 5>

Christ our Saviour appreciated the excellency of the soul. Our sisters have generally a very hard time, with their increasing families and their unappreciated trials. I have so longed for women who could be educators to help them to arise from their discouragement, and to feel that they could do a work for the Lord. And this effort is bringing rays of sunshine into their lives, and is being reflected upon the hearts of others. God will bless you, and all who shall unite with you, in this grand work. <RH, May 9, 1899 par. 6>

Many youth as well as our older sisters manifest themselves shy of religious conversation. They do not take in the matter as it is. The word of God must be their assurance, their hope, their peace. They close the windows that should open heavenward, and open the windows wide earthward. But when they shall see the excellency of the human soul, they will close the windows earthward, cease depending on earthly amusements and associations, break away from folly and sin, and will open the windows heavenward, that they may behold spiritual things. Then can they say, I will receive the light of the Sun of Righteousness, that I may shine forth to others. <RH, May 9, 1899 par. 7>

The most successful toilers are those who will cheerfully work to serve God in small things. Every human being is to work with his own individual thread, weave it into the fabric that composes the web, and complete the pattern. <RH, May 9, 1899 par. 8>

The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience; and that one soul has carried to thousands the intelligence received. <RH, May 9, 1899 par. 9>

Educate the youth to help the youth; and in seeking to do this work each will gain experience that will qualify him to become a consecrated worker in a larger sphere. Thousands of hearts can be reached in the most simple way. The most intellectual, those who are looked upon and praised as the world's great and gifted men and women, are often refreshed by the most humble, simple words spoken by one who loves God, who can speak of that love as naturally as worldlings can speak of those things which their minds contemplate and feed upon. Words, even if well prepared and studied, have little influence; but the true, honest work of a son or a daughter of God in words, or in a service of little things, done in natural simplicity, will unbolt the door, which has long been locked, to many souls. <RH, May 9, 1899 par. 10>

But let every worker, whether a child, a youth, or a person of mature age, put on Christ; that is, seek him in prayer, and believe that his prayers are accepted of God, because he has charged all to watch and to pray without ceasing. Some pray during the week of prayer, and then suppose their praying may cease; and as they do not continue to pray, they do not continue to receive. They must continue to ask, that they may receive. Ask, and you shall receive. Seek me, and you shall find me close beside you, ready to shield, to help, to bless you. I will lead the current of your thoughts away from cheap and frivolous things. I will open for you subjects to contemplate that will give you my peace, my joy, and consolation, that will take away your worries. Our powers are not to be employed and worn out with responsibilities that belong to God, and not to any human being. Then let us educate the soul not to chafe and irritate and weaken its powers unnecessarily, but keep itself in calmness and in peace. <RH, May 9, 1899 par. 11>

The wails of a world's sorrows are all around us; its shadow is pressing in upon us, and our minds must be ready for every good word and work because we know we have the presence of Jesus. The sweet influence of his Holy Spirit is teaching and guiding our thoughts, to speak the words that will refresh and cheer and brighten the path of others. <RH, May 9, 1899 par. 12>

If we can, my sister, we should speak often to our sisters, and *lead* them in the place of saying "Go." Lead them to do as we should do: to feel as we should feel, a strong and abiding perception of the value of the human soul. We are learners that we may be teachers. This idea must be imprinted in the mind of every church-member. <RH, May 9, 1899 par. 13>

We believe fully in church organization, but in nothing that is to prescribe the precise way in which we must work; for all minds are not reached by the same methods. Nothing is to be allowed to keep the working servant of God from his fellow man. The individual believer is to labor for the individual sinner. Each person has his own lamp to keep burning; and if the heavenly oil is emptied into these lamps through the golden pipes, if they empty the golden oil out of themselves, and if it is received into the vessels which have been emptied of self, and so prepared to receive the holy oil, that lamp, well supplied with the holy oil, can to some purpose throw its light on the sinner's path. Very much more light shines from one such lamp onto the path of the wanderer, than would be given by a whole torchlight procession got up for parade and show. O, what a work may be done if we will not stretch ourselves beyond our measure! <RH, May 9, 1899 par. 14>

Teach this, my sister. You have many ways opened before you. Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and every woman has a work to do for the Master. Personal consecration and sanctification to God will accomplish, through the most simple methods, more than the most imposing display. <RH, May 9, 1899 par. 15>

Personal work must be done; personal sanctification makes each one a partner with the Lord Jesus Christ, and he is invincible. Those who follow in the footsteps of Christ will not be seeking for show and parade. Christ is not there. He that will come after me let him deny himself, and take up his cross, and follow me. Without me, ye can do nothing to my name's glory. All this world's lusts, pleasures, and human power will pass away. Not one jot or tittle of all the world's pleasures and its supposed valuable treasures will be taken into the eternal world with any soul. One kind of life is spent in doing the will of God, and that life and labor shall abide forever; for the labor spent in advancing the kingdom of God in this world will carry its results into the future eternal kingdom of God. <RH, May 9, 1899 par. 16>

Teach our sisters that every day the question is to be, Lord, what wilt thou have me to do this day? Each vessel

consecrated to God will daily have the holy oil emptied into it, that it may be emptied out into other vessels. Every day we may be advancing in the Christian character, waiting and watching for opportunities to do the will and work of God. Every word uttered, every work performed in Christ's lines, will have an enduring pre-eminence. Speak the words that are given you of God, and the Lord will certainly work with you. Do not fail nor be discouraged, although you may see many things which you do not approve. I hope and pray that you may be clothed with the righteousness of Christ daily.

In much love,
Ellen G. White.

(Signed) <RH, May 9, 1899 par. 17>

May 16, 1899 "Not by Might, Nor by Power."

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Mrs. E. G. White.
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"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hands who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." <RH, May 16, 1899 par. 1>

This figure, presented to John by Christ when he appeared to him on the Island of Patmos, is similar, in many respects, to the one shown to Zechariah. "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. . . . 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 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, May 16, 1899 par. 2>

This chapter is full of encouragement for those who do the work of the Lord in these last days. Zerubbabel had gone to Jerusalem to build the house of the Lord. But he was compassed with difficulties. His adversaries "weakened the hands of the people of Judah, and troubled them in building," "and made them to cease by force and power." But the Lord interposed in their behalf, and the house was finished. "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. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . . For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." <RH, May 16, 1899 par. 3>

The very same difficulties which were created to hinder the restoration and upbuilding of the work of God, the great mountains of difficulty which loomed in Zerubbabel's way, will be met by all who today are loyal to God and to his work. Many human inventions are used to carry out plans after the mind and will of men with whom God is not working. But it is not boastful words nor a multitude of ceremonies that show that the Lord is working with his people. The assumed power of the human agent does not decide this question. Those who place themselves in opposition to the Lord's work may hinder for a time, but the same Spirit that has guided the Lord's work all the way through will guide it today. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Through the golden pipes, the olive-branches empty the golden oil out of themselves. These olive-branches are the anointed ones that stand by the Lord of the whole earth. Through them the Holy Spirit is communicated to the churches. Thus heaven and earth are united. The power that is in heaven unites with human intelligences. <RH, May 16, 1899 par. 4>

The Lord would have every soul strong in his strength. He would have us look to him, receiving our directions from him. "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. For let not that man think that he shall receive anything of the Lord." <RH, May 16, 1899 par. 5>

We are to ask God for wisdom, believing that our prayers are heard. Thus we may brace ourselves against temptation.

God would have us stand as firm as a rock to principle, working in harmony with him, that he may answer our prayers; for he can do nothing to help unless we co-operate with him. Unless we keep our souls in the love of God, unless we have firm, determined faith, we are like the waves of the sea, driven by the wind and tossed. Under favorable circumstances and good influences, we seem to make advancement, and we think we have faith. But when circumstances alter, when the waves of temptation beat strongly against us, we falter, and lose heart. God would have us advance always, trusting in his power. Angels of God minister to every believing child. Only believe the promises of God; and when temptation comes, set your face as a flint Zionward, and move forward. <RH, May 16, 1899 par. 6>

God would ever have us witness for him, strengthened to do this by his Holy Spirit. As we do this, we may be called upon to suffer tribulation; but wherever we are, whatever we are called upon to suffer, Christ will be near us. The disciple John ever bore the most unflinching testimony for Christ. As long as he lived, he preached Christ as the word of life. "The Word was with God, and the Word was God," he declared. "The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us." "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." As John drew near the close of his life, his testimony was given with the power of the Spirit of God. <RH, May 16, 1899 par. 7>

This living witness greatly disturbed those who had rejected Jesus. Kings and rulers could not bear to hear this name; for they deemed Christ a rival. The mention of his name, the incidents of his life, his death, and his resurrection, kindled their furious jealousy. They saw John the aged, honored and beloved, constantly referring to Jesus as the eternal Word, giving to him a power exceeding their power. His testimony was always the word of God and the testimony of Jesus Christ. And notwithstanding his age, his venerable appearance, his white locks, in their envy and jealousy they condemned the faithful apostle to what was then thought to be the most severe of all punishments. He was separated from his beloved people, and banished to Patmos. "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." <RH, May 16, 1899 par. 8>

Christ's aged representative was exiled, that his testimony might no longer be heard; for it was a living power on the side of right. But though separated from his brethren, he was visited by Christ, whom he had not seen since the ascension. "I was in the Spirit on the Lord's day," he writes, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. . . . I am he that liveth, and was dead; and, behold, I am alive forevermore." <RH, May 16, 1899 par. 9>

Christ knew just where to find John; and there, on the lonely island, he gave him a view of the closing scenes of this earth's history. This has been recorded for us. The record is "the revelation of Jesus Christ." The revealer is the revealed. The living God is shown, superintending, day by day, the events connected with his church. John was shown the slain Lamb of God, the Lion of the tribe of Judah, the Conqueror, standing in the midst of the seven golden candlesticks, which are the seven churches. <RH, May 16, 1899 par. 10>

When the mother of Zebedee's children came to Christ with the request, "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom," Christ said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give." This baptism James had already experienced. John was now drinking of the cup of which Christ had partaken. He was being baptized with suffering for his name's sake. <RH, May 16, 1899 par. 11>

God judges every man according to his work. Not only does he judge, but he sums up, day by day and hour by hour, our progress in well-doing. Should not this constrain us no longer to be children, but men, who are learning of Christ? Shall we not create such an atmosphere about our souls, through the grace given us by Christ, that we shall constantly advance heavenward? As the people of God, shall we not unite in seeking him with humble and contrite hearts? The Lord said to Jacob, "Let me go, for the day breaketh." But Jacob said, "I will not let thee go, except thou bless me." And there and then he was blessed. "Thy name shall be called no more Jacob, but Israel," God declared; "for as a prince hast thou power with God and with men, and hast prevailed." Even so will God's children be blessed if they wrestle with him for his Spirit. <RH, May 16, 1899 par. 12>

We are living amid the closing scenes of this world's history, and our lives should not be as the life of a butterfly. As servants of God, we should quit us like men, and be strong. The contrast between a vain life and a life full of holy purpose can not fail to be seen. Let us remember that our citizenship is in heaven. Here we have no continuing city, but we seek one to come. Let us heed the call, "Come out from among them, and be ye separate." Do not mingle with the world from choice; but if you have a word of warning, of invitation, of entreaty, do not fear to speak it. Lose no opportunity of witnessing for Christ. He is the source of all grace, and he will send to his people the precious golden

oil, enabling them to witness boldly for him. As we consecrate ourselves to God, the Holy Spirit will impart to us the holy oil, that our lamps may be kept bright and shining. <RH, May 16, 1899 par. 13>

"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, May 16, 1899 par. 14>

May 23, 1899 The Law Exalted by Christ.

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Mrs. E. G. White.
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Christ had altogether a higher, broader conception of the law than had the rabbis. He himself had inspired prophets and holy men of old to testify of the spiritual character of the law. Christ was the foundation of the whole Jewish economy. In the sacrificial offerings, type was to meet antitype in his life in the world, and in his death upon the cross for the sins of men. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." <RH, May 23, 1899 par. 1>

The rabbis, the priests and rulers, had ceased to look beneath the symbol for the truth that was signified by their outward ceremonies. The gospel of Christ was prefigured in the sacrificial offerings, and Levitical types. The prophets had high, holy, and lofty conceptions, and had hoped that they would see spirituality of doctrine among the people in their day; but one century after another had passed by, and the prophets had died without seeing their expectations realized. The moral truth that they presented, which was so significant to the Jewish nation, to a large degree lost its sacredness in their eyes. As they lost sight of spiritual doctrine, they multiplied ceremonies. They did not reveal spiritual worship in purity, in goodness, in love for God and love for their fellow men. They kept not the first four or the last six commandments, yet they increased their external requirements. They knew not that One was among them who was prefigured in the temple service. They could not discern the Way, the Truth, and the Life. They had gone into idolatry, and worshiped external forms. They continually added to the tedious system of works, in which they trusted for salvation. <RH, May 23, 1899 par. 2>

In his sermon on the mount, Christ stripped away the mass of rubbish that had been wrapped about the law of God, and gave no honor to their human traditions. He proclaimed the true character of the law, revealing it as he had given it in Eden and from Mount Sinai. He presented it in its elevated character as binding upon all ages and conditions of men, as a law that will never lose its force in time or eternity. Christ lived the law, and his life of purity and holiness was a constant rebuke to the religious teachers of the day. His example condemned their godless lives. Addressing his disciples, he said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Not only did the scribes and Pharisees violate the law of God themselves, but they led men to accept their words, to practise their human inventions, and follow their precept and example. They taught for doctrines the commandments of men. They desired to define to the smallest details the requirements of the law, and this led them to accumulate a mass of human sayings. These maxims they taught to the people as principles of the law, and thus they confused the faith and corrupted the morals of those whom they led into idolatry by their perversion of truth. <RH, May 23, 1899 par. 3>

There was great need that the Lawgiver himself should explain the true meaning of the law; and in his sermon on the mount, Christ expounded its principles. The religious teachers of the day had treated eternal realities as if they were trifles, and had exalted their own sayings and inventions, which had no place in God's law, as the only religion. In presenting their sacrificial offerings in their temple worship, they were as actors in a play. Christ condemned their corruption, which they called religion, and declared of them that they knew not the Scriptures nor the power of God. <RH, May 23, 1899 par. 4>

Christ presented before the people the holiness of the law. He summed it up in these words, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." This represents the whole duty of men to God and to their fellow men. This same law had existed in Eden before there was a people known as Jews, and it had been proclaimed

on Mount Sinai to the Israelites by the Lord Jesus Christ. It had not been originated simply for their obedience, but was proclaimed anew to them as the living oracles of God. The law of God is the expression of his goodness and love, the transcript of his character. There is no power in the law to pardon the transgression of law; but the tidings of salvation through a Mediator was the only hope for the transgressor. "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 23, 1899 par. 5>

Through the plan of salvation the law holds its dignity in condemning the sinner, and the sinner can be saved through the propitiation of Christ for our sins, "in whom we have redemption through his blood, even the forgiveness of sins." The law is not changed in any particular to meet man in his fallen condition. It remains what it ever has been,—holy, just, and good. "The law of the Lord is perfect, converting the soul." It is a righteous law, one to be respected and honored; for it convicts the sinner of his sin, and convinces him of his need of a Saviour. It is then that he exercises repentance toward God, and faith toward our Lord Jesus Christ. <RH, May 23, 1899 par. 6>

Paul describes his experience, saying: "I was alive without the law once: but when the commandment came, sin revived, and I died." He saw his need of a Saviour. Looking into the great standard of righteousness, he saw himself a sinner in the light of the law. But as he looked into the face of Christ, he could say, with full assurance: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." He could rejoice in the fact that provision had been made for his redemption, through the merits of the blood of the only begotten Son of God, and that pardon could be written against his name. It was evident to him that the law did not abate one jot of its justice, but through the atoning sacrifice, through the imputed righteousness of Christ, the repentant sinner stands justified before the law. <RH, May 23, 1899 par. 7>

Christ bore the penalty that would have fallen upon the transgressor; and through faith the helpless, hopeless sinner becomes a partaker of the divine nature, escaping the corruption that is in the world through lust. Christ imputes his perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments. Christ rendered perfect obedience to the law, and man could not possibly obey the holy precepts had it not been for the provision that was made for the salvation of the fallen sons and daughters of Adam. Clothed with the habiliments of humanity, Christ passed over the ground where Adam stumbled and fell. He became subject to the same temptations to disregard the word that God had spoken, and to accept the voice of the tempter, who had disguised himself as an angel of light. He met the wily foe's temptations, saying: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was assailed by the tempter on every point upon which we are tempted; but as man's substitute and surety, Christ redeemed Adam's disgraceful fall, and kept the way of the Lord. <RH, May 23, 1899 par. 8>

Thus he placed the human family upon vantage-ground, identifying his interest with that of fallen man. The prince of fallen angels conducted the warfare against the only begotten Son of God. Evil angels leagued with evil men, and earth and hell arrayed their powers against him, in order to overcome him. Unrighteousness leagued against righteousness and truth, error and iniquity assailed the standard of righteousness. Satan imbued his instrumentalities with his own spirit, and men became agents in the deceptive work, playing the game for the life and character of every son and daughter of Adam. He carried out the same plan upon which he had entered in heaven. There he had succeeded in carrying with him a large number of angels, who sought with him to make of no effect the standard of righteousness. Since his expulsion from heaven, he has worked with unabated earnestness, with sleepless vigilance. <RH, May 23, 1899 par. 9>

Jesus, the world's Redeemer, stands between Satan and every soul. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And those who lay their sins upon Christ through faith in his righteousness, will come off victorious. As our Mediator, Jesus was fully able to accomplish this work of redemption; but O, at what a price! The sinless Son of God was condemned for the sin in which he had no part, in order that the sinner, through repentance and faith, might be justified by the righteousness of Christ, in which he had no personal merit. The sins of every one who has lived upon the earth were laid upon Christ, testifying to the fact that no one need be a loser in the conflict with Satan. Provision has been made that all may lay hold of the strength of him who will save to the uttermost all who come unto God by him. <RH, May 23, 1899 par. 10>

Christ receives upon him the guilt of man's transgression, while he lays upon all who receive him by faith, who return to their allegiance to God, his own spotless righteousness. Those who thus receive Christ can say, with the psalmist: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward." With David we can pour forth the sacred song: "Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek

will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "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." <RH, May 23, 1899 par. 11>

Not only is man forgiven through the atoning sacrifice, but through faith he is accepted in the Beloved. Returning to his loyalty to God, whose law he has transgressed, he is not merely tolerated, but he is honored as a son of God, a member of the heavenly family. He is an heir of God, and a joint heir with Jesus Christ. Of those who are accepted in Christ, Jesus says: "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, May 23, 1899 par. 12>

What inexpressible love has the Saviour manifested toward the children of men! Not only does he take off the brand of sin, but he cleanses and purifies the soul, clothing it in the robe of his own righteousness, which is without spot, woven in the loom of heaven. He not only lifts the curse from the sinner, but brings him into oneness with himself, reflecting upon him the bright beams of his righteousness. He is welcomed by the heavenly universe, accepted in the beloved Son of God. What glory can fallen man, through repentance and faith, bring back to God! He accepts the law of Jehovah as his counselor, his reprover, his standard of character, and thus testifies to worlds unfallen and to this sinful world, that the law is immutable in its character, and has been exalted and honored by the death of Christ, the only provision through which man could be saved. O, how precious is the atoning sacrifice, because of that which it accomplishes! The cross speaks to the hosts of heaven, to worlds unfallen, and to the fallen world, the value which God has placed upon men, and of his great love wherewith he has loved us. It testifies to the world, to angels, and to men, the immutability of the divine law. The death of God's only begotten Son upon the cross in the sinner's behalf is the unanswerable argument as to the changeless character of the law of Jehovah. <RH, May 23, 1899 par. 13>

May 30, 1899 God's Purpose in the Gift of His Son.

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Mrs. E. G. White.
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"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." <RH, May 30, 1899 par. 1>

In carrying out his plan for the salvation of man, Christ represented his Father in all things. The history of his life is an exact record of the purposes of God toward man, and the instruction he desires man to have in the manifestation of perfection in humanity. Christ took upon him the nature of man, that he might carry man with him, and place him in the domains of mercy, in the arms of the infinite God. Through disobedience, man had divorced himself from God, and had become an apostate against his government. But it was God's design that man should be restored, and again have access to the tree of life. <RH, May 30, 1899 par. 2>

It is only by a clear discernment of spiritual things that the original apostasy can be understood. The controversy in heaven began with selfish strife for position, a desire on the part of Lucifer to be equal with God. The disaffection of Satan in entertaining the thought that he should stand as head of the heavenly order at first seemed a small thing, but by dwelling upon this thought, it was strengthened. Step by step he miscalculated the position that had been assigned him by God, to be maintained only in God, until he finally came to look with enmity upon everything coming from Jesus Christ. Satan rebelled against the laws governing the heavenly intelligences; and by representing these in a deceptive light, by his unbelief and complaints, he drew others with him into rebellion. <RH, May 30, 1899 par. 3>

Christ, as commander of heaven, was appointed to put down the rebellion. Satan and all his sympathizers were cast out of heaven. Then was begun the work which, before the foundations of the world were laid, Christ had engaged to do. At the appointed time he came to our world in human flesh, that he might become man's substitute and surety. Christ came to prove that "God is love." This was disputed by him who was once a covering cherub in heaven, and who, in consequence of his ambitious project, developed a character that made him at war with God. This world

became the scene of the great conflict between Christ and Satan. <RH, May 30, 1899 par. 4>

Christ joined himself with the nature of man, that through him man might again become one with God, preserving the closest union with his fellow men,-- the same that exists between the Father and the Son. Christ lived not to please or glorify himself. He came to live and work in behalf of fallen man. Every moment of his life, every deed that he performed, was an expression of his unselfish love. That the Son of the infinite God should bind himself so closely with man was condescension and mercy so wonderful that its mysteries could scarcely be understood. <RH, May 30, 1899 par. 5>

Christ sought to teach the grand truth so needful for us to learn, that God is always with us, an inmate of every dwelling, that he is acquainted with every action performed on earth. He knows the thoughts that are framed in the mind and indorsed by the soul. He hears every word that falls from the lips of human beings. He is walking and working in the midst of all our transactions in life. He knows every plan, he measures every method. And yet by many his hand is not recognized, his wonderful footsteps are not discerned. <RH, May 30, 1899 par. 6>

It is through the machinations of the enemy that men become disloyal to God, and are identified with Satan. They are deceived; and when temptation comes, they do not discern that it is temptation. Their mistake lies in failing to enter fully into sympathy with God's appointed agencies, in the accomplishment of the work assigned them by God. Did they strive to meet his royal standard of righteousness, this would elevate their minds to a divine level, and bring them into healthful sympathy with Christ. <RH, May 30, 1899 par. 7>

All heaven is looking upon God's commandment-keeping people of this age. Its inhabitants view the dissension and strife among the nations of the earth, who are controlled by the power of the prince of darkness. Strife, strife, is on every hand. Men are striving for place and position in the world, and will use every means possible in their efforts to gain the end they seek. But shall they see this spirit permeating the church? Shall strife and dissension hold sway among the people who have seen great light? Shall corruption leaven the people whom God has set to be the light of the world? Shall not, rather, the pure, holy truth of God be cherished, and be kept burning upon the altar of every heart, and be diffused to the world? <RH, May 30, 1899 par. 8>

In every institution in our ranks there are dangers threatening us. In every place where large interests are centered, Satan will work with all his deceiving power upon every mind that he can use to hinder the work that God designs shall be accomplished. Thus it has been in the past, and thus it will continue to be. The spirit of the world, the ambitious strife for the supremacy, will eventually bring every soul who cherishes this spirit to discord and disunion. Deception will come to human minds, paralyzing spiritual discernment, and the deceiver will succeed in mingling the common fire with the sacred, until sacred things are brought down to a level with common, earthly imaginations, and conducted after the manner of worldly maxims, meeting the world's standard, but having not the superscription of heaven. <RH, May 30, 1899 par. 9>

Christ was appointed to be the light of the world: and if those who are in darkness will receive that light, will permit themselves to be enlightened; if they will no longer walk in the sparks of the fire of their own kindling, but in the light of him who is to lighten every man that cometh into the world, they will shine amid the darkness of the world. <RH, May 30, 1899 par. 10>

Observe the Christian who is walking in that light, and you will see Jesus Christ manifested in his every act. Looking unto Jesus, the author and finisher of his faith, he becomes divested of self-serving and self-glorification. He does not flash about him the sparks of human inventions, but the light kindled from the altar of sacred sacrifice. 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: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." <RH, May 30, 1899 par. 11>

The disciples of Christ are bound by their character to reveal him to the world. Their obligation to God in this respect is imperative. God has given his Son to the world as an entire offering, and the object of this sacrifice was that his disciples might be one with him, as he is one with the Father. We are not to fix our eyes upon man, and take our position with him in his defective character and movements. We are to stand with Christ in God, keeping our minds clear, our actions holy. <RH, May 30, 1899 par. 12>

It is the design of God that through man his glory shall be revealed to the world; but it is only those who connect themselves with God in Jesus Christ, who can reveal that goodness and that fidelity which Christ manifested in his life. As the branches of the vine are united in the parent stock, so will the children of God be united as one in Christ. They are to reveal to the world the character of God. They must study the Scriptures with the purpose in view of living the unselfish life of Christ. The true Christian will not become self-centered or conservative in his plans. "Of his fulness have all we received, and grace for grace." As God's grace is given us freely, so it must be imparted to others. Through the apostle we are admonished, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." <RH, May 30, 1899 par. 13>

June 6, 1899 The Importance of Home Training.

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Mrs. E. G. White.
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True education means much more than many suppose. The fear of the Lord is the beginning of wisdom. By some, education is placed next to religion, but true education is religion. The Bible is to be made the child's first textbook. From this book, parents are to give wise and godly instruction. The word of God is to be the rule of the life. The first lesson that children are to be taught is that God is their Father. This lesson should be given them in their earliest years. Parents are to realize that they are responsible before God for making their children acquainted with their Heavenly Father. From the very first it is their duty to teach their children the importance of obeying the law of God. That God is love, is to be taught by every lesson. <RH, June 6, 1899 par. 1>

Let not home education be regarded as a secondary matter. It occupies the first place in all true education. Fathers and mothers have entrusted to them the molding of their children's minds. It is their privilege to help their children obtain that knowledge which they may carry with them into the future life. But for some reason many parents dislike to give their children religious instruction. They leave them to pick up, in Sabbath-school, the knowledge they should impart concerning their responsibility to God. Such parents need to understand that God desires them to educate, discipline, and train their children, ever keeping before them the fact that they are forming characters for the present and the future life. Parents should be ministers of righteousness in the home, surrounding their children with pure, sweet influences, that the higher, nobler powers of the mind may not be enslaved by the lower passions. <RH, June 6, 1899 par. 2>

The Lord is calling for children to enlist under the blood-stained banner of Prince Immanuel. He is waiting to receive children. He can fit them to be missionaries for him; for in him is found everything required for the development of a symmetrical character. "Suffer the little children to come unto me, and forbid them not," Christ said; "for of such is the kingdom of heaven." <RH, June 6, 1899 par. 3>

It is God's design that the earthly home shall be a symbol of the home in heaven. From their earliest years, children should be taught to render implicit obedience to their parents. Their future well-being requires kindly, loving, but firm discipline. <RH, June 6, 1899 par. 4>

The Lord has plainly specified the duty of those he has created. Parents are to obey his commandments, and they are also to see that their children keep the way of the Lord. The same voice that spoke the sermon on the mount spoke to Moses from the pillar of cloud, enjoining obedience on the children of Israel: "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." <RH, June 6, 1899 par. 5>

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 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, June 6, 1899 par. 6>

These words came directly from the lips of Christ. He was just as verily the Redeemer of his people then as he was when he came to our world in human form. <RH, June 6, 1899 par. 7>

Abraham cultivated home religion. He so conducted his household that the fear of the Lord circulated through his home. The heavenly universe marked Abraham's course in his home. "I know him," said the heart-searching God, "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." It is the duty of fathers and mothers to do justice to their children, so guiding them that they will be a blessing in the home, in the school, and in the church. Parents need to bring discipline into the homelife. They need to imitate the life of Abraham, showing themselves capable of ruling with combined affection and authority. <RH, June 6,

1899 par. 8>

It is often necessary to command children to keep the way of the Lord. There is a blind affection that gives children the privilege of doing as they please. Such love is not sanctified love. Those who manifest it do their children a cruelty that eternity alone will reveal. The children are misguided; and the evil of their undisciplined, unrestrained disposition is a curse in the home, in the neighborhood, and in the church. <RH, June 6, 1899 par. 9>

The Lord will not vindicate the misrule of parents. Today hundreds of children swell the ranks of the enemy, living and working apart from the purpose of God. They are disobedient, unthankful, unholy; but the sin lies at the door of their parents. Christian parents, thousands of children are perishing in their sins because of the failure of their parents to rule the home wisely. If parents were obedient to the unseen Leader of the armies of Israel, whose glory was enshrouded in the pillar of cloud, the unhappy state of affairs now existing in so many families would not be seen. <RH, June 6, 1899 par. 10>

True parents will not say to their children: Follow your own choice. Go where you will, and do what you will. Instead, they will say: Listen to the instruction of the Lord. In whatever business you engage, remember that you are the Lord's property, and that it is your duty to honor him by obedience. Serve the Lord; for in this lies your safety. Place yourselves in the channel of light, making God's law the rule of your life. Then you can be trusted in any position. <RH, June 6, 1899 par. 11>

Parents may understand that as they follow God's directions in the training of their children, they will receive help from on high. They receive much benefit; for as they teach, they learn. Their children will achieve victories through the knowledge that they have acquired in keeping the way of the Lord. They are enabled to overcome natural and hereditary tendencies to evil. By setting an example of kindness and patience, by molding the characters of their children after the divine pattern, fathers and mothers become qualified to help the youth outside of their homes. <RH, June 6, 1899 par. 12>

Parents, it is your work to develop in your children patience, constancy, and genuine love. In dealing aright with the children God has given you, you are helping them lay the foundation for pure, well-balanced characters. You are instilling into their minds principles which they will one day follow in their own families. The effect of your well-directed efforts will be seen as they conduct their households in the way of the Lord. <RH, June 6, 1899 par. 13>

Blessed is the family where father and mother have surrendered themselves to God to do his will! One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. Such a family gives evidence that the parents have been successful in following God's directions, and that their children will serve him in the church. Their influence grows; for as they impart, they receive to impart again. The father and mother find helpers in their children, who give to others the instruction received in the home. The neighborhood in which they live is helped, for in it they have become enriched for time and for eternity. The whole family is engaged in the service of the Master; and by their godly example, others are inspired to be faithful and true to God in dealing with his flock, his beautiful flock. <RH, June 6, 1899 par. 14>

June 6, 1899 Disease and Its Causes.

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Mrs. E. G. White.
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Since the fall in Eden, the race has been degenerating. Deformity, imbecility, disease, and human suffering have been pressing heavier and heavier upon each successive generation, and yet the masses are asleep as to the real causes. They do not consider that they themselves are guilty, in a great measure, for this deplorable state of things. They generally charge their sufferings upon Providence, and regard God as the author of their woes. But it is intemperance, to a greater or less degree, that lies at the foundation of all this suffering. <RH, June 6, 1899 par. 1>

Eve was intemperate in her desires when she put forth her hand to take of the fruit-forbidden tree. Self-gratification has reigned almost supreme in the hearts of men and women since the fall. Especially has the appetite been indulged, and they have been controlled by it, instead of by reason. For the sake of gratifying the taste, Eve transgressed the command of God. He had given her everything her wants required, yet she was not satisfied. Ever since, her fallen sons and daughters have followed the desires of their eyes and of their taste. They have, like Eve, disregarded the prohibitions God has made, and have followed in a course of disobedience, and, like Eve, have flattered themselves that the consequence would not be as fearful as had been apprehended. <RH, June 6, 1899 par. 2>

Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by

the effect. He has not been satisfied with food which was the most healthful; but has gratified the taste even at the expense of health. <RH, June 6, 1899 par. 3>

God has established the laws of our being. If we violate these laws, we must, sooner or later, pay the penalty. The laws of our being can not be more successfully violated than by crowding upon the stomach unhealthful food, because craved by a morbid appetite. To eat to excess, of even simple food, will eventually break down the digestive organs; but to eat too great an amount of food, *and that unwholesome*, and the evil is greatly increased. The constitution must become impaired. <RH, June 6, 1899 par. 4>

The human family have been growing more and more self-indulgent, until health has been most successfully sacrificed upon the altar of lustful appetite. The inhabitants of the old world were intemperate in eating and drinking. They would have flesh-meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent and ferocious, and so corrupt that God could bear with them no longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God, and corrupted their ways before him. Intemperance in every form increased to a great extent. <RH, June 6, 1899 par. 5>

The Lord brought his people out of Egypt in a victorious manner. He led them through the wilderness to prove them and try them. He repeatedly manifested his miraculous power in their deliverances from their enemies. He promised to take them to himself as his peculiar treasure if they would obey his voice and keep his commandments. He did not forbid them to eat the flesh of animals, but withheld it from them in great measure. He provided them food which was the most healthful. He rained their bread from heaven, and gave them purest water from the flinty rock. He made a covenant with them: if they would obey him in all things, he would preserve them from disease. <RH, June 6, 1899 par. 6>

But the Hebrews were not satisfied. They despised the food given them from heaven, and wished themselves back in Egypt, where they could sit by the flesh-pots. They preferred slavery, and even death, rather than to be deprived of meat. God, in his anger, gave them flesh to gratify their lustful appetites, and great numbers of them died while eating the meat for which they had lusted. <RH, June 6, 1899 par. 7>

Nadab and Abihu were slain by the fire of God's wrath for their intemperance in the use of wine. God would have his people understand that they will be visited according to their obedience or transgressions. Crime and disease have increased with every successive generation. Intemperance in eating and drinking, and the indulgence of the baser passions, have benumbed the nobler faculties. Appetite, to an alarming extent, has controlled reason. <RH, June 6, 1899 par. 8>

The human family have indulged an increasing desire for rich food, until it has become a fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are partaken of, consisting of highly seasoned meats, with rich gravies, rich cakes, pies, ice-cream, etc. <RH, June 6, 1899 par. 9>

Professed Christians generally take the lead in these fashionable gatherings. Large sums of money are sacrificed to the gods of fashion and appetite, in preparing feasts of health-destroying dainties to tempt the appetite, that through this channel something may be raised for religious purposes. Thus ministers and professed Christians have acted their part and exerted their influence, by precept and example, in indulging intemperance in eating, and in leading the people to health-destroying gluttony. Instead of appealing to man's reason, to his benevolence, his humanity, his nobler faculties, the most successful appeal that can be made is to the appetite. <RH, June 6, 1899 par. 10>

The gratification of the appetite will induce men to give when otherwise they would do nothing. What a sad picture for Christians! With such sacrifice is God well pleased? How much more acceptable to him was the widow's mite! Such as follow her example from the heart will have well done. To have the blessing of Heaven attend the sacrifice thus made, can make the simplest offering of the highest value. <RH, June 6, 1899 par. 11>

June 13, 1899 The Remission of Sins.

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Mrs. E. G. White.
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Before his death Jesus told his disciples what the priests and rulers would do to him, but the disciples could not understand his words. Now, after they had been verified, after Christ had been rejected, condemned, scourged, crucified, buried, and had risen from the dead on the third day, the disciples believed. They had gained a valuable

experience. All the sophistry and reasoning of the scribes and Pharisees could not now turn them from Christ. They could say, as did Paul, "I know whom I have believed." Their faith in Christ was rewarded by a most remarkable experience. They saw their beloved Master. They heard his voice as he opened to them the Scriptures; and from this they obtained much knowledge. <RH, June 13, 1899 par. 1>

The lessons given by Christ to his disciples after his resurrection were with reference to the Old Testament Scriptures. He could now explain to them the prophecies concerning himself. They were surprised that they had not discerned the meaning of the inspired record of Christ's work and the reception that would be given him by the Jewish dignitaries. While the poor heard him gladly, those to whom had been committed the sacred oracles closed the eyes of their understanding, that they might not see Christ. And by misapplying the Scriptures, substituting their own traditions and fables for truth, and upholding their words as the commandments of God, they so bewildered the minds of the people that they could not see Christ. <RH, June 13, 1899 par. 2>

Christ rebuked these false teachers. "In vain they do worship me," he said, "teaching for doctrines the commandments of men." "Thus have ye made the commandment of God of none effect by your tradition." This is the work of many of the teachers of this time. They make void the law of God by teaching the commandments of men. "Ye do err, not knowing the Scriptures, nor the power of God," Christ said to the teachers of his day; and his words apply to all who claim to know the truth, yet who make void the law of God by their traditions. <RH, June 13, 1899 par. 3>

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side." He gave them evidence that he was the same Jesus who had been crucified. "Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." <RH, June 13, 1899 par. 4>

Thus the disciples received their commission. They were to teach and to preach in Christ's name. The instruction given them had in it the vital, spiritual breath that is in Christ. He alone could give them the oil which they must have in order to work successfully. Christ's likeness must appear in them. They could be successful only as they studied their Master's character and followed his example. <RH, June 13, 1899 par. 5>

The Holy Spirit is the breath of life in the soul. The breathing of Christ upon his disciples was the breath of true spiritual life. The disciples were to interpret this as imbuing them with the attributes of their Saviour, that in purity, faith, and obedience, they might exalt the law, and make it honorable. God's law is the expression of his character. By obedience to its requirements we meet God's standard of character. Thus the disciples were to witness for Christ. <RH, June 13, 1899 par. 6>

The impartation of the Spirit was the impartation of the very life of Christ, which was to qualify the disciples for their mission. Without this qualification their work could not be accomplished. Thus they were to fulfil the official duties connected with the church. But the Holy Spirit was not yet fully manifested, because Christ had not yet been glorified. The more abundant impartation of the Holy Spirit did not take place till after Christ's ascension. <RH, June 13, 1899 par. 7>

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The lesson here given to the disciples means that wise men, truly taught of God, possessing the inward working of the Holy Spirit, are to act as representative men, samples of the whole body of believers. These are to show themselves capable of preserving due order in the church; and the Holy Spirit will convince of sin, of righteousness, and of judgment. But the remission of sins is to be understood as the prerogative of God alone. The warnings in the seventh chapter of Matthew forbid men to pronounce judgment on their fellow men. God has not given his servants power to cast down or to destroy. The apostles were unable to remove the guilt from any soul. They were to give the message from God: It is written -- the Lord has said -- thus and thus in regard to lying, Sabbath-breaking, bearing false witness, stealing, idolatry. <RH, June 13, 1899 par. 8>

Christ has given rules for the guidance of his church. "If thy brother shall trespass against thee," he said, "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 an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." <RH, June 13, 1899 par. 9>

Remitting sins or retaining applies to the church in her organized capacity. God has given directions to reprove, rebuke, exhort, with all long-suffering and doctrine. Censure is to be given. This censure is to be removed when the one in error repents and confesses his sin. This solemn commission is given to men who have in them the breath of the Holy Spirit, in whose lives the Christ-life is manifested. They are to be men who have spiritual eyesight, who can

discern spiritual things, whose actions in dealing with the members of the church are such as can receive the indorsement of the great Head of the church. If this is not so, in their human judgment they will censure those who should be commended, and sustain those who are controlled by a power from beneath. <RH, June 13, 1899 par. 10>

The gospel commission is to be carried out by men who know the inward working of the Spirit of God, who have the attributes of Christ. Christ's breath is breathed upon them, and he says to them, "Receive ye the Holy Ghost." All who are thus inspired by God have a work to do for the churches. As Christ's representatives, the ministers of the grace of God, they may say to others, It is written, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is remission of sins in accordance with the word of God. <RH, June 13, 1899 par. 11>

In all labor with the members of the church, every eye is to be directed to Christ. Those in the wrong are to confess their sins to the sin-pardoning Saviour; and the servants of the Lord Jesus are not to strive, but to minister in word and doctrine. The shepherds are to take a kindly interest in the flock of the Lord's pasture. They are to present the grace of Christ, comforting the erring by speaking of the divine tenderness of the Saviour, encouraging those who have fallen to repent and believe in him who alone can pardon transgression. <RH, June 13, 1899 par. 12>

Let the tenderness of Christ find a place in the hearts of his ministers. Watch for souls as they that must give an account. Watch constantly, vigilantly, and pray earnestly. Faithfully warn every soul that is in danger. Encourage the sinner to go to Christ. If he repents of his sin, he will find abundant pardon. He has assurance that his sins will be remitted; for thus it is written. Bear in mind that first the Lord gave his disciples the Holy Spirit. Those today who would do the work of the disciples must receive the presence of the Holy Spirit, and work under its influence. <RH, June 13, 1899 par. 13>

Remission of sins can be obtained only through the merits of Christ. On no man, priest or pope, but on God alone, rests the power to forgive sins. "Behold the Lamb of God, which taketh away the sin of the world." "As many as received him, to them gave he power to become the sons of God." "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. . . . But whoso keepeth his word, in him verily is the love of God perfected." This is the message that is to be borne. On this basis Christians are free. Give encouragement of sins remitted. "If we walk in the light, as he in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." <RH, June 13, 1899 par. 14>

June 13, 1899 Disease and Its Causes.

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Mrs. E. G. White.
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Men and women who profess to be followers of Christ are often slaves to fashion, and to a gluttonous appetite. Preparatory to fashionable gatherings, time and strength, which should be devoted to higher and nobler purposes, are expended in cooking a variety of unwholesome dishes. Because it is fashion, many who are poor and dependent upon their daily labor will be to the expense of preparing different kinds of rich cakes, preserves, pies, and a variety of fashionable foods for visitors, which only injure those who partake of them; when, at the same time, they need the amount thus expended, to purchase clothing for themselves and their children. This time occupied in cooking food to gratify the taste at the expense of the stomach, should be devoted to the moral and religious instruction of their children. <RH, June 13, 1899 par. 1>

Fashionable visiting is made an occasion of gluttony. Hurtful foods and drinks are partaken of in such measure as greatly to tax the organs of digestion. The vital forces are called into unnecessary action in the disposal of it, which produces exhaustion, and greatly disturbs the circulation of the blood; and as a result, want of vital energy is felt throughout the system. The blessings which might result from social visiting are often lost, for the reason that your entertainer, instead of being profited by your conversation, is toiling over the cook-stove, preparing a variety of dishes for you to feast upon. Christian men and women should never permit their influence to countenance such a course by eating of the dainties thus prepared. Let them understand that your object in visiting them is, not to indulge the appetite, but that your associating together, and interchange of thoughts and feelings, might be a mutual blessing. The conversation should be of that elevated, ennobling character that may afterward be called to remembrance with feelings

of the highest pleasure. <RH, June 13, 1899 par. 2>

Those who entertain visitors should have wholesome, nutritious food, from fruits, grains, and vegetables, prepared in a simple, tasteful manner. Such cooking will require but little extra labor or expense, and, partaken of in moderate quantities, will not injure any one. If worldlings choose to sacrifice time, money, and health to gratify the appetite, let them do so, and pay the penalty of the violation of the laws of health; but Christians should take their position in regard to these things, and exert their influence in the right direction. They can do much in reforming these fashionable, health and soul-destroying customs. <RH, June 13, 1899 par. 3>

Many indulge in the pernicious habit of eating just before sleeping-hours. They may have taken three regular meals; yet because they feel a sense of faintness, as if hungry, will eat a lunch, or fourth meal. By indulging this wrong practise, it has become a habit, and they feel as if they could not sleep without taking a lunch before retiring. In many cases the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. The digestive organs thus taxed become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed. <RH, June 13, 1899 par. 4>

But with many the poor tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same round of labor through the sleeping-hours. The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor, and a loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out; for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. If this practise be indulged in a great length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach; and while performing labor, the stomach becomes so tired that they are obliged to desist from work, and rest. They seem to be at a loss to account for this state of things; for, setting this aside, they are apparently healthy. <RH, June 13, 1899 par. 5>

Those who are changing from three meals a day to two, will at first be troubled more or less with faintness, especially about the time they have been in the habit of eating their third meal. But if they persevere for a short time, this faintness will disappear. <RH, June 13, 1899 par. 6>

The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping-hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings; and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or, at most, three times, a day. The stomach must have its regular periods for labor and rest; hence eating irregularly and between meals is a most pernicious violation of the laws of health. With regular habits and proper food the stomach will gradually recover. <RH, June 13, 1899 par. 7>

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and every hurtful thing are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite can not be satisfied. In the morning these slaves to appetite often have impure breath and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. The cause has brought the sure results. <RH, June 13, 1899 par. 8>

In order to preserve health, temperance in all things is necessary,--temperance in labor, temperance in eating and drinking. <RH, June 13, 1899 par. 9>

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health, and die prematurely, than to restrain the intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be enlightened, they might have moral courage to deny the appetite, and eat more sparingly of that food alone which is healthful, and by their own course of action save themselves a great amount of suffering. <RH, June 13, 1899 par. 10>

Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every overtasking burden. The stomach may never fully recover health, but a proper course of diet will save further debility; and many persons will recover more or less, unless they have gone very far in gluttonous self-murder. <RH, June 13, 1899

par. 11>

Those who permit themselves to become slaves to a morbid appetite, often go still further, and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits. <RH, June 13, 1899 par. 12>

I have wondered that the inhabitants of the earth were not destroyed, like the people of Sodom and Gomorrah. I have seen reason enough for the present state of degeneracy and mortality in the world. Blind passion controls reason, and every high consideration with many is sacrificed to lust. <RH, June 13, 1899 par. 13>

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite. <RH, June 13, 1899 par. 14>

June 20, 1899 The Canvassing Work.

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Mrs. E. G. White.

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The canvassing work should never languish. The agencies set in operation to do this work need always to be under the control of the Holy Spirit of God. There must be perfect harmony and unity of spirit among the workers who handle the books which are to flood the world with light. Wherever the canvassing work is presented among our people, let both the health books and the religious books be presented together as parts of a united work. The relation of the religious and the health books is presented to me as illustrated by the union of the warp and the woof to form a beautiful pattern and a perfect piece of work. <RH, June 20, 1899 par. 1>

In the past, by many, the health books have not been handled with proper interest. It has not been regarded as essential that they should go to the world. But what can be a better preparation for the coming of the Lord, and for the reception of other truths essential to prepare a people for his coming, than to arouse the people to see the evils of this age, and to stir them to reformation from self-indulgence and unhealthful living? Is not the world in need of being aroused on the subject of health reform? Are not the people in need of the truths presented in the health books? By our canvassers in the field should be entertained a sentiment regarding the health works altogether different from that which has heretofore prevailed. <RH, June 20, 1899 par. 2>

Divisions and distinct parties should not be seen among our canvassers and general agents. All should be interested in the sale of the books treating upon the health question, as well as in the sale of the religious works. The line is not to be drawn that certain works only are to occupy the attention of the canvassers. Perfect unity must be manifested in all the work. <RH, June 20, 1899 par. 3>

Just as much education is necessary for the successful handling of the religious books as for the handling of those treating upon questions of health and temperance. Just as much should be said regarding the work of canvassing for books containing spiritual food, just as much effort should be put forth to encourage and educate workers to circulate books containing the third angel's message, as is said and done to develop workers for the health books. <RH, June 20, 1899 par. 4>

Let each publisher and general agent work as enthusiastically as he can to encourage the agents now in the work, and to hunt up and train new workers. Let each build up and strengthen the work as much as he can without weakening the work of others. Let all be done in brotherly love, and without selfishness. <RH, June 20, 1899 par. 5>

The indifference with which the health books have been treated by many is an offense to God. To separate the health work from the great body of the work, is not in his order. Present truth lies in the work of health reform just as verily as in other features of gospel work. Neither branch of the work, when separated from the other, can be a perfect whole. <RH, June 20, 1899 par. 6>

The gospel of health has able advocates, but their work has been made very hard because many ministers, presidents of Conferences, and others in influential positions, have not given the question of health reform its proper attention. They have not recognized it in its relation to the work of the message as the right arm of the body. While very little respect has been shown to this department of our work by many of the people, and by some of the ministers, the Lord has shown his regard for it by sending to it abundant prosperity. When properly conducted, the health work is an entering wedge, which will make an opening for other truths to find entrance to the heart. When the third angel's message is received in all its fulness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will work to serve

and protect the body. <RH, June 20, 1899 par. 7>

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This solemn exhortation, found in the twelfth chapter of Paul's epistle to the Romans, should be prayerfully studied by us. Only those who practise self-denial and self-sacrifice, living simple, healthful lives, will understand what constitutes the acceptable and perfect will of God. <RH, June 20, 1899 par. 8>

The twelfth chapter of Romans was presented to me as written in golden characters, containing wonderful truths, which are not practised. In this chapter the voice of God is speaking to us in clearer, stronger words that I could express. The fourteenth chapter also is the voice of God to those who are engaged in the work of health reform. Study these chapters, brethren and sisters, and make them your guide in future labors. <RH, June 20, 1899 par. 9>

The Lord desires his church to be a perfect body,--not all arms, not all body without arms, but body and arms together,--and every member working as a part of the one great whole. As the right arm is connected with the body, so the health reform and medical missionary work is connected with the third angel's message, and is to work efficiently as the right arm, for the defense of the body of truth. <RH, June 20, 1899 par. 10>

June 20, 1899 Disease and Its Causes.

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Mrs. E. G. White.
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Pork, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Jews from eating swine's flesh merely to show his authority, but because it is not a proper article of food for man. It fills the system with scrofula, and especially in that warm climate produces leprosy, and diseases of various kinds. Its influence upon the system in that climate is far more injurious than in a colder climate. But God never designed swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by highly seasoning, which makes a bad thing worse. Swine's flesh, above all other flesh-meats, produces a bad state of the blood. Those who eat freely of pork can not but be diseased. Those who have much outdoor exercise do not realize the bad effects of pork-eating as those do whose life is mostly indoors, and whose habits are sedentary, and whose labor is mental. <RH, June 20, 1899 par. 1>

But it is not the physical health alone which is injured by pork-eating. The mind is affected, and the finer sensibilities are blunted, by the use of this gross article of food. It is impossible for the flesh of any living creature to be healthy when filth is its natural element, and when it feeds upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine. <RH, June 20, 1899 par. 2>

The eating of pork has produced scrofula, leprosy, and cancerous humors. Pork-eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole race of mankind, has also been felt by the animals. The beasts have degenerated in size, and in length of years. By the wrong habits of man they have been made to suffer more than they otherwise would. <RH, June 20, 1899 par. 3>

There are but few animals that are free from disease. Many have been made to suffer greatly for the want of light, pure air, and wholesome food. When they are fattened, they are often confined in close stables, and are not permitted to exercise, and to enjoy free circulation of air. Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. It is killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people will not believe that the meat they have eaten has poisoned their blood, and caused their sufferings. Many die of disease caused wholly by meat-eating, yet the world does not seem to be the wiser. <RH, June 20, 1899 par. 4>

Because those who partake of animal food do not immediately feel its effects, is no evidence that it does not injure them. It may be doing its work surely upon the system, and yet the persons for the time realize nothing of it. <RH, June 20, 1899 par. 5>

Animals are crowded into close cars, and almost wholly deprived of air and light, food and water, and are carried thus thousands of miles, breathing the foul air arising from accumulated filth; and when they arrive at their place of destination, and are taken from the cars, many are in a half-starved, smothered, dying condition, and if left alone, would die of themselves. But the butcher finishes the work, and prepares the flesh for market. <RH, June 20, 1899 par. 6>

Animals are frequently killed that have been driven some distance for the slaughter. Their blood has become heated. They are full of flesh, and have been deprived of healthy exercise; and when they have to travel far, they become surfeited and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease. Very many animals are sold for the city market known to be diseased by those who have sold them, and those who buy them for the market are not always ignorant of the matter. Especially in larger cities this is practised to a great extent, and meat-eaters know not that they are eating diseased animals. <RH, June 20, 1899 par. 7>

Some animals that are brought to the slaughter seem to realize what is to take place, and become furious, and literally mad. They are killed while in that state, and their flesh prepared for market. Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to meat. Some animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and after they have endured many hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed. <RH, June 20, 1899 par. 8>

June 27, 1899 The Duty of Parents to Children.

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Mrs. E. G. White.
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There are deep responsibilities resting upon Christian parents which many do not accept and carry in the fear of the Lord. God has given to men and women reasoning faculties, and he designs that they shall put them to use. But many who profess to believe the most sacred truths ever given to the world do not reach the standard to which God calls them. They do not sanctify themselves through the truth, that their children may be sanctified. Fathers, mothers, your children are the younger members of the Lord's family, and he requires you to bring them up in the nurture and admonition of the Lord, constantly instilling into their minds correct principles, and training them by the law of kindness and love. <RH, June 27, 1899 par. 1>

Parents are to make the religion of Christ attractive by their cheerfulness, their Christian courtesy, and their tender, compassionate sympathy; but they are to be firm in requiring respect and obedience. Right principles must be established in the mind of the child. If parents are united in this work of discipline, the child will understand what is required of him. But if the father, by word or look, shows that he does not approve of the discipline the mother gives; if he feels that she is too strict, and thinks that he must make up for the harshness by petting and indulgence, the child will be ruined. He will soon learn that he can do as he pleases. Parents who commit this sin against their children are accountable for the ruin of their souls. <RH, June 27, 1899 par. 2>

"Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Satan has prepared pleasing attractions for parents as well as for children. He knows that if he can exert his deceptive power upon mothers, he has gained much. The ways of the world are full of deceitfulness and fraud and misery, but they are made to appear inviting; and if the children and youth are not carefully trained and disciplined, they will surely go astray. Having no fixed principles, it will be hard for them to resist temptation. So long as the father's eye is upon them, the mother's watchcare over them, there is a certain degree of security; but if the mother, in her love of society, leaves her children to themselves, Satan uses the opportunity to their ruin. Separated from the influence which should hold them in check, these youth reveal that they are weak in moral power. They have no strength to resist temptation; and when sinners entice them, they are unable to meet them with a resolute No. The youth who follow their own impulse and inclination can have no real happiness in this life, and in the end will lose eternal life. <RH, June 27, 1899 par. 3>

God calls upon fathers and mothers to become intelligent in regard to the laws which govern physical life, that they may know what are and what are not correct physical habits. Right habits in eating and drinking and dressing must be insisted upon. Children must be taught to make a right use of the things of this life, and to let alone everything that will

injure the powers of mind or body. Parents who would secure physical soundness in their children must teach them that every organ of the body and every faculty of the mind is the gift of a good and wise God, and that it is to be used to his glory, that by a proper exercise of the talents lent them they may secure eternal happiness. <RH, June 27, 1899 par. 4>

The souls as well as the bodies of the youth are affected by the habits of eating and drinking. Wrong habits render the youth less susceptible to Bible instruction. God calls upon parents to guard their children against the indulgence of appetite, and especially against the use of stimulants and narcotics. The tables of Christian parents should never be loaded down with food containing condiments and spices. They are to study to preserve the stomach from any abuse. Fathers and mothers may do much in giving right characters to their children by controlling their own appetites and passions. Fathers who use tobacco and liquor poison their blood, and transmit to their children their own vitiated habits intensified. They give them as a legacy feeble moral powers. Thus the sins of parents are perpetuated in their offspring. In the day of final account, what a weight of crime will be charged to parents who have neglected their duty to themselves and their children. <RH, June 27, 1899 par. 5>

Those who have charge of God's property in the souls and bodies of the children formed in his image should erect barriers against the sensual indulgence of the age, which is ruining the physical and moral health of thousands. If many of the crimes of this time were traced to their true cause, it would be seen that they are chargeable to the ignorance of fathers and mothers who are indifferent on this subject. Health and life itself are being sacrificed to this lamentable ignorance. Parents, if you fail to give your children the education which God has made it your duty to give them, you must answer to him for the results. These results will not be confined merely to your children. As the one thistle permitted to grow in the field produces a harvest of its kind, so the sins resulting from your neglect will work to ruin all who come within the sphere of their influence. <RH, June 27, 1899 par. 6>

Parents send their children to school; and when they have done this, they think they have educated them. But education is a matter of greater breadth than many realize: it comprises the whole process by which the child is instructed from babyhood to childhood, from childhood to youth, and from youth to manhood. As soon as a child is capable of forming an idea, his education should begin. The teachers in the school will do something toward educating your children, but your example will do more than can be accomplished by any other means. Your conversation, the way in which you manage your business matters, the likes and dislikes to which you give expression, all help in molding the character. The kindly disposition, the self-control, the self-possession, the courtesy your child sees in you, will be daily lessons to him. Like time, this education is ever going on, and the tendency of this every-day school should be to make your child what he ought to be. <RH, June 27, 1899 par. 7>

The circumstances in which children are placed will often have a deeper influence on them than even the example of parents. There are wealthy men in the world who expect their sons to be what they were in their youth, and blame the depravity of the age if they are not. But they have no right to expect this from their children, unless they place them in circumstances similar to those in which they themselves lived. The circumstances of the father's life made him what he is. In his youth he was pressed with poverty, and had to work with diligence and perseverance. His character was molded in the stern school of poverty. He was forced to be modest in his wants, active in his work, simple in his tastes. He had to put his faculties to work in order to obtain food and clothing. Fathers labor to place their children in a position of wealth, rather than where they themselves began. This is a common mistake. Had children today to learn in the same school in which their fathers learned, they might become as useful as they. But the circumstances have been altered. Poverty was the father's master; abundance of means surrounds the son. All his wants are supplied. His father's character was molded under the severe discipline of frugality; every trifling good was appreciated. His son's habits and character are formed, not by the circumstances which once existed, but by the present situation, ease and indulgence. <RH, June 27, 1899 par. 8>

The parent may think that he will counteract these tendencies, and bring up his son to economical habits, to tax his physical and mental powers, and to guard his associations. He realizes the benefits to be derived from a plain, simple diet, and he will seek to have his child restricted to the plainest food. But his surroundings are such that simplicity can not be preserved. The table is spread with food of every description to gratify the taste of visitors; and what the child sees others indulge in, he reasons that he should also have. When luxury abounds on every side, how can it be denied him? <RH, June 27, 1899 par. 9>

Christ discerned these dangers in the life of the rich man. He said: "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." Again he says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is the first work to be engaged in. Every family should rear its altar of prayer, realizing that the fear of the Lord is the beginning of wisdom. If any persons in the world need the strength and encouragement that religion gives, it is those who are responsible for the education and training of children. They can not do their work in a manner acceptable to God while

their daily example teaches those who look to them for guidance that they can live without God. If they educate their children to live for this life only, they will make no preparation for eternity. They will die as they have lived, without God, and parents will be called to account for the loss of their souls. Fathers, mothers, you need to seek God morning and evening at the family altar, that you may learn how to teach your children wisely, tenderly, lovingly, line upon line, precept upon precept, here a little and there a little. <RH, June 27, 1899 par. 10>

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Men and women, by indulging the appetite in eating rich and highly seasoned foods, especially flesh-meats, with rich gravies, and by using stimulating drinks, as tea and coffee, create unnatural appetites. The system becomes fevered, the organs of digestion are injured, the mental faculties are beclouded, while the baser passions are excited, and predominate over the nobler faculties. The appetite becomes more unnatural, and more difficult of restraint. The circulation of the blood is not equalized, and the blood becomes impure. The whole system is deranged, and the demands of appetite become more unreasonable, craving exciting, hurtful things, until it is thoroughly depraved. <RH, June 27, 1899 par. 1>

With many the appetite clamors for the disgusting weed, tobacco, and ale, made powerful by poisonous, health-destroying mixtures. Many do not stop even here. Their debased appetites call for stronger drink, which has a still more benumbing influence upon the brain. Thus they give themselves up to every excess, until appetite holds complete control over the reasoning faculties; and man, formed in the image of his Maker, debases himself lower than the beasts. Manhood and honor are alike sacrificed to appetite. It required time to benumb the sensibilities of the mind. It was done gradually but surely. The indulgence of the appetite in first eating food highly seasoned, created a morbid appetite, and prepared the way for every kind of indulgence, until health and intellect were sacrificed to lust. <RH, June 27, 1899 par. 2>

Many have entered the marriage relation who have not acquired property, and who have had no inheritance. They did not possess physical strength, or mental energy, to acquire property. It has been just such ones who have been in haste to marry, and who have taketh upon themselves responsibilities of which they had no just sense. They not did possess noble, elevated feelings, and had no just idea of the duty of a husband and father, and what it would cost them to provide for the wants of a family. And they manifested no more propriety in the increase of their families than that shown in their business transactions. Those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children; while men who have ability to acquire property generally have no more children than they can well provide for. Those who are not qualified to take care of themselves should not have children. It has been the case that the numerous offspring of these poor calculators are left to come up like the brutes. They are not suitably fed nor clothed, and do not receive physical or mental training, and there is nothing sacred in the word "home" to either parents or children. <RH, June 27, 1899 par. 3>

The marriage institution was designed of Heaven to be a blessing to man; but in a general sense it has been abused in such a manner as to make it a dreadful curse. Most men and women have acted, in entering the marriage relation, as if the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in their marriage relation further than this. They should consider whether their offspring will possess physical health, and mental and moral strength. But few have moved with high motives, and with elevated considerations,--that society had claims upon them which they could not lightly throw off; that the weight of their families' influence would tell in the upward or downward scale. <RH, June 27, 1899 par. 4>

Society is composed of families. And heads of families are responsible for the molding of society. If those who choose to enter the marriage relation without due consideration were alone to be the sufferers, then the evil would not be so great, and their sin would be comparatively small. But the misery arising from unhappy marriages is felt by the offspring of such unions. They have entailed upon them a life of living misery; and though innocent, suffer the consequence of their parents' inconsiderate course. Men and women have no right to follow impulse, or blind passion, in their marriage relation, and then bring innocent children into the world to realize from various causes that life has but little joy, but little happiness, and is therefore a burden. <RH, June 27, 1899 par. 5>

Children generally inherit the peculiar traits of character which the parents possess, and in addition to all this, many come up without any redeeming influence around them. They are too frequently huddled together in poverty and filth.

With such surroundings and examples, what can be expected of the children when they come upon the stage of action, but that they will sink lower in the scale of moral worth than their parents, and their deficiencies in every respect be more apparent than theirs? Thus has this class perpetuated their deficiencies, and cursed their posterity with poverty, imbecility, and degradation. These should not have married; at least, they should not have brought innocent children into existence to share their misery, and hand down their own deficiencies, with accumulating wretchedness, from generation to generation, which is one great cause of the degeneracy of the race. <RH, June 27, 1899 par. 6>

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The strength of God's people lies in their union with him through his only begotten Son, and their union with one another. There are no two leaves of a tree precisely alike; neither do all minds run in the same direction. But while this is so, there may be unity in diversity. Christ is our root, and all who are grafted into this root will bear the fruit which Christ bore. They will reveal the fragrance of his character in the talent of speech, in the cultivation of hospitality, of kindness, of Christian courtesy and heavenly politeness. Look at the flowers in a carpet, and notice the different colored threads. All are not pink, all are not green, all are not blue. A variety of colors are woven together to perfect the pattern. So it is in the design of God. He has a purpose in placing us where we must learn to live as individuals. We are not all fitted to do the same kind of work, but each man's work is designed by God to help make up his plan. <RH, July 4, 1899 par. 1>

When the Lord commanded the children of Israel to build the tabernacle, and gave them the plan for its furniture, its curtains, and everything pertaining to it, all were not given the same work. The Lord chose his workers, and then fitted them for their work by giving to them skill, and imparting to them his wisdom. To each worker was appointed work according to his ability. No worker was to lay hold of one portion of the work, and place himself in the way of his fellow laborer. Each was to do with the strictest fidelity the part appointed him. The plan of the great Deviser was followed, and the tabernacle came forth, from the hands of the workers, complete, each part in harmony with every other. <RH, July 4, 1899 par. 2>

Industry in a God-appointed work is as much a part of true religion as is devotion. We are not to think that in any of the work essential in the building of the tabernacle one part was menial and the other not. Every part of God's work means service. He declares of his people, Ye are laborers together with God. We are to bear in mind that this world is the Lord's workshop. We are to bear the image of God, and every soul saved through the sacrifice of the Son of God must in this life be made complete in Christ. There is much to do in order to fit us for the courts of the Lord. The roughness of spirit, the coarseness of speech, the cheapness of character, must be put away, or we can never wear the garment woven in the heavenly loom,--the righteousness of Christ. <RH, July 4, 1899 par. 3>

The Lord designs to bring his people as material from the quarry of the world, that he may work them. They are in need of the ax and the hammer, of planing and polishing; for if this work is not done, the stones will retain their roughness. They will be unsymmetrical, and unfitted to fill the place Christ has prepared for every one who will enter the kingdom of heaven. Those who, under the education of Christ, make it possible to reach the highest attainments will take every divine improvement with them to the higher school. But those who are unwilling to have their characters molded after the divine similitude make the angels sad; for by clinging to their sinful habits and practises they spoil the design of God. <RH, July 4, 1899 par. 4>

Angels of God are appointed to minister unto those who shall be heirs of salvation. The work of these heavenly beings is to prepare the inhabitants of this world to become children of God, pure, holy, undefiled. But men, though professing to be followers of Christ, do not place themselves in a position where they can understand this ministry, and thus the work of the heavenly messengers is made hard. The angels, who do always behold the face of the Father in heaven, would prefer to remain close by the side of God, in the pure and holy atmosphere of heaven; but a work must be done in bringing this heavenly atmosphere to the souls who are tempted and tried, that Satan may not disqualify them for the place the Lord would have them fill in the heavenly courts. Principalities and powers in heavenly places combine with these angels in their ministrations for those who shall be heirs of salvation. But how sad it is that this work is hindered by the coarseness, the roughness, the worldly-mindedness of men and women who are so desirous of securing their own ends, of gratifying their own wishes, that they lose sight of the word of God, which should be their

instructor and their guide. <RH, July 4, 1899 par. 5>

The Lord gives to every angel his work for this fallen world. Divine help is provided for men and women. They have the opportunity of co-operating with the heavenly intelligences, of being laborers together with God. There is placed before them the possibility of gaining a fitness for the presence of God, of being enabled to see his face. Heavenly angels are working to bring the human family into a close brotherhood, a oneness described by Christ as like that existing between the Father and the Son. How can men so highly favored by God fail to appreciate their opportunities and privileges? How can they refuse to accept the divine help proffered? How much it is possible for human beings to gain if they will keep eternity in view! <RH, July 4, 1899 par. 6>

Satanic agencies are always warring for the mastery over the human mind, but the angels of God are constantly at work, strengthening the weak hands and confirming the feeble knees of all who call upon God for help. The promise to every child of God is, "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. <RH, July 4, 1899 par. 7>

The Lord is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. Then ask. Believe what God has said. He will surely fulfil his word. Say from your heart, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." The victory must be gained day by day. As Christ's representatives, we are to stand on vantage-ground before the world. Let us, then, engage in this part of the Christian warfare, determinedly overcoming every weakness of character. <RH, July 4, 1899 par. 8>

The Lord has had true-hearted men and women, those who have made a covenant with him by sacrifice. They have not swerved from their integrity. They have kept themselves unspotted from the world, and they have been led by the Light of life to defeat the purposes of the wily foe. Will human beings now act their part in resisting the devil? If they will do this, he will surely flee from them. Angels, who will do for you what you can not do for yourselves, are waiting for your co-operation. They are waiting for you to respond to the drawing of Christ. Draw nigh to God and to one another. By desire, by silent prayer, by resistance of satanic agencies, put your will on the side of God's will. While you have one desire to resist the evil, and sincerely pray, Deliver me from temptation, you will have strength for your day. It is the work of the heavenly angels to come close to the tried, the tempted, the suffering ones. They labor long and untiringly to save the souls for whom Christ has died. And when souls appreciate their advantages, appreciate the heavenly assistance sent them, respond to the Holy Spirit's working on their behalf; when they put their will on the side of Christ's will, angels bear the tidings heavenward. Returning to the heavenly courts, they report their success with the souls for whom they have ministered, and there is rejoicing among the heavenly host. <RH, July 4, 1899 par. 9>

The angels of God have seen in the churches a condition of things which has grieved them, and grieved the Holy Spirit. The professed people of God have shown a lack of unity and love. They have not heeded the admonition, "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." The apostle Paul says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself. . . . Whatsoever things were written aforetime were written for our learning, that ye through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify God." <RH, July 4, 1899 par. 10>

Again he says: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." <RH, July 4, 1899 par. 11>

This admonition has been strangely neglected: "Distributing to the necessity of saints; given to hospitality." Plans have been devised by which the loving attentions shown in hospitality and visiting, a work which should bind heart to heart, are cut off. Let not methods and plans be invented which will give no opportunity for brotherly love to live. The spirit of covetousness, O, let it die! Our Heavenly Father gives us of his bounty freely, and for his sake who gave his life for us we should entertain our brethren and sisters. <RH, July 4, 1899 par. 12>

The Lord designs that we shall care for the interests of one another. The apostle Paul gives us an illustration of this. Addressing the church at Rome, he says: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." <RH, July 4, 1899 par. 13>

Christ's admonition to his disciples is to be heeded by us. Almost his last words before he gave his life for the world were, "A new commandment I give unto you, That ye love one another." How much, Lord?--"As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." <RH, July 4,

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If women of past generations had always moved from high considerations, realizing that future generations would be ennobled or debased by their course of action, they would have taken their stand, that they could not unite their life interest with men who were cherishing unnatural appetites for alcoholic drinks, and tobacco, which is a slow but sure and deadly poison, weakening the nervous system, and debasing the noble faculties of the mind. If men would remain wedded to these vile habits, women should have left them to their life of single blessedness, to enjoy these companions of their choice. Women should not have considered themselves of so little value as to unite their destiny with men who had no control over their appetites, but whose principal happiness consisted in eating and drinking, and gratifying their animal passions. Women have not always followed the dictates of reason instead of impulse. They have not felt in a high degree the responsibilities resting upon them, to form such life connections as would not enstamp upon their offspring a low degree of morals, and a passion to gratify debased appetites, at the expense of health and even life. God will hold them accountable, in a large degree, for the physical health and moral characters thus transmitted to future generations. <RH, July 4, 1899 par. 1>

Men and women who have corrupted their own bodies by dissolute habits have also debased their intellects, and destroyed the fine sensibilities of the soul. Very many of this class have married, and left, for an inheritance to their offspring, the taints of their own physical debility and depraved morals. The gratification of animal passions, and gross sensuality, have been the marked characteristics of their posterity, descending from generation to generation, increasing human misery to a fearful degree, and hastening the depreciation of the race. <RH, July 4, 1899 par. 2>

Men and women who have become sickly and diseased have often, in their marriage connection, selfishly thought only of their own happiness. They have not seriously considered the matter from the standpoint of noble, elevated principles, reasoning in regard to what they could expect of their posterity, but diminished energy of body and mind, which would not elevate society, but sink it still lower. <RH, July 4, 1899 par. 3>

Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry, neither considering that by their union the wife must be a sufferer, more or less, because of the diseased husband. In many cases the diseased husband improves in health, while the wife shares his disease. He lives very much upon her vitality, and she soon complains of failing health. He prolongs his days by shortening the days of his wife. Those who thus marry commit sin in lightly regarding health and life given to them of God to be used to his glory. But if those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation. And many charge all this weight of human misery upon God, when their wrong course of action has brought the sure result. They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering. <RH, July 4, 1899 par. 4>

Another cause of the deficiency of the present generation in physical strength and moral worth, is men and women uniting in marriage whose ages widely differ. It is frequently the case that old men choose to marry young wives. By thus doing, the life of the husband has often prolonged, while the wife has had to feel the want of that vitality which she has imparted to her aged husband. It has not been the duty of any woman to sacrifice life and health, even if she did love one so much older than herself, and felt willing on her part to make such a sacrifice. She should have restrained her affections. She had considerations higher than her own interest to consult. She should consider, if children be born to them, what would be their condition? It is still worse for young men to marry women considerably older than themselves. The offspring of such unions, in many cases, where ages widely differ, have not well-balanced minds. They have been deficient also in physical strength. In such families have frequently been manifested varied, peculiar, and often painful traits of character. The children often die prematurely; and those who reach maturity, in many cases are deficient in physical and mental strength, and moral worth. <RH, July 4, 1899 par. 5>

The father is seldom prepared, with his failing faculties, properly to bring up his young family. These children have peculiar traits of character, which constantly need a counteracting influence, or they will go to certain ruin. They are not educated aright. Their discipline has too often been of the fitful, impulsive kind, by reason of the father's age. He

has been susceptible of changeable feelings,--at one time overindulgent, while at another he is unwarrantably severe. In some such families, everything is wrong, and domestic wretchedness is greatly increased. Thus a class of beings has been thrown upon the world as a burden of society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation. <RH, July 4, 1899 par. 6>

Those who increase the number of their children, when, if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law, which specify the duty of man to his fellow man. They do their part in increasing the degeneracy of the race, and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has he no care in regard to closer and more sacred relationship? If not a sparrow falls to the ground without his notice, will he be unmindful of the children born into the world, diseased physically and mentally, suffering, in a greater or less degree, all their lives? Will he not call parents to an account, to whom he has given reasoning powers, for putting these higher faculties in the background, and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies? In addition to the suffering they entail upon their children, they have no portion but poverty to leave to their pitiful flock. They can not educate them, and many do not see the necessity, neither could they find time if they did, to train them, and instruct them, and lessen, as much as possible, the wretched inheritance transmitted to them. Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arms from year to year is a great injustice to her. It lessens, and often destroys, social enjoyment, and increases domestic wretchedness. It robs their children of that care, education, and happiness which parents should feel it their duty to bestow upon them. <RH, July 4, 1899 par. 7>

The husband violates the marriage vow, and the duties enjoined upon him in the word of God, when he disregards the health and happiness of the wife, by increasing her burdens and cares by numerous offspring. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." <RH, July 4, 1899 par. 8>

We see this holy injunction almost wholly disregarded, even by professed Christians. Everywhere you may look, you will see pale, sickly, care-worn, broken-down, dispirited, discouraged women. They are generally over-worked, and their vital energies exhausted by frequent child-bearing. The world is filled with images of human beings who are of no worth to society. Many are deficient in intellect, and many who possess natural talents do not use them for any beneficial purposes. They are not cultivated, and the one great reason is that children have been multiplied faster than they could be well trained, and have been left to come up much like the brutes. <RH, July 4, 1899 par. 9>

July 11, 1899 The Christian's Duty.

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Probationary time is our period of test and trial. It cost a price that can not be computed,--the life-blood of the Son of the infinite God. This time is an entrusted talent, a precious gift, to be improved in God's service. The Christian will not trifle one hour away. He will spend it in working the works of Christ. <RH, July 11, 1899 par. 1>

The Lord calls for the whole heart, the entire affections. He will not accept any divided service. When we give all we have and are to him, our love for those for whom he died is strengthened. Finding its source in Christ, this pure, holy affection flows forth in a rich current to those who come within the sphere of our influence. <RH, July 11, 1899 par. 2>

In doing Christ's will, we stand on a high and holy field of action. He is the foundation, the source of all power. All his workers are to be tributary to him. They are to realize that they are under obligation to use his gifts with grateful liberality. They are to be cheerful almoners of his treasures. Thus, one with Christ, they walk and work in harmony with him. <RH, July 11, 1899 par. 3>

The lack of practical obedience will constitute the ground of the condemnation of those that are lost. Those who refuse his counsel, who will not co-operate with him, in probationary time, would not co-operate with him in heaven. They reject his offer of help when it is essential for them to represent his character, and it would not be safe to take them to heaven. <RH, July 11, 1899 par. 4>

The Lord is displeased with many who claim to believe the truth. They act like unreasonable, passionate children. Christ can not accept their work. He does not need the service of those who are inspired by the enemy of all good. Many connected with the work of God give way to their temper. They fret and grumble when things do not move in a

way that pleases them. The Lord is dishonored by this discontent and faultfinding. Those who give way to these traits of character can not inspire confidence as Christians. <RH, July 11, 1899 par. 5>

Christ is always calm and dignified, and those who labor with him will use, in their work, the oil of grace. Their words and actions will be soothing. They will realize that the wrath of man is altogether unnecessary for the advancement of God's work. <RH, July 11, 1899 par. 6>

"All ye are brethren." When our ministers visit the churches, let them not think to help the people by finding fault with them. Let those who visit the churches cultivate a spirit of meekness and brotherly love. Let their words be Christlike. Let them show that they are hidden with Christ in God. Then their words will have a power that will impress the hearts of the people. <RH, July 11, 1899 par. 7>

If those who fight for their own way would take time to think; if they would plead with God to give them self-control; if they would watch unto prayer, their words of complaint and faultfinding would be much fewer. They would not find pleasure in criticizing. Thankfulness would take possession of their poor, worrying, fretting hearts, and they would rest in God, trusting in him to steer the ship. God could manage if we had nothing to do or say, but he permits us, yes, he invites us, to co-operate with him. <RH, July 11, 1899 par. 8>

What work are we doing for the Lord? Have we consecrated ourselves to him? When we join the church, we enter into solemn covenant to use our God-given powers in exerting a healthful influence. This God desires us to do at all times and in all places. In this age of the world, when iniquity abounds, discouragement will come to every soul. Let us take all our perplexities to God in prayer. He is our refuge in time of trouble. Do we desire to have our prayers answered? Then we must not be faint-hearted. We must not allow Satan to cast his hellish shadow between our souls and God. This he will strive every day to do. And many of the professed children of God wrap themselves about with this dark shadow. But this need not be. When Satan tempts us to doubt, faith must rise in unfaltering strength, refusing to yield to the darkness, saying, Lord, I cast my helpless soul on thee. I must have light. I must feel the bright beams of the Sun of Righteousness shining into my soul. When we seek the Lord with full purpose of heart, our sincere prayers will cleave the darkness, and the light of Christ's glory will clothe the soul. <RH, July 11, 1899 par. 9>

In the last great day every man will be rewarded according as his work has been. In unmistakable lines, Christ has laid down the terms of his settlement. So definite are they that no one can offer an excuse for not walking in the way of the Lord. <RH, July 11, 1899 par. 10>

Diligence in worldly business is not enough. Busy activity in things that are as nothingness will not tell one jot or tittle in favor of any soul. The sum and substance of pure and undefiled religion is specified in God's word: "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." This is the outgrowth of inward piety, tenderness, and love. The church whose members live this scripture will be a living power. Its members will not banish the love of God from their hearts by gossiping and recounting their grievances. The voice will not be used to weaken and destroy souls. Subjects will be dwelt upon that will bring rest to souls; words will be spoken that will comfort the feeble-minded and support the weak. <RH, July 11, 1899 par. 11>

God calls upon us to be his agencies in dispensing his gifts to others. When men appropriate everything for their own advantage, he withdraws his gifts from them, and places them in the hands of those who will be faithful stewards. Christ gave himself for our salvation, and in turn we must without reserve give ourselves to him. This is God's plan for the discipline of his people. Those who love God sincerely watch for opportunities to prove to the world that they are new men and women in Christ. They do not live to amuse and glorify self. The Lord is their strength, and he enables them to perform holy, beneficent actions. Our outflow of charity is to be proportionate to Christ's liberality to us. Thus we live true religion. Rich and poor need to study what God's word teaches on this subject. They may find culture and education in learning how to give. Christ declared, "The poor always ye have with you." He has plainly stated that the decisions of the last day will turn upon the question of practical benevolence. To have ministered to the hungry, the stranger, the naked, the sick, are the credentials which will testify that we are Christ's disciples. "Thou hast been faithful over a few things," he says, "I will make thee ruler over many things." <RH, July 11, 1899 par. 12>

How closely Christ has linked himself with suffering humanity! In reckoning with his heritage he places himself on the poor man's side, and registers any neglect to the poor as done to the One to whom man belongs by creation and by redemption; and every act of self-denial, performed to help the suffering, he acknowledges as done to himself.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, July 11, 1899 par. 13>

The hearts of those who reveal the attributes of Christ glow with divine love. They are imbued with a spirit of gratitude. But the heart that is destitute of love is unthankful. Christ calls upon his disciples to cut away from their lives every defilement of soul and body. Clear foresight and discernment are required, that we may help those who need

help. <RH, July 11, 1899 par. 14>

Christ is our example. He gave his life as a sacrifice for us, and he asks us to give our lives as a sacrifice for others. Thus we may cast out the selfishness which Satan is constantly striving to implant in our hearts. This selfishness is death to all piety, and can be overcome only by manifesting love to God and to our fellow men. Christ will not permit one selfish person to enter the courts of heaven. No covetous person can pass through the pearly gates; for all covetousness is idolatry. <RH, July 11, 1899 par. 15>

Satan will continue to play the game of life for our souls as long as time shall last. And the end of all things is at hand. "Ye know neither the day nor the hour wherein the Son of man cometh." Watch therefore, that when he cometh, ye may be found ready. Prepare to meet thy God. There are sins to be confessed, and wrongs to be righted. Time should now be devoted to earnest preparation for the Master. In this solemn day of atonement we must humble our hearts before God, and confess our sins. We must have faith corresponding to the important, solemn truths which we profess. This is the only evidence we can give to the world to show that our religion is genuine. <RH, July 11, 1899 par. 16>

Of the virgins who went forth to meet the bridegroom, five were wise, and five were foolish. In which of these classes shall we be found? This question we must answer for ourselves. If we are fully consecrated to God, seeking earnestly to do his will, we shall stand at our post of duty, doing what we can to advance his work. <RH, July 11, 1899 par. 17>

The churches are to be looked after and cared for, but they are not to demand continuous labor. The members are to receive help and instruction from the Great Teacher, and then, girded with the heavenly armor, they are to stand in the army of God. Do not educate our churches to expect constant ministerial help. If they do the work of God has given them to do, the truth will grow and flourish in their hearts. They will reveal the fact that they are determined to increase their abilities by exercise. In order to have God's approval, we must come up to the help of the Lord against the mighty powers of darkness. Armed with the sword of the Spirit, we are to go to the battle, holding forth the word of life, seeking to save souls. If the churches desire to guard against becoming narrow and selfish, let them work for the souls for whom Christ gave his life. <RH, July 11, 1899 par. 18>

Our Redeemer made the greatest possible sacrifice for the human race. Thus he has shown the estimate he places on us. Do you desire to work so as best to please him? Gird on the armor, and fight manfully the battles of the Lord. Christ will give grace to those who are hunters and fishers of men. <RH, July 11, 1899 par. 19>

Lift up Jesus. Lift him up, the man of Calvary, with the voice of song and prayer. Seek earnestly to spread the gospel. Tell the precious story of God's love for man. In this work you will find a satisfaction that will last through the eternal ages. Christ has given us this work as our special charge, and he is the source of our wisdom and efficiency. <RH, July 11, 1899 par. 20>

Talk the truth, pray it, sing it. Point sinners to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world." Co-operate with Christ and the heavenly intelligences in the work of reinstating the economy which Christ instituted. Declare with power and assurance that Christ came to live the law of Jehovah. God desires his people to be ready, with souls aglow with his love, to impart as fast as they receive. They are to show what the truth has done for them, that God may be glorified. <RH, July 11, 1899 par. 21>

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Children in this age are suffering, with their parents, more or less, the penalty of the violation of the laws of health. The course generally pursued with them, from their infancy, is in continual opposition to the laws of their being. They were compelled to receive a miserable inheritance of disease and debility, before their birth, occasioned by the wrong habits of their parents, which will affect them in a greater or less degree through life. This bad state of things is made every way worse by parents' continuing to follow a wrong course in the physical training of their children during their childhood. <RH, July 11, 1899 par. 1>

Parents manifest astonishing ignorance, indifference, and recklessness, in regard to the physical health of their children, which often results in destroying the little vitality left the abused infant, and consigns it to an early grave. You will frequently hear parents mourning over the providence of God, which has torn their children from their embrace. Our Heavenly Father is too wise to err, and too good to do us wrong. He has no delight in seeing his creatures suffer. Thousands have been ruined for life because parents have not acted in accordance with the laws of health. They have

moved from impulse, instead of following the dictates of sound judgment, constantly having in view the future well-being of their children. <RH, July 11, 1899 par. 2>

The first great object to be attained in the training of children is soundness of constitution, which will prepare the way in a great measure for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents when we consider that the course pursued by them before the birth of their children has very much to do with the development of their character after their birth. <RH, July 11, 1899 par. 3>

Many children are left to come up with less attention from their parents than a good farmer devotes to his dumb animals. Fathers, especially, are often guilty of manifesting less care for wife and children than that shown to their cattle. A merciful farmer will take time to devote especial thought as to the best manner of managing his stock, and will be particular that his valuable horses shall not be overworked, overfed, or fed when heated, lest they be ruined. He will take time to care for his stock, lest they be injured by neglect, exposure, or any improper treatment, and his increasing young stock depreciate in value. He will observe regular periods for their eating, and will know the amount of work they can perform without injuring them. In order to accomplish this, he will provide them only the most healthful food, in proper quantities, and at stated periods. By thus following the dictates of reason, farmers are successful in preserving the strength of their beasts. If the interest of every father, for his wife and children, corresponded to that care manifested for his cattle, in that degree that their lives are more valuable than the dumb animals, there would be an entire reformation in every family, and human misery be far less. <RH, July 11, 1899 par. 4>

Great care should be manifested by parents in providing the most healthful articles of food for themselves and for their children. And in no case should they place before their children food which their reason teaches them is not conducive to health, but which would fever the system, and derange the digestive organs. Parents do not study from cause to effect in regard to their children, as in the case of their dumb animals, and do not reason that to overwork, to eat after violent exercise and when much exhausted and heated, will injure the health of human beings, as well as the health of dumb animals, and will lay the foundation for a broken constitution in man, as well as in the beasts. <RH, July 11, 1899 par. 5>

If parents of children eat frequently, irregularly, and in too great quantities, even of the most healthful food, it will injure the constitution; but in addition to this, if the food is of an improper quality, and prepared with grease and indigestible spices, the result will be far more injurious. The digestive organs will be severely taxed, and exhausted nature will be left a poor chance to rest and recover strength, and the vital organs will soon become impaired, and break down. If care and regularity are considered needful for dumb animals, they are as much more essential for human beings, formed in the image of their Maker, as they are of more value than the dumb creation. <RH, July 11, 1899 par. 6>

The father, in many cases, exercises less reason, and has less care, for his wife, and their offspring before its birth, than he manifests for his cattle with young. The mother, in many cases, previously to the birth of her children, is permitted to toil early and late, heating her blood, while preparing various unhealthful dishes of food to suit the perverted taste of the family and of visitors. Her strength should have been tenderly cherished. A preparation of healthful food would have required but about one half the expense and labor, and would have been far more nourishing. <RH, July 11, 1899 par. 7>

The mother, before the birth of her children, is often permitted to labor beyond her strength. Her burdens and cares are seldom lessened, and that period, which should be to her, of all others, a time of rest, is one of fatigue, sadness, and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has provided for it, and by heating her blood, she imparts to it a bad quality of blood. The offspring is robbed of its vitality, robbed of physical and mental strength. The father should study how to make the mother happy. He should not allow himself to come to his home with a clouded brow. If he is perplexed in business, he should not, unless it is actually necessary to counsel with his wife, trouble her with such matters. She has cares and trials of her own to bear, and she should be tenderly spared every needless burden. <RH, July 11, 1899 par. 8>

July 18, 1899 - Not in Man's Wisdom.

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Before his ascension, Christ commissioned his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 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." When the disciples prepared themselves for the descent of the Holy Spirit, by putting away all selfishness, all love of supremacy, and all differences, by becoming of one accord, of one mind, divine grace came upon them in a marked manner. The pentecostal season brought to them the evidences that they were accepted in the Beloved, and that their prayers, ascending to God in faith, would assuredly be answered. The power of the Holy Spirit was given to accompany the preaching of the Word. <RH, July 18, 1899 par. 1>

In the commission to the disciples, and the descent of the Holy Spirit on the day of Pentecost, Christ shows that power and wisdom are not with the many, and that they do not come from man, but from Christ. The apostle Paul declares: "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 the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; . . . even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." <RH, July 18, 1899 par. 2>

Speaking to his disciples, Christ said, "It is given unto you to know the mysteries of the kingdom of heaven." These they were to proclaim to the world. "What ye hear in the ear," he said on one occasion, "that preach ye upon the housetops;" for there is nothing in the knowledge of truth and righteousness that is to remain a mystery. The door is thrown open for all who believe. "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." <RH, July 18, 1899 par. 3>

Christ makes a distinction between those who believe on him and those who do not, and tells his followers the evidence they must give to the world that they love the Saviour, who gave his life a ransom for them. "If ye love me," he says, "keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be 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 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." <RH, July 18, 1899 par. 4>

The apostle Paul declares: "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." <RH, July 18, 1899 par. 5>

This scripture explains why men whose minds are occupied with worldly things do not give attention to things of eternal interest. Either God or Satan has the control of the intellect. If man sustains no vital relation to God, he reveals that he is connected with another leader, who is controlling his mind, and holding him in darkness, that he may not see the evidences of truth. The world can not receive the Spirit of truth, because they have not made the truth, which would make them wise unto salvation, their study. They can not receive truth, because they do not see Christ as the truth. They do not know him. "This is life eternal," said Christ, "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." <RH, July 18, 1899 par. 6>

Those who know the truth are responsible for those who know it not. As a part of God's great firm, we have a work to do in building up the interests of that firm. As instruments of righteousness, we are to build up the kingdom of God, according to the plans he has laid before us. All who are connected with God will be imbued with his Spirit. The light that has been given them they will communicate to those who are in darkness. They will never cease their efforts to win souls to Christ. This is the work before all who claim to believe in Jesus. And in this work they will give themselves to God, soul, body, and spirit. They will bear their burden of soul in prayer to God, that those who know him not may be convicted and converted. To neglect this work is to insult Jehovah, to grieve the Holy Spirit, and to prove disloyal to Christ. <RH, July 18, 1899 par. 7>

The Lord would have all his workers weighted with a wisdom that is divine, that wisdom which God gives to all who ask in faith. Paul said: "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 man, but in the power of God." <RH, July 18, 1899 par. 8>

The apostle Paul had all the privileges of a Roman citizen. He was not behind in the Hebrew education; for he had learned at the feet of Gamaliel; but all this did not enable him to reach the highest standard. With all this scientific and literary education, he was, until Christ was revealed to him, in as complete darkness as are many at this time. Paul became fully conscious that to know Jesus Christ by an experimental knowledge was for his present and eternal good. He saw the necessity of reaching a high standard. <RH, July 18, 1899 par. 9>

It had been Paul's custom to adopt an oratorical style in his preaching. He was a man fitted to speak before kings, before the great and learned men of Athens, and his intellectual acquirements were often of value to him in preparing the way for the gospel. He tried to do this in Athens, meeting eloquence with eloquence, philosophy with philosophy, and logic with logic; but he failed to meet with the success he had hoped for. His after-sight led him to understand that there was something needed above human wisdom. God taught him that something above the world's wisdom must come to him. He must receive his power from a higher source. In order to convict and convert sinners, the Spirit of God must come into his work, and sanctify every spiritual development. He must eat the flesh and drink the blood of the Son of God. <RH, July 18, 1899 par. 10>

Christ is the mystery of godliness, and God calls for a humble reliance upon him, whose divine aid is promised to all. The church at Corinth did not make the fear of Christ the first, the last, and the best in everything. They were fearful of offending the Jews and the learned heathen, and they were becoming weak. Paul declared to them that he had not come to them with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that their faith might not stand in the wisdom of men, but in the power of God. "Howbeit," he said, "we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." <RH, July 18, 1899 par. 11>

This mystery all the intelligence of human beings is of itself incapable of understanding. Man's learning may be considered supreme, but it is not that higher education which he can take with him into the kingdom of heaven. The learned men of the world, notwithstanding all their intellectual studies, know not the truth as it is in Jesus. In his epistle to the Ephesians, Paul brings to view a kind of education which these supposed intellectual stars have not: "Blessed be the God and Father of our Lord Jesus Christ," he says, "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: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." <RH, July 18, 1899 par. 12>

These divine heights the true believer may reach. All who will may see the mystery of godliness. But it is only through a correct understanding of Christ's mission and work that the possibility of being complete in him, accepted in the Beloved, is brought within our reach. His long human arm embraces the human family; his divine arm grasps the throne of the Infinite, that man may have the benefit of the infinite sacrifice made in his behalf. And to as many as receive him, he gives the power to become the sons of God, even to them that believe on his name. <RH, July 18, 1899 par. 13>

There are many who are too exalted in their own opinion to receive this mystery. There is a science that the Most High would have these great men understand; but they can not see the Truth, the Life, the Light of the world. Human science is not divine enlightenment. Divine science is the demonstration of the Spirit of God, inspiring implicit faith in him. The men of the world suppose this faith to be beneath the notice of their great and intelligent minds, something too low to give attention to; but here they make a great mistake. It is altogether too high for their human intelligence to reach. <RH, July 18, 1899 par. 14>

The gospel message is far from being opposed to true knowledge and intellectual attainments. It is itself true science, true intellectual knowledge. True wisdom is infinitely above the comprehension of the worldly wise. The hidden wisdom, which is Christ formed within, the hope of glory, is a wisdom high as heaven. The deep principles of godliness are sublime and eternal. A Christian experience alone can help us to understand this problem, and obtain the treasures of knowledge which have been hidden in the counsels of God, but are now made known to all who have a vital connection with Christ. All who will may know of the doctrine. <RH, July 18, 1899 par. 15>

God is glorified in having channels through which he can communicate the treasures of heaven to a fallen world.

Every one who will cleanse his soul of impurity, and let the similitude of Christ's character be placed on his character, will reflect back to God in pure currents the praise and thanksgiving of the souls he has won for Christ. The Saviour 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." <RH, July 18, 1899 par. 16>

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The mother too often meets with cold reserve from the father. If everything does not move off just as pleasantly as he could wish, he blames the wife and mother, and is indifferent to her cares and daily trials. Men who do this are working directly against their own interest and happiness. The mother becomes discouraged. Hope and cheerfulness depart from her. She goes about her work mechanically, knowing that it must be done, and this soon results in a loss of both physical and mental health. Children are born to them suffering with various diseases, and God holds the parents accountable in a great degree; for it was their wrong habits that fastened upon their unborn children the disease under which they are compelled to suffer all through their lives. Some live but a short time with their load of debility. The mother anxiously watches over the life of her child, and is weighed down with sorrow when she is compelled to close its eyes in death; and she often regards God as the author of all this affliction, when in reality the parents are the murderers of their own child. <RH, July 18, 1899 par. 1>

The father should bear in mind that the treatment of his wife before the birth of his offspring will materially affect the disposition of the mother during that period, and will have much to do with the character developed by the child after its birth. Many fathers have been so anxious to obtain property quickly that higher considerations have been sacrificed; some have been criminally neglectful of the mother and her offspring, and too frequently the life of both has been sacrificed to the strong desire to accumulate wealth. Many do not immediately suffer the heavy penalty for their wrongdoing, and are asleep as to the result of their course. The condition of the wife is sometimes no better than that of a slave; and sometimes she is equally guilty with her husband, of squandering physical strength to obtain means to live fashionably. It is a sin for such to have children; for their offspring will often be deficient in physical, mental, and moral worth, and will bear the miserable, close, selfish impress of their parents, and the world will be cursed with their meanness. <RH, July 18, 1899 par. 2>

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust their energies unnecessarily; for by doing this, they not only bring suffering upon themselves, but, by their errors, bring anxiety, weariness, and suffering upon those they love. What calls for such an amount of labor?--Intemperance in eating and drinking, and the desire for wealth, have led to this intemperance in labor. If the appetite is controlled, and only healthful food is eaten, there will be so great a saving of expense that men and women will not be compelled to labor beyond their strength, and thus violate the laws of health. The desire of men and women to accumulate property is not sinful if in their efforts to attain their object they do not forget God, and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow man, and so place themselves in a position where it is impossible for them to glorify God in their bodies and spirits, which are his. If, in their haste to be rich, they overtax their energies, and violate the laws of their being, they place themselves in a condition where they can not render to God perfect service, and are therefore pursuing a course of sin. Property thus obtained is gained at an immense sacrifice. <RH, July 18, 1899 par. 3>

Hard labor and anxious care often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her feeble strength just as hard as he has labored with his stronger energies. He suffers himself to be hurried with business, and through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase of hired help, which necessarily increases the housework. The wife realizes every day that she is doing too much work for her strength, yet she toils on, thinking the work must be done. She is continually reaching down into the future, drawing upon her future resources of strength, and is living upon borrowed capital; and at the period when she needs that strength, it is not at her command, and if she does not lose her life, her constitution is broken past recovery. <RH, July 18, 1899 par. 4>

If the father would become acquainted with physical law, he would better understand his obligations and his

responsibilities. He would see that he had been guilty of almost murdering his children, by suffering so many burdens to come upon the mother, compelling her to labor beyond her strength before their birth, in order to obtain money to leave for them. They nurse these children through their suffering life, and often lay them prematurely in the grave, little realizing that their wrong course has brought the sure result. How much better to shield the mother of his children from wearing labor and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying upon their father's property, but upon their own energetic strength! The experience thus obtained would be of more worth to them than houses and lands purchased at the expense of the health of mother and children. <RH, July 18, 1899 par. 5>

It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self-control, and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid by seeing their companions sickly and dispirited, and their children bearing the peculiarities of their own disagreeable traits of character. <RH, July 18, 1899 par. 6>

It is the duty of every married couple studiously to avoid marring the feelings of each other. They should control every look of fretfulness and passion. They should study each other's happiness in small matters as well as in large, manifesting a tender thoughtfulness in acknowledging kind acts and little courtesies. These small things should not be neglected; for they are just as important to the happiness of man and wife, as food is to sustain physical strength. The father should encourage the wife and mother to lean upon his large affection. Kind, cheerful, encouraging words from him to whom she has entrusted her life-happiness will be more beneficial to her than any medicine; and the cheerful rays of light that such sympathizing words will bring to the heart of the wife and mother, will reflect their own cheering beams upon the heart of the father. <RH, July 18, 1899 par. 7>

The husband will frequently see his wife careworn and debilitated, growing prematurely old, in laboring to prepare food to suit his vitiated taste. He gratifies the appetite, and will eat and drink those things which cost much time and labor to prepare for the table, and which have a tendency to make those who partake of these unhealthful things nervous and irritable. The wife and mother is seldom free from headache, the children suffer from the effects of eating unwholesome food, and there is a great lack of patience and affection with parents and children. All are sufferers together; for health has been sacrificed to lustful appetite. The offspring, before its birth, has had transmitted to it disease and an unhealthy appetite. The irritability, nervousness, and despondency manifested by the mother will mark the character of her child. <RH, July 18, 1899 par. 8>

July 25, 1899 The Sanctifying Power of Truth.

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"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." <RH, July 25, 1899 par. 1>

This parable illustrates the penetrating and assimilating power of the gospel, which is to fashion the church after the divine similitude by working on the hearts of the individual members. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all its capabilities and powers, bringing soul, body, and spirit into conformity to Christ. <RH, July 25, 1899 par. 2>

In the parable the woman placed the leaven in the meal. It was necessary to supply a want. By this God would teach us that, of himself, man does not possess the properties of salvation. He can not transform himself by the exercise of his will. The truth must be received into the heart. Thus the divine leaven does its work. By its transforming, vitalizing power it produces a change in the heart. New thoughts, new feelings, new purposes are awakened. The mind is changed, the faculties are set to work. Man is not supplied with new faculties, but the faculties he has are sanctified. The conscience hitherto dead is aroused. But man can not make this change himself. It can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power. <RH, July 25, 1899 par. 3>

This truth is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." <RH, July 25, 1899 par. 4>

When our minds are controlled by the Spirit of God, we shall understand the lesson taught by the parable of the

leaven. Those who open their hearts to receive the truth will realize that the word of God is the great instrumentality in the transformation of character. "The entrance of thy words giveth light," the psalmist declares; "it giveth understanding unto the simple." And Christ prayed for his disciples, "Sanctify them through thy truth: thy word is truth." "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 discernor of the thoughts and intents of the heart." <RH, July 25, 1899 par. 5>

Christ came to this world to declare the truth, that we might be sanctified by it. Speaking of him, John says: "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. . . . And of his fulness have all we received, and grace for grace." <RH, July 25, 1899 par. 6>

In his prayer for us, Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." These words embody everything; and we can not, therefore, place too much importance on them. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then shall we not awaken to our holy responsibilities, and strive to meet God's standard of character? If we are one with Christ by faith, we are sons and daughters of God. <RH, July 25, 1899 par. 7>

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." <RH, July 25, 1899 par. 8>

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." The Holy Spirit presents the law to the sinner as God's only standard of character. "For I was alive without the law once," Paul continues; "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. Wherefore the law is holy, and the commandment holy, and just, and good. . . . I delight in the law of God after the inward man." <RH, July 25, 1899 par. 9>

"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By the grace of Christ we are saved. But grace does not abolish the law of God. The law is the transcript of God's character. It presents his righteousness in contrast with unrighteousness. By the law is the knowledge of sin. The law makes sin appear exceeding sinful. It condemns the transgressor, but it has no power to save and restore him. Its province is not to pardon. Pardon comes through Christ, who lived the law in humanity. Man's only hope is in the substitute provided by God, who gave his Son, that he might reconcile the world to himself. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." <RH, July 25, 1899 par. 10>

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." <RH, July 25, 1899 par. 11>

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. . . . Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." <RH, July 25, 1899 par. 12>

Are you standing on the foundation laid by Christ? Have you faith in him, who is made unto us "wisdom, and righteousness, and sanctification, and redemption"? His word is true, and it requires those who believe in him to be sanctified, soul, body, and spirit. Sanctification is the measure of our completeness. The moment we surrender ourselves to God, believing in him, we have his righteousness. We realize that we have been redeemed from sin, and we appreciate the sacrifice made to purchase our freedom. <RH, July 25, 1899 par. 13>

Our salvation is complete, because it is founded on the accomplishment of a plan laid before the foundation of the world. Before Christ came, a ceremonial holiness could be obtained by offering the blood of bulls and of goats; but

these sacrifices could not cleanse the conscience. They were but a representation of Christ, the great sacrifice. The substance of all the sacrifices and offerings, he came to this world to do God's will by offering himself. He came as the world's Redeemer, to stand at the head of humanity. The Holy Spirit comes to man through Christ. We are given a decided testimony regarding the value of Christ's offering. God's word declares, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." It was a whole and entire sacrifice that was made for us. <RH, July 25, 1899 par. 14>

The last great crisis is upon us. The working of the man of sin is revealed. "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: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." <RH, July 25, 1899 par. 15>

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. . . . Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." <RH, July 25, 1899 par. 16>

This sanctification we must all experience, else we can never gain eternal life. It is obtained by a union with Christ, a union which no power of Satan can break. <RH, July 25, 1899 par. 17>

Christ demands undivided heart-service,--the entire use of mind, soul, heart, and strength. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." When we make this surrender, Christ sets our minds at rest, and consecrates our hearts and hands to his service. His wisdom gives us spiritual life, and enables us to manifest love to God and to one another. We reveal his grace in our characters; for we have his life. He presents us spotless before his Father; for we are sanctified through his blood. We are purged from dead works; for Jesus takes possession of the sanctified soul, to renew, sustain, and guide all its impulses, and give vitality to its purposes. Thus we become temples for the indwelling of the Holy Spirit. <RH, July 25, 1899 par. 18>

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In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women should never have become mothers. Their blood was filled with scrofula, transmitted to them from their parents, and increased by their gross manner of living. The intellect has been brought down, and enslaved to serve the animal appetites. Children born of such parents have been great sufferers, and of but little use to society. <RH, July 25, 1899 par. 1>

It has been one of the greatest causes of degeneracy in preceding generations, that wives and mothers, who otherwise would have had a beneficial influence upon society in raising the standard of morals, have been lost to society through the multiplicity of home cares, because of the fashionable, health-destroying manner of cooking, and also in consequence of too frequent child-bearing. The mother has been compelled to endure needless suffering, her constitution has failed, and her intellect has become weakened by so great a draft upon her vital resources. Her offspring suffer because of her debility; and through her inability to educate them, society has thrown upon it a class poorly fitted to be of any benefit. <RH, July 25, 1899 par. 2>

If these mothers had given birth to but few children, and had been careful to live upon such food as would preserve

physical health and mental strength, so that the moral and intellectual might predominate over the animal, they could have so educated their children for usefulness that they would have been bright ornaments to society. <RH, July 25, 1899 par. 3>

If, in past generations, parents had, with firmness of purpose, kept the body servant to the mind, and had not allowed the intellectual to be enslaved by the animal passions, there would be in this age a different order of beings upon the earth. And if the mother, before the birth of her offspring, had always possessed self-control, realizing that she was giving the stamp of character to future generation, the present state of society would not be so depreciated in character. <RH, July 25, 1899 par. 4>

Every woman about to become a mother, whatever may be her surroundings, should encourage constantly a happy, contented disposition, knowing that for all her efforts in this direction she will be repaid tenfold in the physical, as well as in the moral, character of her offspring. Nor is this all. By habit she can accustom herself to cheerful thinking, and thus encourage a happy state of mind, and cast a cheerful reflection of her own happiness of spirit upon her family, and those with whom she associates. And in a very great degree her physical health will be improved. A force will be imparted to the life springs; the blood will not move sluggishly, as would be the case if she were to yield to despondency and gloom. Her mental and moral health are invigorated by the buoyancy of her spirits. The power of the will can resist impressions of the mind, and will prove a grand soother of the nerves. Children who are robbed of that vitality which they should have inherited from their parents should have the utmost care. By close attention to the laws of their being, a much better condition may be established. <RH, July 25, 1899 par. 5>

The period in which the infant receives its nourishment from its mother is critical. Many a mother, while nursing her infant, has been permitted to overwork, heating her blood over the cook-stove; and the nursling has been seriously affected, not only with fevered nourishment from the mother's breast, but its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system, thereby affecting the food of the infant. The infant is also affected by the condition of the mother's mind. If she is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions, or fits. <RH, July 25, 1899 par. 6>

The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important, then, that the mother, while nursing her infant, should preserve a happy state of mind, having perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has much to do in molding the mind of the infant. If it is nervous, and easily agitated, the mother's careful, unhurried manner will have a soothing and correcting influence, and the health of the infant will be much improved. <RH, July 25, 1899 par. 7>

Infants have been greatly abused by improper treatment. If fretful, they have generally been fed to keep them quiet, when, in most cases, receiving too much food, made injurious by the wrong habits of the mother, was the very cause of their fretfulness. More food only made the matter worse; for the stomach was already overloaded. <RH, July 25, 1899 par. 8>

Children are generally brought up from the cradle to indulge the appetite, and are taught that they live to eat. The mother does much toward the formation of the character of her children in their childhood. She can teach them to control the appetite, or she can teach them to indulge the appetite, and become gluttons. The mother often plans to accomplish a certain amount of work during the day; and when the children trouble her, instead of taking time to soothe their little sorrows, and divert them, something is given them to eat, to keep them still. This accomplishes the purpose for a short time, but eventually makes things worse. The children's stomachs are pressed with food when they have not the least want of food. All that is required is a little of mother's time and attention. But she regards her time altogether too precious to devote to the amusement of her children. Perhaps to arrange her house in a tasteful manner for visitors to praise, and to have her food cooked in fashionable style, are, with her, higher considerations than the happiness and health of her children. <RH, July 25, 1899 par. 9>

Intemperance in eating and in labor debilitates the parents, often making them nervous, and disqualifying them rightly to discharge their duty to their children. Three times a day parents and children gather around the table, loaded with a variety of fashionable foods. The merits of each dish have to be tested. Perhaps the mother has toiled till she is heated and exhausted, and is not in a condition to take even the simplest food till she has first had a period of rest. The food she wearied herself in preparing is wholly unfit for her at any time, but especially taxes the digestive organs when the blood is heated and the system exhausted. Those who have thus persisted in violating the laws of their being have been compelled to pay the penalty at some period of their life. <RH, July 25, 1899 par. 10>

There are ample reasons why there are so many nervous women in the world, complaining of dyspepsia, with its train of evils. The cause has been followed by the effect. It is impossible for intemperate persons to be patient. They must first reform bad habits, and learn to live healthfully; then it will not be difficult for them to be patient. Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and

nerves are affected, and slight things annoy those who are thus afflicted. Little difficulties are to them troubles mountain high. Persons thus situated are unfitted properly to train their children. Their life will be marked with extremes; sometimes they will be very indulgent, at other times severe, censuring for trifles that deserve no notice. <RH, July 25, 1899 par. 11>

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"Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he hath found one pearl of great price, went and sold all that he had, and bought it." <RH, August 1, 1899 par. 1>

Truth is represented as a pearl of great price. It is to be enthroned in the heart; for it alone can convince of, and reclaim from sin. By comparing the kingdom of heaven to a pearl, Christ desired to lead every soul to appreciate that pearl, above all else. The possession of the pearl, which means the possession of a personal Saviour, is the symbol of true riches. It is a treasure above every earthly treasure. <RH, August 1, 1899 par. 2>

Christ is ready to receive all who come to him in sincerity. He is our only hope, our Alpha and Omega. He is our sun and shield, our wisdom, our sanctification, our righteousness. Only by his power can our hearts be kept in the love of God. He longs to give us his peace and rest. But he will not tolerate one particle of pretense or hypocrisy. There are those who say and do not, who profess to know the truth, but whose lives are a denial of it. The Lord knows these. <RH, August 1, 1899 par. 3>

On one occasion Christ warned his disciples to beware how they cast their pearls before those who had no discernment to appreciate their value. They were to be careful how they applied their time and taxed their strength. "Give not that which is holy unto the dogs," he said, "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." <RH, August 1, 1899 par. 4>

There are those who will be rescued from the very depths of pollution. Isaiah speaks of this class: "Wash you, make you clean," he says; "put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." <RH, August 1, 1899 par. 5>

The evils are to be cut away from the life. Sins are to be repented of. Though they are as scarlet, they may be made as white as snow. Just as great a transformation as possible is to take place in the character. But if, after test and trial, after being brought into connection with those who work faithfully in their behalf, men and women do not give evidence that they have been purified from wrong habits and practises, they show that they do not appreciate the pearl of great price. If they are dishonest in any transaction, temporal or spiritual, if they are not straightforward, they show that they regard the rich mercies of God as a common thing. They can not see the value of the pearl of great price. "If ye be willing and obedient, ye shall eat the good of the land," God declares; "but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. How is the faithful city become an harlot." How have those who have had every opportunity to know the truth become defiled with the corruptions of the ungodly. "It was full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross, thy wine mixed with water." <RH, August 1, 1899 par. 6>

Those represented in these words have mingled the sacred with the common. They profess to believe the truth, but they can not carry dishonest practises in the narrow road and through the strait gate. By their actions they show that they have chosen the road in which the world travels. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there

are last which shall be first, and there are first which shall be last." <RH, August 1, 1899 par. 7>

We shall meet those who have so perverted the conscience that they are unable to discern the precious truth of God's word. Then let all be careful with whom they connect. When men show themselves unimpressionable, unable to appreciate the pearl of great price; when they deal dishonestly with God and with their fellow men; when they show that the fruit they bear is the fruit of the forbidden tree, beware lest, by connecting with them, you lose your connection with God. They give evidence that God is not working with them, and the knowledge gained by a connection with them is misleading. You can not be a savor of life unto them; for they will not appreciate the word of God. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." <RH, August 1, 1899 par. 8>

We shall see in the future, as we have seen in the past, all kinds of characters develop. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who we supposed were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, Whom can we trust? This is a temptation Satan brings to destroy the faith of those who are striving to walk in the narrow road. Those who fall have evidently corrupted their way before the Lord. They are beacons of warning, teaching those who profess to believe the truth that the word of God alone can reclaim men from guilt, and keep them steadfast in the way of holiness. <RH, August 1, 1899 par. 9>

The word of God is the pearl of great price. It is unchangeable, eternal. Truth as it is in Jesus sets men right, and keeps them so. The truth is an anchor to the soul, both sure and steadfast. But the truth is no truth to him who does not obey it. When men drift away from the principles of truth, they always betray sacred trust. Let every soul, whatever may be his sphere of action, make sure that the truth is implanted in the heart by the power of the Spirit of God. Unless this is made certain, those who preach the Word will betray holy trusts. Physicians will make shipwreck of the faith. Lawyers, judges, senators, will become corrupted, and yielding to bribery, will allow themselves to be bought and sold. Those who do not walk in the light as Christ is in the light, are blind leaders of the blind. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." <RH, August 1, 1899 par. 10>

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The mother frequently sends her children from her presence because she thinks she can not endure the noise occasioned by their happy frolics. But with no mother's eye over them to approve, or disapprove, at the right time, unhappy differences often arise. A word from the mother would set all right again. They soon become weary, and desire change, and go into the street for amusement; and pure, innocent-minded children are driven into bad company, and evil communications breathed into their ears corrupt their good manners. The mother often seems to be asleep to the interest of her children, until she is painfully aroused by the exhibition of vice. The seeds of evil were sown in their young minds, promising an abundant harvest. And it is a marvel to her that her children are so prone to do wrong. Parents should begin in season to instil into infant minds good and correct principles. The mother should be with her children as much as possible, and should sow precious seed in their hearts. <RH, August 1, 1899 par. 1>

The mother's time belongs in a special manner to her children. They have a right to her time as no others can have. In many cases mothers have neglected to discipline their children, because it would require too much of their time, which they think must be spent in the cooking department, or in preparing their own clothing, and that of their children, according to fashion, to foster pride in their young hearts. In order to keep their restless children still, they have given them cake or candies, almost any hour of the day, and their stomachs are crowded with hurtful things at irregular periods. Their pale faces testify to the fact that mothers are doing what they can to destroy the remaining life forces of their poor children. The digestive organs are constantly taxed, and are not allowed periods of rest. The liver becomes inactive, the blood impure, and the children are sickly and irritable, because they are real sufferers from intemperance; and it is impossible for them to exercise patience. <RH, August 1, 1899 par. 2>

Parents wonder that children are so much more difficult to control than they used to be, when in most cases their own criminal management has made them so. The quality of food they bring upon their tables, and encourage their children to eat, is constantly exciting their animal passions, and weakening the moral and intellectual faculties. Very many children are made miserable dyspeptics in their youth by the wrong course their parents have pursued toward them in childhood. Parents will be called to render an account to God for thus dealing with their children. <RH, August 1, 1899 par. 3>

Many parents do not give their children lessons in self-control. They indulge their appetite, and form the habits of their children, in childhood, to eat and drink according to their desires. So will they be in their general habits in their youth. Their desires have not been restrained; and as they grow older, they will not only indulge in the common habits of intemperance, but they will go still further in indulgences. They will choose their own associates, although corrupt. They can not endure restraint from their parents. They will give loose rein to their corrupt passions, and will have but little regard for purity or virtue. This is the reason there is so little purity and moral worth among the youth of the present day, and is the great cause why men and women feel under so little obligation to render obedience to the law of God. Some parents have not control over themselves. They do not control their own morbid appetites, or their passionate tempers; therefore they can not educate their children in regard to the denial of appetite, nor teach them self-control. <RH, August 1, 1899 par. 4>

Many mothers feel that they have not time to instruct their children; and in order to get them out of the way, and get rid of their noise and trouble, they send them to school. The schoolroom is a hard place for children who have inherited enfeebled constitutions. Schoolrooms generally have not been constructed with reference to health, but with regard to cheapness. The rooms have not been arranged so that they can be ventilated, as they should be, without exposing the children to severe colds. And the seats have seldom been made so that the children can sit with ease, and keep their little, growing frames in a proper posture to insure healthy action of the lungs and heart. Young children can grow into almost any shape, and can, by habits of proper exercise and correct positions of the body, obtain healthy forms. It is destructive to the health and life of young children for them to sit in the schoolroom, upon hard, ill-formed benches, from three to five hours a day, inhaling the impure air caused by many breaths. The weak lungs become affected; and the brain, from which the nervous energy of the whole system is derived, becomes enfeebled by being called into active exercise before the strength of the mental organs is sufficiently matured to endure fatigue. <RH, August 1, 1899 par. 5>

In the schoolroom the foundation has been surely laid for diseases of various kinds. But, more especially, the most delicate of all organs, the brain, has often been permanently injured by too great exercise. This has often caused inflammation, then dropsy of the head, and convulsions, with their dreaded results. And the lives of many have been thus sacrificed by ambitious mothers. Of those children who have apparently had sufficient force of constitution to survive this treatment, there are very many who carry the effects of it through life. The nervous energy of the brain becomes so weakened that after they come to maturity, it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended. <RH, August 1, 1899 par. 6>

And not only has the physical and mental health of children been endangered by their being sent to school at too early a period, but they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultivated in their manners. They were thrown into the society of the coarse and rough, who lie, swear, steal, and deceive, and who delight to impart their knowledge of vice to those younger than themselves. Young children, if left to themselves, learn the bad more readily than the good. Bad habits agree best with the natural heart; and the things which the children see and hear in infancy and childhood are deeply imprinted upon their minds; and the bad seed sown in their young hearts will take root, and will become sharp thorns to wound the hearts of their parents. <RH, August 1, 1899 par. 7>

During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellectual. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period, children should be left, like lambs, to roam about the house, and in the yard, in the buoyancy of their spirits, skipping and jumping, free from care and trouble. <RH, August 1, 1899 par. 8>

Parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct, and patiently answer these little inquiries. They can, in this manner, get the advantage of the enemy, and fortify the minds of their children, by sowing good seed in their hearts, leaving no room for the bad to take root. The mother's loving instruction at a tender age is what is needed by children in the formation of character. <RH, August 1, 1899 par. 9>

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By Mrs. E. G. White.

While God warns us to beware how we waste truths of the highest value upon those who do not appreciate them, he also presents to us such cases as that of Cornelius and the centurion, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." An angel came to this man, saying, "Cornelius." When he saw the angel, "he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." <RH, August 8, 1899 par. 1>

There are many today who are in the same position as Cornelius. They are living up to the light they have received, and God speaks to them, as he spoke to Cornelius, and brings them by his appointed agencies to the place where they will receive the truth into good and honest hearts. God reveals himself to those who are striving to form characters that he can approve. The prayers of those who fear him, who recognize their obligations to him, are heard and answered. The Lord takes special notice of those who walk in the light that he has given them, who testify by their deeds that they are trying to honor God. Through a Peter he will present the pearl of great price, and through a Cornelius and his family many souls will be brought to the light. <RH, August 8, 1899 par. 2>

God declares, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." In every place God has his witnesses, who testify to the power of his rich grace. In all their ways they acknowledge God, and he directs their path. They testify to the transforming power of the grace of God; for they stand under the blood-stained banner of Prince Emmanuel. <RH, August 8, 1899 par. 3>

God desires us to realize the value he sets on his believing people. "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." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." <RH, August 8, 1899 par. 4>

Christ has revealed the value of his word. He declares that we must eat and drink his flesh and blood, if we would be partakers of the divine nature. "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. . . . 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. . . . 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. . . . 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, August 8, 1899 par. 5>

No work of man can improve the great and precious truths of God's word. They are not a mixture of truth and error. They are without a flaw. <RH, August 8, 1899 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." He is the same yesterday, today, and forever. The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. It may be searched for and found. But all who really find it will sell all they have to buy it. They give evidence that they are one with Christ, as he is one with the Father. In the parable the merchant man is represented as selling all that he had to gain possession of one pearl of great price. This is a beautiful representation of those who appreciate the truth so highly that they give up all they have to come into possession of it. They lay hold by faith of the salvation provided for them at the sacrifice of the only begotten Son of God. <RH, August 8, 1899 par. 7>

There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not lift the cross, and follow Christ in the path of self-denial and self-sacrifice. They never know what it is to have peace and harmony in the soul; for without entire surrender there is no rest, no joy. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they do not enter therein. Almost but not wholly saved means to be not almost but wholly lost. <RH, August 8, 1899 par. 8>

A daily consecration to God brings peace and rest. The merchant sold all that he had to possess the pearl. When those who are seeking for salvation refuse to fail or be discouraged, they will find peace and rest in the Lord. Christ will clothe them with his righteousness. He will provide them with a clean heart and a renewed mind. These blessings cost the life of the Son of God, and are freely offered to those for whom the sacrifice was made. But how do many treat the proffered gift?--They turn away, choosing rather the pleasures of this life. Christ says of them, "Ye will not come to me, that ye might have life." <RH, August 8, 1899 par. 9>

Sinners are under a fearful deception. They despise and reject the Saviour. They do not realize the value of the pearl offered to them, and cast it away, rendering to their Redeemer only insult and mockery. Many a woman decks herself with rings and bracelets, thinking to gain admiration, but she refuses to accept the pearl of great price, which would secure for her sanctification, honor, and eternal riches. What an infatuation is upon the minds of many! They are more charmed with earthly baubles, which glitter and shine, than with the crown of immortal life, God's reward for loyalty. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." <RH, August 8, 1899 par. 10>

August 8, 1899 Disease and Its Causes.

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Mrs. E. G. White.
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The first important lesson for children to learn is the proper denial of appetite. It is the duty of mothers to attend to the wants of their children, by soothing and diverting their minds, instead of giving them food, and thus teaching them that eating is the remedy for life's ills. <RH, August 8, 1899 par. 1>

If parents had lived healthfully, being satisfied with a simple diet, much expense would have been saved. The father would not have been obliged to labor beyond his strength, in order to supply the needs of his family. A simple, nourishing diet would not have had an influence unduly to excite the nervous system and the animal passions, producing moroseness and irritability. If he had partaken only of plain food, his head would have been clear, his nerves steady, his stomach in a healthy condition; and with a pure system, he would have had no loss of appetite, and the present generation would be in a much better condition than it now is. But even now, in this late period, something can be done to improve our condition. Temperance in all things is necessary. A temperate father will not complain if he has no great variety on his table. A healthful manner of living will improve the condition of the family in every sense, and will allow the wife and mother time to devote to her children. The great study with parents will be in what manner they can best train their children for usefulness in this world, and for heaven hereafter. They will be content to see their children with neat, plain, comfortable garments, free from embroidery and adornment; and will earnestly labor to see them in possession of the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price. <RH, August 8, 1899 par. 2>

Before the Christian father leaves his home, to go to his labor, he will gather his family around him, and bowing before God, will commit them to the care of the Chief Shepherd. He will then go forth to his labor with the love and blessing of his wife, and the love of his children, to make his heart cheerful through his laboring hours. And that mother who is aroused to her duty realizes the obligations resting upon her to her children in the absence of the father. She will feel that she lives for her husband and children. By training her children aright, teaching them habits of temperance and self-control, and teaching them their duty to God, she is qualifying them to become useful in the world, to elevate the standard of morals in society, and to reverence and obey the law of God. Patiently and perseveringly will the godly mother instruct her children, giving them line upon line, and precept upon precept, not in a harsh, compelling manner, but in love; and in tenderness will she win them. They will consider her lessons of love, and will happily listen to her words of instruction. <RH, August 8, 1899 par. 3>

Instead of sending them from her presence, that she may not be troubled with their noise, nor be annoyed with the numerous attentions they would desire, she will feel that her time can not be better employed than in soothing and diverting their restless, active minds with some amusement, or light, happy employment. The mother will be amply repaid for her efforts in taking time to invent amusement for her children. <RH, August 8, 1899 par. 4>

Young children love society. They can not, as a general thing, enjoy themselves alone; and the mother should feel that in most cases the place for her children, when they are in the house, is in the room she occupies. She can then have a general oversight of them, and be prepared to set little differences right, when appealed to by them, and correct wrong

habits, or the manifestation of selfishness or passion, and can thus give their minds a turn in the right direction. That which children enjoy they think mother will be pleased with, and it is perfectly natural for them to consult her in little matters of perplexity. And the mother should not wound the heart of her sensitive child by treating the matter with indifference, or by refusing to be troubled with such small matters. That which may be small to the mother is large to her children. A word of direction, or caution, at the right time will often prove of great value. An approving glance, a word of encouragement or praise, from the mother, will often cast a sunbeam into their young hearts for a whole day. <RH, August 8, 1899 par. 5>

The first education children should receive from the mother in infancy, should be in regard to their physical health. They should be allowed only plain food, of that quality that will preserve to them the best condition of health; and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn that they can receive nothing by crying or fretting. In training her children, a judicious mother will act not merely in regard to her own present comfort, but for their future good. And to this end, she will teach them the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress with reference to health. <RH, August 8, 1899 par. 6>

A well-disciplined family, who love and obey God, will be cheerful and happy. The father when he returns from his daily labor, will not bring his perplexities to his home. He will feel that home, and the family circle, are too sacred to be marred with unhappy perplexities. When he left his home, he did not leave his Saviour and his religion behind. Both were his companions. The sweet influence of his home, the blessing of his wife, and the love of his children, make his burdens light; and he returns with peace in his heart, and cheerful, encouraging words for his wife and children, who are waiting joyfully to welcome his coming. As he bows with his family at the altar of prayer to offer up his grateful thanks to God for his preserving care of himself and loved ones through the day, angels of God hover in the room, and bear the fervent prayers of God-fearing parents to heaven, as sweet incense, which are answered by returning blessings. <RH, August 8, 1899 par. 7>

Parents should impress upon their children that it is sin to consult the taste, to the injury of the stomach. They should impress upon their minds that by violating the laws of their being they sin against their Maker. Children thus educated will not be difficult of restraint. They will not be subject to irritable, changeable tempers, and will be in a far better condition for enjoying life. Such children will the more readily and clearly understand their moral obligations. Children who have been taught to yield their will and wishes to their parents will the more easily and readily yield their wills to God, and will submit to be controlled by the Spirit of Christ. Why so many who claim to be Christians have numerous trials, which keep the church burdened, is because they have not been correctly trained in their childhood, and were left in a great measure to form their own character. Their wrong habits, and peculiar, unhappy dispositions were not corrected. They were not taught to yield their will to their parents. Their whole religious experience is affected by their training in childhood. They were not then controlled. They grew up undisciplined, and now, in their religious experience, it is difficult for them to yield to that pure discipline taught in the word of God. Parents should realize the responsibility resting upon them to educate their children in reference to their religious experience. <RH, August 8, 1899 par. 8>

Those who regard the marriage relation as one of God's sacred ordinances, guarded by his holy precept, will be controlled by the dictates of reason. They will consider carefully the result of every privilege the marriage relation grants. Such will feel that their children are precious jewels committed to their keeping by God, to remove from their natures the rough surface by discipline, that their luster may appear. They will feel under most solemn obligations so to form their characters that they may do good in their life, bless others with their light, and the world be better for their having lived in it, and they be finally fitted for the higher life, the better world, to shine in the presence of God and the Lamb forever. <RH, August 8, 1899 par. 9>

August 15, 1899 Christ's Mission.

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Mrs. E. G. White.
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Christ was the greatest missionary the world has ever known. How did he come? What was his message? John, his forerunner, lifted up his voice in the wilderness of Judea, crying, "Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." "Make straight in the desert a highway for our God. Every valley shall be exalted, and every

mountain and hill shall be laid low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." <RH, August 15, 1899 par. 1>

Christ bore the same message that John bore. "From that time," we read, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." But while John preached in the wilderness, Christ's work was done among the people. That he might reach sinners where they were, he encircled the race with his long human arm, while with his divine arm he grasped the throne of the Infinite, uniting finite man to the infinite God, and connecting earth with heaven. <RH, August 15, 1899 par. 2>

"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 15, 1899 par. 3>

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting their net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men." Thus Christ called his first disciples. They were not chosen from among the Pharisees, but from among humble fishermen. With these lowly men he could co-operate, educating and training them to the highest work ever given to mortals. <RH, August 15, 1899 par. 4>

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Connected with this work was his ministry of healing. He went about "healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." <RH, August 15, 1899 par. 5>

Here I wish to impress upon all interested in missionary work that the truth is first to be presented and the warning given to the people, "The kingdom of God is at hand." Nothing will so impress minds as the uplifting of the Saviour. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the wilderness the word was given, sounded by the trumpet, caught up by appointed men; and those who heard in faith and looked toward the uplifted symbol were saved. Today those who are bitten by the serpent are to look and live. "Behold the Lamb of God, which taketh away the sin of the world." All who look upon him will live. Then the question, "What must I do to be saved?" is answered. <RH, August 15, 1899 par. 6>

The message that Jesus gave to the palsied man is given to us. "They brought to him a man sick of the palsy, lying on a bed." There was a crowd around the house in which Jesus was, and the sick man's friends sought a way to bring him directly to Christ, that they might lay him before him. "And when they could not find what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus." <RH, August 15, 1899 par. 7>

Christ saw that the man was suffering with bodily disease, and he saw also that he was suffering with a sin-sick soul. He knew that in order to heal bodily maladies he must bring relief to the mind, and cleanse the soul from sin. The man needed health of soul before he could appreciate health of body. The Saviour was not unmindful of the effort that was made to bring the man to him, and his heart of love and pity was moved. "He saw their faith," and it was enough. "Son, be of good cheer; thy sins be forgiven thee," he said to the sick man. Many watched with bated breath every movement in this strange transaction, feeling that Christ's words were an invitation to them. Were they not soul-sick? Were they not anxious to get rid of their burden of guilt? <RH, August 15, 1899 par. 8>

But the Pharisees could not conceal their anger. As if filled with holy horror, they began to reason, saying, "Who is this which speaketh blasphemies? Who can forgive sin, but God alone?" But it was the Son of the living God who had uttered the words, "Thy sins be forgiven thee." Had not the Pharisees been blinded by prejudice, they would have seen that he who was before them was the Christ, and that he was in the Father, and the Father in him. "I and my Father are one," he declared. <RH, August 15, 1899 par. 9>

"When Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own

house, glorifying God." He was healed of the leprosy of sin, healed of the maladies that had afflicted his body, healed every whit. "And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." <RH, August 15, 1899 par. 10>

"And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him." Just such invitations must be given by Christ's ambassadors. General invitations are given; but not enough definite and personal invitations. If more personal calls were made, more decided movements would be made to follow Christ. <RH, August 15, 1899 par. 11>

"And Levi made him a great feast in his own house." He felt himself highly honored by Christ's call, and gave expression to his feelings by making a feast and calling his friends. Jesus and his disciples were invited, and "many publicans and sinners came and sat down with him and his disciples." Jesus never refused invitations of this kind, because here he could ask and answer questions that would diffuse light. He never neglected an opportunity to sow the seeds of truth in human minds, knowing that the time would come when hearts would respond to the words that fell from his lips. <RH, August 15, 1899 par. 12>

"But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." <RH, August 15, 1899 par. 13>

This is a lesson for all our churches. The Lord went into the busy thoroughfares of travel that he might speak words which would reach the hearts of sinners. They were sick, and needed a physician who could portray before them their true condition. Thus Christ reached to the very depths of human woe and misery. <RH, August 15, 1899 par. 14>

Christ's work was a marked work. With his teaching he mingled the work of healing. "When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." "And as ye go," he said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses." "And they departed, and went through the towns, preaching the gospel, and healing everywhere." <RH, August 15, 1899 par. 15>

This is the work that should be done today. Missions should be established, not merely in one or two cities in America, but in many localities. The buildings should be as inexpensive as possible. It is not expensive buildings that give character to our work; it is the spirit manifested by workers who show that they have the co-operation of the Holy Spirit. This gives power to their influence, and character to the work. <RH, August 15, 1899 par. 16>

The Lord has sent his people to different parts of the globe, among idolatrous and heathen nations, that they may win souls from darkness to light. Their first work is to bear the message, Christ the crucified one is our Saviour. They are to awaken an interest in Christ's willingness to forgive sins, bearing the message, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." <RH, August 15, 1899 par. 17>

Christ gave his disciples an example of the work they were to do. On one occasion, we read, he "went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: . . . and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs." This was the sentiment of the disciples. "And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed." <RH, August 15, 1899 par. 18>

"And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." <RH, August 15, 1899 par. 19>

"And he charge them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak." <RH, August 15, 1899 par. 20>

This was Christ's work. But our churches have not filled their place in co-operating with God in this work. Every position in life is permitted in the providence of God. Each sphere of action requires most thorough consecration to God. Those who are hid with Christ in God will become instruments in God's hands for the development of Christian virtue. All classes have a part to act. God's people are not to sit Sabbath after Sabbath hearing the word, and then do nothing to communicate to others what they have heard. They are to be laborers together with God. The Lord has given

each one a work to do. No one will be excused who cherished the inclination to fold his hands and make self a center. Truth is to be proclaimed. It is to go forth as a lamp that burneth. Not a thread of selfishness is to be woven into the work. We must see light in God's light. <RH, August 15, 1899 par. 21>

August 15, 1899 Disease and Its Causes.

Drugs and Their Effects.

Mrs. E. G. White.

The human family have brought upon themselves diseases of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things. The people have seldom accredited their sufferings to the true cause--their own wrong course of action. They have indulged in intemperance in eating, and made a god of their appetite. In all their habits they have manifested a recklessness in regard to health and life; and when, as the result, sickness has come upon them, they have made themselves believe that God was the author of it, when their own wrong course of action has brought the sure result. When in distress, they send for the doctor, and trust their bodies in his hands, expecting that he will make them well. He deals out to them drugs, of the nature of which they know nothing; and in their blind confidence they swallow anything that the doctor may choose to give. Thus powerful poisons are often administered, which fetter nature in all her friendly efforts to recover from the abuse the system has suffered; and the patient is hurried out of this life. <RH, August 15, 1899 par. 1>

The mother who has been but slightly indisposed, and who might have recovered by abstaining from food for a short period, and ceasing from labor, having quiet and rest, has, instead of doing this, sent for a physician. And he, who should be prepared to give a few simple directions, and restrictions in diet, and place her upon the right track, is either too ignorant to do this, or too anxious to obtain a fee. <RH, August 15, 1899 par. 2>

He makes the case appear a grave one, and administers his poisons, which, if he himself were sick, he would not venture to take. The patient grows worse, and poisonous drugs are more freely administered, until nature is overpowered in her efforts, and gives up the conflict, and the mother dies. She was drugged to death. Her system was poisoned beyond remedy. She was murdered. Neighbors and relatives marvel at the wonderful dealings of Providence in thus removing a mother in the midst of her usefulness, at the period when her children need her care so much. They wrong our good and wise Heavenly Father when they cast back upon him this weight of human woe. Heaven wished that mother to live, and her untimely death dishonored God. The mother's wrong habits, and her inattention to the laws of her being, made her sick. And the doctor's fashionable poisons, introduced into the system, closed the period of her existence, and left a helpless, stricken, motherless flock. <RH, August 15, 1899 par. 3>

This is not always the result which follows the doctor's drugging. Sick people who take these drug-poisons do appear to get well. With some, there is sufficient life-force for nature to draw upon, to so far expel the poison from the system that the sick, having a period of rest, recover. But no credit should be allowed the drugs taken; for they only hindered nature in her efforts. All the credit should be ascribed to nature's restorative powers. <RH, August 15, 1899 par. 4>

Although the patient may recover, yet the powerful effort nature was required to make to induce action to overcome the poison, injured the constitution, and shortened the life of the patient. There are many who do not die under the influence of drugs; but there are very many who are left useless wrecks, hopeless, gloomy, and miserable sufferers, a burden to themselves and to society. <RH, August 15, 1899 par. 5>

If those who take these drugs were alone the sufferers, then the evil would not be so great. Parents not only sin against themselves in swallowing drug-poisons, but they sin against their children. The vitiated state of their blood, the poison distributed throughout the system, the broken constitution, and various drug-diseases, as the result of drug-poisons, are transmitted to their offspring, and left to them as a wretched inheritance. This is another great cause of the degeneracy of the race. <RH, August 15, 1899 par. 6>

Physicians, by administering their drug-poisons, have done very much to increase the deterioration of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease, and imbecility, which in very many cases can be traced directly back to the drug-poisons administered by the hand of a doctor as a remedy for some of life's ills. The so-called remedy has fearfully proved itself to the patient, by stern, suffering experience, to be

far worse than the disease for which the drug was taken. All who possess common capabilities should understand the wants of their own system. The philosophy of health should compose one of the important studies for our children. It is all-important that the human organism be understood; then intelligent men and women can be their own physicians. If the people would reason from cause to effect, and would follow the light which shines upon them, they would pursue a course which would insure health, and mortality would be far less. But the people are too willing to remain in inexcusable ignorance, and trust their bodies to the doctors, instead of having any special responsibility themselves.

<RH, August 15, 1899 par. 7>

Several illustrations of this great subject have been presented before me. The first was a family consisting of a father and daughter. The daughter was sick, and the father was much troubled on her account, and summoned a physician. As the father conducted him into the sick-room, he manifested a painful anxiety. The physician examined the patient, and said but little. They both left the sick-room. The father informed the physician that he had buried the mother, a son, and a daughter, and that this daughter was all that was left to him of his family. He anxiously inquired of the physician if he thought his daughter's case hopeless.

<RH, August 15, 1899 par. 8>

The physician then inquired in regard to the nature and length of the sickness of those who had died. The father mournfully related the painful facts connected with the illness of his loved ones. "My son was first attacked with a fever. I called a physician. He said that he could administer medicine which would soon break the fever. He gave him powerful medicine, but was disappointed in its effects. The fever was reduced, but my son grew dangerously sick. The same medicine was again given him, without producing any change for the better. The physician then resorted to still more powerful medicines, but my son obtained no relief. The fever left him, but he did not rally. He sank rapidly and died.

<RH, August 15, 1899 par. 9>

"The death of my son, so sudden and unexpected, was a great grief to us all, especially to his mother. Her watching and anxiety in his sickness, and her grief, occasioned by his sudden death, were too much for her nervous system, and she was soon prostrated. I felt dissatisfied with the course pursued by this physician. My confidence in his skill was shaken, and I could not employ him a second time. I called another to my suffering wife. This second physician gave her a liberal dose of opium, which he said would relieve her pain, quiet her nerves, and give her rest, which she much needed. The opium stupefied her. She slept, and nothing could arouse her from the deathlike stupor. Her pulse and heart at times throbbed violently, and then grew more and more feeble in their action, until she ceased to breathe. Thus she died, without giving her family one look of recognition. This second death seemed more than we could endure. We all sorrowed deeply; but I was agonized, and could not be comforted.

<RH, August 15, 1899 par. 10>

"My daughter was next afflicted. Grief, anxiety, and watching had overtaken her powers of endurance, and her strength gave way, and she was brought upon a bed of suffering. I had now lost confidence in both of the physicians I had employed. Another physician was recommended to me as being successful in treating the sick; and although he lived at a distance, I was determined to obtain his services.

<RH, August 15, 1899 par. 11>

"This third physician professed to understand my daughter's case. He said that she was greatly debilitated, that her nervous system was deranged, and that fever was upon her, which could be controlled, but that it would take time to bring her up from her present state of debility. He expressed perfect confidence in his ability to raise her. He gave her powerful medicine to break up the fever. This was accomplished. But as the fever left, the case assumed more alarming features, and grew more complicated. As the symptoms changed, the medicines were varied to meet the case. While under the influence of new medicines, she would, for a time, appear revived. This would flatter our hopes that she would get well, only to make our disappointment more bitter as she became worse.

<RH, August 15, 1899 par. 12>

"The physician's last resort was calomel. For some time she seemed to be between life and death. She was thrown into convulsions. As these most distressing spasms ceased, we were aroused to the painful fact that her intellect was weakened. She began slowly to improve, although still a great sufferer. Her limbs were crippled as the effect of the powerful poisons which she had taken. She lingered a few years, a helpless, pitiful sufferer, and died in much agony."

<RH, August 15, 1899 par. 13>

After this sad relation the father looked imploringly to the physician, and entreated him to save his only remaining child. The physician looked sad and anxious, but made no prescription. He arose to leave, saying that he would call the next day.

<RH, August 15, 1899 par. 14>

August 22, 1899 The Salt of the Earth.

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Mrs. E. G. White.

In his teachings, Christ likened his disciples to objects most familiar to them. He compared them to salt and to light. "Ye are the salt of the earth," he said; "ye are the light of the world." These words were spoken to a few poor, humble fishermen. Priests and rabbis were in that congregation of hearers, but these were not the ones addressed. With all their learning, with all their supposed instruction in the mysteries of the law, with all their claims of knowing God, they revealed that they knew him not. To these leading men had been committed the oracles of God, but Christ declared them to be unsafe teachers. He said to them, Ye teach for doctrine the commandments of men. "Ye do err, not knowing the Scriptures, nor the power of God." Turning from these men to the humble fishermen, he said, "Ye are the salt of the earth." <RH, August 22, 1899 par. 1>

Christ's own character was to be represented in his disciples. They were to bear the gospel to the world. They were to be doers of the word that they presented, which was to be to them and to others a savor of life unto life. From them was to go forth a message, illuminating in its influence, and saving in its power. <RH, August 22, 1899 par. 2>

By these words of Christ we gain some idea of what constitutes the value of human influence. It is to work with the influence of Christ, to lift where Christ lifts, to impart correct principles, and stay the progress of the world's corruption. It is to diffuse that grace which Christ alone can impart. It is to uplift, to sweeten the lives and characters of others by the power of a pure example united with earnest faith and love. God's people are to exercise a reforming, preserving power in the world. They are to counter-work the destroying, corrupting influence of evil. By pen and voice they are to uplift before men the One who came to seek and to save that which was lost. <RH, August 22, 1899 par. 3>

The Jews were familiar with the figure of the salt, and there was in the words of Christ that which commended his principles to his hearers. "If the salt have lost its savor," he said, "wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." This was the condition of the Jewish nation. The salt was there, but it was useless. It could do no good to any one. This represents those who have once accepted Bible truth, who have once understood what it means to be as the salt with its saving properties, but who have lost their connection with Christ. They possess in themselves no saving qualities. They are criticizers, accusers of the brethren, as was the first apostate. They do not seek to enlighten and save their fellow men. These person are useless as far as truth and righteousness are concerned, and are fit only to be treated as the salt that has lost its savor. <RH, August 22, 1899 par. 4>

Christ presents before us true religion. He reverses the decisions of ages, and shows that true knowledge is in direct opposition to the opinions of men. The work of the people of God in the world is to restrain evil, to elevate, to purify, and to ennoble mankind. The principles of kindness and love and benevolence are to uproot every fiber of the selfishness that has permeated all society and corrupted the church. Then the Lord God Omnipotent can reign, and the Spirit of Christ will be an abiding influence in the life. If men and women will open their hearts to the heavenly influence of truth and love, these principles will flow forth again, like streams in the desert, refreshing all, and causing freshness to appear where now are barrenness and dearth. The influence of those who keep the way of the Lord will be as far-reaching as eternity. They will carry with them the cheerfulness of heavenly peace as an abiding, refreshing, enlightening power. <RH, August 22, 1899 par. 5>

Again, there is to be an open influence. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ exercised mercy, tenderness, and compassion, that he might bless suffering humanity. He worked to restore the physical and the moral image of God in man. In this work man is to be a laborer together with God. Physical and moral health and spiritual light are to be communicated from the mighty Healer. <RH, August 22, 1899 par. 6>

The light that shines from those who receive Jesus Christ is not self-originated.. It is all from the Light and Life of the world. He kindles this light, even as he kindles the fire that all must use in doing his service. Christ is the light, the life, the holiness, the sanctification, of all who believe, and his light is to be received and imparted in all good works. In many different ways his grace is also acting as the salt of the earth: whithersoever this salt finds its way, to homes or communities, it becomes a preserving power to save all that is good, and to destroy all that is evil. <RH, August 22, 1899 par. 7>

True religion is the light of the world, the salt of the earth. Christian parents, will you consider that the salt possesses saving virtues for your family? There are to be no loud-voiced commands in the home. Let nothing come forth from your lips that is unkind and exasperating to your children. These children receive their first lessons from their father and mother; and no harsh, severe, gloomy representation should be given them. The love of Christ is to fashion their characters. Manifest the meekness and gentleness of Christ in dealing with the wayward little ones. Bear in mind that they have received their perversity as an inheritance from the father or mother, and be patient with the children who have inherited your own traits of character. <RH, August 22, 1899 par. 8>

Be firm and decided in carrying out Bible instruction, but never give way to passion. Bear in mind that when you become harsh or unreasonable before your little ones, you teach them to be the same. God requires you to educate your

children, bringing into your discipline all the generalship of a wise teacher, who is under the control of God. If the converting power of God is exercised in your home, you yourselves will be constant learners. You will represent the character of Christ, and your efforts will please God. Never neglect the work that should be done for the younger members of the Lord's family. You, parents, are the light of your home. Let your light shine forth in pleasant words, in soothing tones. Then angels will be in your home; and the discipline you give your children will go forth in strong, clear currents to the world. Your children will carry with them the precious influence of their home education. Then work in the home circle, in the first years of the children's lives, and they will carry into the schoolroom and into the world an influence that will be a savor of life unto life. <RH, August 22, 1899 par. 9>

When the church shall understand her relation to the world, active personal work will be done. As a people, we are responsible for the souls that are perishing out of Christ. Every soul who is joined to Christ should be a living, active agency to represent him. He is to be a saving power in a perishing world. Souls are crying, "Send us help. We are thirsting for the waters of salvation. We are starving for the bread of life." Will our church members feed upon the word of life, and feel no burden to carry the truth to those who sit in the darkness of error? Do Christ's followers have no conception of the infinite price that has been paid to ransom these souls from the power of Satan? There is need of a strong and united influence to co-operate with the Captain of our salvation in taking the spoil from the power of the enemy, and making men and women free in Christ. Shall we not every one seek to stimulate others to work for fallen man? Pray earnestly, unitedly, perseveringly, for spiritual power. The fountain of grace and knowledge is ever flowing. It is inexhaustible. It is from this abundant fulness that we are supplied. <RH, August 22, 1899 par. 10>

Every one has talents of value to be used in winning souls to Christ. But many who claim to be disciples of Christ have no real connection with God. They do not go forth in service. They possess no Christlike attributes. The salt has lost its savor. Men who have never experienced the tender, winning love of Christ in the soul can not lead others to the fountain of life. But if the love of Christ is abiding in the heart, it will prove a powerful, working agency. It will be revealed in the conversation, in the tender, pitiful spirit, in the efforts made to uplift the souls with whom we are brought in contact. <RH, August 22, 1899 par. 11>

The dissemination of the truth of God is not confined to a few ordained ministers. The truth is to be scattered by all who claim to be disciples of Christ. It must be sown beside all waters. There is danger for those who do little or nothing for Christ. The grace of God will not long abide in the soul of him who, having great privileges and opportunities, remains silent. Such a man will soon find that he has nothing to tell. If church-members would realize what their account has been, and still is, they would deny self. They would lift the cross. They would seek to save the souls that are perishing. They would go forth with weeping, bearing precious seed in love, that they might come again with rejoicing, bringing their sheaves with them. <RH, August 22, 1899 par. 12>

August 22, 1899 Disease and Its Causes.

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Drugs and Their Effects.

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Mrs. E. G. White.

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Another scene was then presented before me. I was brought into the presence of a female, apparently about thirty years of age. A physician was standing by her, and reporting that her nervous system was deranged, that her blood was impure and moved sluggishly, and that her stomach was in a cold, inactive condition. He said he would give her active remedies, which would soon improve her condition. He gave her a powder from a vial upon which was written "Nux vomica." I watched to see what effect this would have upon the patient. It appeared to act favorably. Her condition seemed better. She was animated, and even seemed cheerful and active. <RH, August 22, 1899 par. 1>

My attention was then called to still another case. I was introduced into the sick-room of a young man who was in a high fever. A physician was standing by the bedside of the sufferer, with a portion of medicine taken from a vial upon which was written "Calomel." He administered this chemical poison, and a change seemed to take place, but not for the better. <RH, August 22, 1899 par. 2>

I was then shown still another case. It was that of a female, who seemed to be suffering much pain. A physician stood by the bedside of the patient, and was administering medicine taken from a vial upon which was written "Opium." At first this drug seemed to affect the mind. She talked strangely, but finally became quiet, and slept. <RH, August 22, 1899 par.

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My attention was then called to the first case, that of the father who had lost his wife and two children. The physician was in the sick-room, standing by the bedside of the afflicted daughter. Again he left the room without giving medicine. The father, when alone in the presence of the physician, seemed deeply moved, and inquired, impatiently, "Do you intend to do nothing? Will you leave my only daughter to die?" <RH, August 22, 1899 par. 4>

The physician said: "I have listened to the sad history of the death of your much-loved wife and your two children, and have learned from your own lips that all three died while in the care of physicians, and while taking medicines prescribed and administered by their hands. Medicine has not saved your loved ones; and as a physician, I solemnly believe that none of them need, or ought to, have died. They could have recovered if they had not been so drugged that nature was enfeebled by abuse, and finally crushed." He stated decidedly to the agitated father: "I can not give medicine to your daughter. I shall only seek to assist nature in her efforts, by removing every obstruction, and then leave nature to recover the exhausted energies of the system." He placed in the father's hand a few directions, which he enjoined him to follow closely: "Keep the patient free from excitement, and every influence calculated to depress. Her attendants should be cheerful and hopeful. She should have a simple diet, and should be allowed plenty of pure soft water to drink. She should bathe frequently in pure soft water, and this treatment should be followed by gentle rubbing. Let light and air be freely admitted into her room. She must have quiet and undisturbed rest." <RH, August 22, 1899 par. 5>

The father slowly read the prescription, wondered at the few simple directions it contained, and seemed doubtful that any good would result from such simple means. <RH, August 22, 1899 par. 6>

Said the physician: "You have had sufficient confidence in my skill to place the life of your daughter in my hands. Withdraw not your confidence. I will visit your daughter daily, and direct you in the management of her case. Follow my directions with confidence, and I trust in a few weeks to present her to you in a much better condition of health, if not fully restored." <RH, August 22, 1899 par. 7>

The father looked sad and doubtful, but submitted to the decision of the physician. He feared that his daughter must die, if she had no medicine. <RH, August 22, 1899 par. 8>

The second case was again presented before me. The patient had appeared better under the influence of nux vomica. She was sitting up, folding a shawl closely around her, and complaining of chilliness. The air in the room was impure. It was heated, and had lost its vitality. Almost every crevice where pure air could enter was guarded, to protect the patient from a sense of painful chilliness, which was especially felt in the back of the neck and down the spinal column. If the door was left ajar, she seemed nervous and distressed, and entreated that it should be closed, for she was cold. She could not bear the least draft of air from the door or windows. A gentleman of intelligence stood looking pityingly upon her, and said, to those present: "This is the second result of nux vomica. It is especially felt upon the nerves, and it affects the whole nervous system. There will be, for a time, increased forced action upon the nerves. But as the strength of this drug is spent, there will be chilliness and prostration. Just to the degree that it excites and enlivens will be the deadening, benumbing results following." <RH, August 22, 1899 par. 9>

The third case was again presented before me. It was that of the young man to whom was administered calomel. He was a great sufferer. His lips were dark and swollen. His gums were inflamed. His tongue was thick and swollen, and the saliva was running from his mouth in large quantities. The intelligent gentleman before mentioned looked sadly upon the sufferer, and said: "This is the influence of mercurial preparations. This young man had sufficient nervous energy remaining to begin a warfare upon this intruder, this drug poison, to attempt to expel it from the system. Many have not sufficient life-force left to arouse to action; and nature is overpowered, ceases her efforts, and the victim dies." <RH, August 22, 1899 par. 10>

August 29, 1899 Christ's Denunciation of the Pharisees.

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Mrs. E. G. White.
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When Christ came to the world, moral power was at a low ebb. The Jews as a people were not spiritually minded. Their hearts went out after their idols,--supremacy, wealth, and worldly honor. The teachers of the nation interpreted the Scriptures according to their cherished ideas. They taught that the Messiah was to come as an earthly prince, who would reign on David's throne, and crush the heathen under him. They led the people to believe that God would stretch out his arm in their behalf according to his promise, while they did not comply with the conditions of that promise. So far had they separated themselves from God by their wicked works, by their pride and self-righteousness, their

oppression of the poor and needy, their hatred and jealousy, that spiritual things were not discerned. <RH, August 29, 1899 par. 1>

The angels did not announce the birth of Christ to those who claimed to have great light and knowledge. The rabbis who explained the law in the synagogue--those who above all others should have been intelligent in regard to the coming of the Messiah and the manner of his appearing--knew nothing of the Babe cradled in the manger. Had the angels appeared to them with the good tidings of great joy, telling them the wonderful story of the Babe of Bethlehem, they would have rejected the message with contempt. Such humble birth was not according to their lofty ideas. Therefore the Lord of glory passed by the self-exalted, the men intoxicated with self-love and worldly honor, and came to the men who were humble, who would receive the heavenly messengers and the tidings that were to echo to earth's remotest bounds. <RH, August 29, 1899 par. 2>

It was to the humble shepherds that the birth of Christ was first made known. While they were watching their flocks on the hills of Bethlehem, "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." <RH, August 29, 1899 par. 3>

The manner of Christ's first advent, and the condition of those to whom the joyful tidings came, is a lesson we shall do well to study. The Lord does not honor those who honor themselves. He does not give his precious light to those who will not make a right use of it,--who use it to honor themselves, in the place of exalting the Lord God of Israel. Those whom the Lord has blessed with great privileges are to be pure and humble and undefiled. The humility of the world's Redeemer is solemn and instructive. He was the Majesty of heaven, yet while on earth, he was unhonored and almost unknown. The light of the world, the heir of glory, he was despised and rejected of men. <RH, August 29, 1899 par. 4>

As we trace the course pursued by the scribes and Pharisees, and see the light and privileges granted them, we are led to inquire, How could those teachers read the word of God without perceiving the truths which it teaches? Upon these men was placed the responsibility of explaining the law in the synagogue; but Christ declared, "Ye do err, not knowing the Scriptures, nor the power of God." Ye teach for doctrine the commandments of men. The sayings of men, coming down through the rabbis from age to age, had molded their religious worship. Traditions were constantly increasing, which kept the mind in a state of questioning and controversy over the most trivial matters. New laws were constantly being enacted, and the people were taught to regard them as the requirements of God, until a mechanical service became the sum of their religion and their worship. Many of these laws were not committed to writing, and exaction after exaction was added until a most unreasonable mass of maxims and fables was brought together. He who attempted to bring forward scriptures that conflicted with these laws and traditions, was condemned as if he had refused to accept a "Thus saith the Lord." This education of the rabbis was well-pleasing to Satan; for through them he was preparing the way so that when Christ should come to the world, he would be rejected by his own nation. <RH, August 29, 1899 par. 5>

Christ designed that his disciples should have an education altogether different from that which they had received from the scribes and Pharisees. He accused these men of teaching many things contrary to the law. "The scribes and Pharisees sit in Moses seat," he said; "all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. . . . 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, August 29, 1899 par. 6>

When the question was asked, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread," Christ answered them, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Thus Christ showed the comparative value of the law of God and their traditions. <RH, August 29, 1899 par. 7>

"Woe unto you, scribes and Pharisees, hypocrites," Christ continued; "for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Do we not find just such teachers in our day, men who will not obey the plainest statement of the Word, and who, after they have turned from the light of God themselves, do their utmost to lead others into the same path? They manifest the same spirit toward those who keep God's commandments that the scribes and Pharisees manifested toward Christ. How earnest are these transgressor's of God's law to hedge up the way of those who would accept Christ. They will not enter in themselves, and those who would enter in they hinder. <RH, August 29, 1899 par. 8>

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation." There are many who claim to be sanctified, but who are not. Shall we receive their testimony? If they are holy, their testimony will be in accordance with the divine will; their prayer will be the prayer of Christ, "Sanctify them through thy truth; thy word is truth." <RH, August 29, 1899 par. 9>

What shall be the detector of character in these last days?--"Ye shall know them by their fruits." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If men come to us, making void the law of God, we may know that their sanctification is worth just as much, when weighed in the balances of heaven, as were the long, pretentious prayers of the Pharisees. <RH, August 29, 1899 par. 10>

"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 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." <RH, August 29, 1899 par. 11>

These fearful denunciations were made upon the Jews, because, while teaching the law of God to the people, they were not doers of the Word. Had they kept the law of God, they would have discerned Christ and his mission. So it is in our day. There are those who walk in darkness when light shines from every page of the written Word. They study the Scriptures that they may interpret them to suit themselves. They sink the Scriptures to their own perverted ideas. They are not honest. They doubt that which they have every reason to believe. They become reasoners in doubt, experts in finding fault. God's word is misinterpreted, misstated, misapplied, and has no power upon the life and character. <RH, August 29, 1899 par. 12>

If professed Christians really believe in God, they will not disregard his commandments. Christ says: "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 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, August 29, 1899 par. 13>

August 29, 1899 Disease and Its Causes.

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Drugs and Their Effects.

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By Mrs. E. G. White.

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The fourth case, the person to whom was given opium, was again presented before me. She had awakened from her sleep much prostrated. Her mind was distracted. She was impatient and irritable, finding fault with her best friends, and imagining that they did not try to relieve her sufferings. She became frantic, and raved like a maniac. The gentleman before mentioned looked sadly upon the sufferer, and said to those present: "This is the second result of taking opium." <RH, August 29, 1899 par. 1>

Her physician was called. He gave her an increased dose of opium, which quieted her ravings, yet made her very talkative and cheerful. She was at peace with all around her, and expressed much affection for acquaintances, as well as for her relatives. She soon grew drowsy, and fell into a stupefied condition. The gentleman mentioned above, solemnly said: "Her condition is no better now than when she was in her frantic ravings. She is decidedly worse. This drug-poison, opium, gives temporary *relief from* pain, but does not *remove the cause* of pain. It only stupefies the brain, rendering it incapable of receiving impressions from the nerves. While the brain is thus insensible, the hearing, the taste, and the sight are affected. When the influence of opium wears off, and the brain arouses from its state of

paralysis, the nerves, which had been cut off from communication with the brain, shriek out, louder than ever, the pain in the system, because of the additional outrage the system has sustained in receiving this poison. Every additional drug given to the patient, whether it be opium or some other poison, will complicate the case, and make the patient's recovery more hopeless. The drugs given to stupefy, whatever they may be, derange the nervous system. An evil, simple in the beginning, which nature aroused herself to overcome, and which she would have overcome had she been left to herself, has been made tenfold worse by the introduction of drug-poisons into the system. The result of these poisons is a destructive disease of itself, forcing into extraordinary action the remaining life-forces to war against and overcome the drug intruder." <RH, August 29, 1899 par. 2>

I was brought into the sick-room of the first case, that of the father and his daughter. The daughter was sitting by the side of her father, cheerful and happy, with the glow of health upon her countenance. The father was looking upon her with happy satisfaction, his countenance speaking the gratitude of his heart, that his only child was spared to him. Her physician entered, and after conversing with the father and child for a short time, arose to leave. He addressed the father thus: "I present to you your daughter restored to health. I gave her no medicine, that I might leave her with an unbroken constitution. Medicine never could have accomplished this. Medicine deranges nature's fine machinery, and breaks down the constitution, and kills, but it never cures. Nature alone possesses restorative powers. She alone can build up her exhausted energies, and repair the injuries she has received by inattention to her fixed laws." <RH, August 29, 1899 par. 3>

He then asked the father if he was satisfied with his manner of treatment. The happy father expressed his heartfelt gratitude and perfect satisfaction, saying: "I have learned a lesson I shall never forget. It was painful, yet it is of priceless value. I am now convinced that my wife and children need not have died. Their lives were sacrificed while in the hands of physicians, by their poisonous drugs." <RH, August 29, 1899 par. 4>

I was then shown the second case,--the patient to whom nux vomica had been administered. She was being supported by two attendants, from her chair to her bed. She had nearly lost the use of her limbs. The spinal nerves were partially paralyzed, and the limbs had lost their power to bear her weight. She coughed distressingly, and breathed with difficulty. She was laid upon the bed, and soon lost her hearing and sight; and after lingering thus a while, she died. The gentleman before mentioned looked sorrowfully upon the lifeless body, and said to those present: "Witness the protracted influence of nux vomica upon the human system. At its introduction, the nervous energy was excited to extraordinary action to meet this drug-poison. This extra excitement was followed by prostration, and the final result has been paralysis of the nerves. This drug does not have the same effect upon all. Some, who have powerful constitutions; recover from abuses to which they may subject the system; while others, whose hold on life is not so strong, who possess enfeebled constitutions, never recover from receiving into the system even one dose: many die from no other cause than the effects of one potion of this poison. Its effects are always tending to death. The condition the system is in, at the time those poisons are received into it, determines the life of the patient. Nux vomica can cripple, paralyze, destroy health forever, but it never cures." <RH, August 29, 1899 par. 5>

The third case--that of the young man to whom had been administered calomel--was again presented before me. He was a pitiful sufferer. His limbs were crippled, and he was greatly deformed. He said that his sufferings were beyond description, and life was to him a great burden. The gentleman whom I have repeatedly mentioned looked upon the sufferer with sadness and pity, and said: "This is the effect of calomel. It torments the system as long as there is a particle of the poison left in it. It ever lives, not losing its properties by its long stay in the living system. It inflames the joints, and often sends rottenness into the bones. It frequently manifests itself in the tumors, ulcers, and cancers, years after it has been introduced into the system." <RH, August 29, 1899 par. 6>

The fourth case was again presented before me,--the patient to whom opium had been administered. Her countenance was sallow, and her eyes were restless and glassy. Her hands shook as if palsied, and she appeared greatly excited, imagining that all present were leagued against her. Her mind was a complete wreck, and she raved in a pitiful manner. The physician was summoned, and seemed to be unmoved at these terrible exhibitions. He gave the patient a more powerful potion of opium, which he said would set her all right. Her ravings did not cease until she became thoroughly intoxicated. She then passed into a deathlike stupor. The gentleman already mentioned looked upon the patient, and said, sadly: "Her days are numbered. The efforts that nature has made have been so many times overpowered by this poison that the vital forces are exhausted by being repeatedly induced to unnatural action to rid the system of this poisonous drug. Nature's efforts are about to cease, and then the patient's suffering life will end." <RH, August 29, 1899 par. 7>

September 5, 1899 The First and the Second Advent.

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At the first advent of Christ, which was in apparent obscurity, the angels of heaven could scarcely be restrained from pouring forth their glories to grace the birth of the Son of God. The glorious manifestations of heaven were not entirely restrained. The wonderful event was not without some attestations of a divine character. That birth, so little prepared for on earth, was celebrated in the heavenly courts with praise and thanksgiving in behalf of man. <RH, September 5, 1899 par. 1>

While the shepherds on the hills of Bethlehem watched their flocks by night, "the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The message given, the angels swept back to heaven, and the light and glory of their presence was no longer seen. <RH, September 5, 1899 par. 2>

He who came in human flesh, and submitted to a life of humiliation, was the Majesty of heaven, the Prince of life, and yet the wise men of the earth, the princes and rulers, and even his own nation, knew him not. They did not recognize him as the long-looked-for Messiah. Notwithstanding mighty miracles did show forth themselves in him, notwithstanding he opened the eyes of the blind, and raised the dead to life, Christ suffered the hatred and abuse of the people he came to bless. They regarded him as a sinner, and accused him of casting out devils through the prince of devils. The circumstances of his birth were mysterious, and were remarked upon by the rulers. They charged him with being born in sin. The Prince of heaven was insulted because of the corrupt minds and the sinful, blasphemous unbelief of men. What a baleful thing is unbelief! It originated with the first great apostate, and to what fearful lengths it will lead all who enter upon its path is seen in the Jews' rejection of their Messiah. <RH, September 5, 1899 par. 3>

The leaders of the Jewish nation had the Old Testament Scriptures, which plainly foretold the manner of Christ's first advent. Through the prophet Isaiah, God had described the appearance and mission of Christ, saying, "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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." <RH, September 5, 1899 par. 4>

The leaders in Israel professed to understand the prophecies, but they had received false ideas in regard to the manner of Christ's coming. Satan had deceived them; and all the glories of Christ's second advent they applied to his first appearing. All the wonderful events clustering around his second coming, they looked for at his first. Therefore, when he came, they were not prepared to receive him. The disciple John tells of the reception with which he met. He says: "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." <RH, September 5, 1899 par. 5>

Between the first and the second advent of Christ a wonderful contrast will be seen. No human language can portray the scenes of the second coming of the Son of Man in the clouds of heaven. He is to come with his own glory, and with the glory of the Father and of the holy angels. He will come clad in the robe of light, which he has worn from the days of eternity. Angels will accompany him. Ten thousand times ten thousand will escort him on his way. The sound of the trumpet will be heard, calling the sleeping dead from the grave. The voice of Christ will penetrate the tomb, and pierce the ears of the dead, "and all that are in the graves . . . shall come forth." <RH, September 5, 1899 par. 6>

"And before him shall be gathered all nations." The very One who died for man is to judge him in the last day; for the Father "hath committed all judgment unto the Son: . . . and hath given him authority to execute judgment also, because he is the Son of man." What a day that will be, when those who rejected Christ will look upon him whom their sins have pierced. They will then know that he proffered them all heaven if they would but stand by his side as obedient children; that he paid an infinite price for their redemption; but that they would not accept freedom from the galling slavery of sin. They chose to stand under the black banner of rebellion to the close of mercy's hour. <RH, September 5, 1899 par. 7>

As they gaze upon his glory, there flashes before their minds the memory of the Son of Man clad in the garb of humanity. They remember how they treated him, how they refused him, and pressed close to the side of the great

apostate. The scenes of Christ's life appear before them in all their clearness. All he did, all he said, the humiliation to which he descended to save them from the taint of sin, rises before them in condemnation. <RH, September 5, 1899 par. 8>

They behold him riding into Jerusalem, and see him break into an agony of tears over the impenitent city that would not receive his message. His voice, which was heard in invitation, in entreaty, in tones of tender solicitude, seems again to fall upon their ears. The scene in the garden of Gethsemane rises before them, and they hear Christ's amazing prayer, "Father, if it be possible, let this cup pass from me." <RH, September 5, 1899 par. 9>

Again they hear the voice of Pilate, saying, "I find in him no fault at all." They see the shameful scene in the judgment-hall, when Barabbas stood by the side of Christ, and they had the privilege of choosing the guiltless One. They hear again the words of Pilate, "Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?" They hear the response, "Away with this man, and release unto us Barabbas." To the question of Pilate, "What shall I do then with Jesus?" the answer comes, "Let him be crucified." <RH, September 5, 1899 par. 10>

Again they see their Sacrifice bearing the reproach of the cross. They hear the loud, triumphant tones tauntingly exclaim, "If thou be the Son of God, come down from the cross." "He saved others, himself he can not save." <RH, September 5, 1899 par. 11>

Now they behold him not in the garden of Gethsemane, not in the judgment-hall, not on the cross of Calvary. The signs of his humiliation have passed away, and they look upon the face of God,--the face they spit upon,--the face which priests and rulers struck with the palms of their hands. Now the truth in all its vividness is revealed to them. It is the wrath of the Lamb that they have to meet,--of him who came to take away the sin of the world,--of him who had ever acted toward them with infinite tenderness, long-suffering patience, and inexpressible love. They realize that they have forfeited all the riches of his great salvation. As they look upon him who died to take away their guilt, they cry out to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth upon 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, September 5, 1899 par. 12>

We are now amid the perils of the last days. The scenes of conflict are hastening on, and the day of days is just upon us. Are we prepared for the issue? Every deed, small and great, is to be brought into recognition. That which has been considered trivial here will then appear as it is. The two mites of the widow will be recognized. The cup of cold water offered, the prison visited, the hungry fed,--each will bring its own reward. And that unfulfilled duty, that selfish act, will not be forgotten. In the open court around the throne of God it will appear a very different thing from what it did when it was performed. The secret sin that appears as nothing now, when placed before men in the light of God's countenance, will appear grievous. It will be seen that these selfish pleasures and indulgences have made the human being a lover of pleasure more than a lover of God. <RH, September 5, 1899 par. 13>

How stands our account in the books of heaven? Have we chosen to be partakers with Christ in his sufferings? Have we been learning in the school of Christ his meekness and lowliness of heart? Have we stood by the side of Christ to bear his reproach? Have we taken his yoke upon us, and lifted the cross in self-denial and self-sacrifice? Have we helped to bear his burdens, and co-operated with him in his work? <RH, September 5, 1899 par. 14>

Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish; but it is not necessary for any to be deceived; and we shall not be if we have fully taken our stand with Christ to follow him through evil as well as through good report. The serpent's head will soon be bruised and crushed. The glorious memorial of God's wonderful power is soon to be restored to its rightful place. Then paradise lost will be paradise restored. God's plan for the redemption of man will be complete. The Son of Man will bestow upon the righteous the crown of everlasting life, and they shall "serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." <RH, September 5, 1899 par. 15>

September 5, 1899 Disease and Its Causes.

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Drugs and Their Effects.

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More deaths have been caused by drug-taking than from all other causes combined. If there was in the land one

physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves. <RH, September 5, 1899 par. 1>

Indulgence in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug, which gives present relief, but does not cure the disease. It may change the form of disease, but the real evil is increased tenfold. Nature was doing her best to rid the system of an accumulation of impurities; and had she been left to herself, aided by the common blessings of heaven, such as pure air and pure water, a speedy and safe cure would have been effected. <RH, September 5, 1899 par. 2>

In such cases the sufferers can do for themselves that which others can not do as well for them. They should begin to relieve nature of the load they have forced upon her. They should remove the cause by fasting a short time, and giving the stomach time to rest. The feverish state of the system should be reduced by a careful and understanding application of water. These efforts will help nature in her struggle to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to practise self-denial, and suffer a little from hunger, neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system; but they are determined to obtain relief at once, and so take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed; but while accomplishing her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her resources, and becomes enfeebled. <RH, September 5, 1899 par. 3>

Drugs never cure disease. They only change its form and location. Nature alone is the effectual restorer, and how much better can she perform her task if left to herself! But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure, soft water, this dispensation of drug mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not realize the necessity of strict attention to his diet. <RH, September 5, 1899 par. 4>

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working sustain to their health. They will not arouse to their true condition until nature protests against the abuse she is suffering, by aches and pains in the system. If, even then, the sufferers would only begin the work right, and would resort to the simple means they have neglected,--the use of water and proper diet,--nature would have just the help that she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover without being debilitated. <RH, September 5, 1899 par. 5>

When drugs are introduced into the system, they may for a time seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature's efforts to expel the drug from the system, intense suffering is sometimes caused the patient. The disease that the drug was given to cure may disappear, but only to reappear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart, and brain are frequently affected by drugs, and often all these organs are burdened with disease; and the unfortunate subjects, if they live, are invalids for life, wearily dragging out a miserable existence. Oh, how much that poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works, which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature's machinery, they can not readily and strongly perform their labor, and the whole system feels the lack. These organs, which should be in a healthy condition, are enfeebled, and the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden break-down, and death follows. More die from the use of drugs than would die from disease, were nature left to do her own work. <RH, September 5, 1899 par. 6>

Very many lives have been sacrificed by physicians' administering drugs for unknown diseases. They have no real knowledge of the exact disease that afflicts the patient. But physicians are expected to know in a moment what to do; and unless they act at once as if they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent. Therefore, to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried, to cure the patient of a disease of which the physician has no real knowledge. Nature is loaded with poisonous drugs, which she can not expel from the system. The physicians themselves are often convinced that death was the result of their use of powerful medicines for a disease that did not exist. <RH, September 5, 1899 par. 7>

September 12, 1899 "Give Unto the Lord the Glory Due Unto His Name."

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Mrs. E. G. White.
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We are all living on probation. Those who have passed into their graves have been tested and tried, to see if they would realize their responsibility to serve God. A desire to glorify God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, to use wisely the Lord's goods. It should lead us to keep brain, bone, and muscle in the most healthful condition, that our physical strength and mental clearness may help us to be faithful stewards. Selfish interest must ever be held subordinate; for if given room to act, it contracts the intellect, hardens the heart, and weakens moral power. Then disappointment comes. The man has divorced himself from God, and sold himself to unworthy pursuits. He can not be happy; for he can not respect himself. He has lowered himself in his own estimation. He is an intellectual failure. <RH, September 12, 1899 par. 1>

Daniel was regarded by the Lord as *a man*, because he was a steward who traded faithfully on his Lord's goods. He did not forget God, but placed himself in the channel of light, where he could commune with God in prayer. And we read that God gave Daniel and his fellows knowledge and skill in all learning and wisdom. <RH, September 12, 1899 par. 2>

Nebuchadnezzar the king of Babylon dreamed a dream, which none of his wise men could interpret. The secret was revealed to Daniel in the night vision, and we read: "Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter." <RH, September 12, 1899 par. 3>

Daniel did not stand before king Nebuchadnezzar to glorify human power, to dishonor God by failing to acknowledge his goodness. Had he not acknowledged God as the source of his wisdom, he would have been an unfaithful steward. Those who follow the example set by Daniel will connect with the Lord. They will consult him as a son consults a wise father. Not all human fathers possess wisdom; but God may always be trusted and depended on. With perfect assurance we may commit the keeping of our souls to him as unto a faithful Creator. <RH, September 12, 1899 par. 4>

Did Daniel's faithful recognition of God before kings, princes, and statesmen detract from his influence?--No. Read his firm, bold testimony, and then follow his example. Let the clear-cut testimony, like a sharp, two-edged sword, cut to the right and to the left. Make appeals that will bring foolish, wandering minds back to God. <RH, September 12, 1899 par. 5>

After Daniel had given Nebuchadnezzar God's warning in regard to self exaltation, he said to him, "Wherefore, O king, let my counsel be accepted 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 tranquility." Had the king heeded this counsel, the threatened evil might have been averted; but he went on with proud superiority until his reason was taken from him, and he became as the beasts of the field. God allowed him to suffer seven years of deplorable degradation, and then removed his chastening hand. Then the king acknowledged his sin. "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: and all the inhabitants of the earth are reputed as nothing: and 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? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." <RH, September 12, 1899 par. 6>

Those who act a part in the work of God do good only because God is behind them, doing the work. Shall we then praise men, and give thanks to them, neglecting to recognize God? If we do, God will not co-operate with us. When man puts himself first and God second, he shows that he is losing his wisdom and righteousness. All that is ever done toward restoring the moral image of God in man is done because God is the efficiency of the worker. Christ, in his prayer to his Father, declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ,

whom thou hast sent." <RH, September 12, 1899 par. 7>

Said the great apostle Paul, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Let every steward understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first and last, and best in everything. Man can not show greater weakness than by thinking he will find greater acceptance in the sight of men if he leaves God out of his assemblies. God must stand the highest. The wisdom of the greatest man is foolishness with him. The true Christian will realize that he has a right to his name only as he uplifts Christ with a steady, persevering, and ever-increasing force. No ambitious motive will chill his energy; for it comes from an inexhaustible source -- the light of life. <RH, September 12, 1899 par. 8>

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. But when men enter into a confederacy to exalt men, and have little to say of God, they are weakness itself. God will leave those who do not recognize him in every effort made to uplift humanity. It is Christ's power alone that can restore broken-down human machinery. In every place let those around you see that you give God the glory. Let man be put in the shade; let God appear as the only hope of the human race. Every man must rivet his character-building to the eternal Rock, Christ Jesus; then it will stand amid storm and tempest. <RH, September 12, 1899 par. 9>

God will prepare the mind to recognize him who alone can help the striving, struggling soul. All who stand under his banner he will educate to be faithful stewards of his grace. God has given man immortal principles, to which every human power must one day bow. He has given us truth in trust. The precious beams of this light are not to be hidden under a bushel, but are to give light to all that are in the house. Truth, imperishable truth, is to be made prominent. Show those with whom you come in contact that the truth is of consequence to you. It means much to you to stand by the principles that will live through the eternal ages. <RH, September 12, 1899 par. 10>

God has given every man talents, that His name may be exalted, not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. All have been entrusted with God's gifts, from the lowest and most poverty stricken to the highest and wealthiest, who walk in haughty pride. To every man have been given physical, mental, and moral powers. Let none waste their God-given time in regrets that they have only one talent. Spend every moment in using the talents that you have. They are the Lord's, to be returned to him. It is not your own property you are handling, but the Lord's. One day he will come to receive his own with usury. Faithfully fulfil your appointed stewardship, that you may meet him in peace. <RH, September 12, 1899 par. 11>

Have we consecrated all our talents to God? We can not be excused in withholding one from him. Reason is a precious gift. Do not abuse it; for God can remove it. The gift of speech is a valuable talent. Never despise nor undervalue this gift. Thank God for entrusting it to you. It is a precious gift, to be sanctified, elevated, and ennobled. <RH, September 12, 1899 par. 12>

As a sacred trust the voice should be used to honor God. It should never utter harsh, impure words, or words of faultfinding. The gospel of Christ is to be proclaimed by the voice. With the talent of speech we are to communicate the truth as we have opportunity. It should ever be used in God's service. But this talent is grievously abused. Words are spoken that do great harm. Christ declared, "Every idle word that men shall speak, they shall give an account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." <RH, September 12, 1899 par. 13>

Money is a talent, which is to be placed in God's treasury, for investment in his cause. But many are robbing God in tithes and offerings. "Will a man rob God? Yet ye have robbed me," God declares. "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." <RH, September 12, 1899 par. 14>

Are we as individuals searching the word of God carefully and prayerfully, lest we shall depart from its precepts and requirements? The Lord will not look upon us with pleasure if we withhold anything, small or great, that should be returned to him. If we desire to spend money to gratify our own inclinations, let us think of the good we might do with that money. Let us lay aside for the Master small and large sums, that the work may be built up in new places. If we spend selfishly the money so much needed, the Lord does not, can not, bless us with his commendation. <RH, September 12, 1899 par. 15>

As stewards of the grace of God, we are handling the Lord's money. It means much, very much, to us to be strengthened by his rich grace day by day, to be enabled to understand his will, to be found faithful in that which is least as well as in that which is great. When this is our experience, the service of Christ will be a reality to us. God demands this of us, and before angels and men we should reveal our gratitude for what he has done for us. God's

benevolence to us we should reflect back in praise and deeds of mercy. Please read the eighth and ninth chapters of 2 Corinthians. These words show the impression made on those for whom we work when we act as Christ would have acted in our place: "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: . . . 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." <RH, September 12, 1899 par. 16>

Do all church-members realize that all they have is given them to be used and improved to God's glory? God keeps a faithful account with every human being in our world. And when the day of reckoning comes, the faithful steward takes no credit to himself. He does not say, "My pound;" but, "Thy pound hath gained" other pounds. He knows that without the entrusted gift no increase could have been made. He feels that in faithfully discharging his stewardship he has but done his duty. The capital was the Lord's, and by his power he was enabled to trade upon it successfully. His name only should be glorified. Without the entrusted capital he knows that he would have been bankrupt for eternity. The approval of the Lord is received almost with surprise, it is so unexpected. But Christ says to him, "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, September 12, 1899 par. 17>

September 12, 1899 Disease and Its Causes.

Drugs and Their Effects.

Mrs. E. G. White.

Physicians are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet, and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature alone possesses curative powers. Medicines have no power to cure, but generally hinder nature in her efforts. She, after all, must do the work of restoring. The sick are in a hurry to get well, and their friends are impatient. They will have medicine; and if they do not feel the powerful influence upon their systems that their erroneous views lead them to think they should feel, they impatiently send for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy. <RH, September 12, 1899 par. 1>

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused to persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burned up, and the vitals consumed; they have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire that is consuming the vitals. <RH, September 12, 1899 par. 2>

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They wonder why the race is so feeble, and why so many die prematurely. Is there not a cause? Physicians, who profess to understand the human organism, prescribe for their patients, and even for their own dear children, and their companions, slow poisons to break up disease, or to cure some slight indisposition. Surely they can not realize the evil of these things, or they would not do thus. The effects of the poison may not be immediately perceived, but it is doing its work in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending

their use to others, because, they say, they have been benefited by their use. It would seem that to such as can reason from cause to effect, the fallow countenance, the continual complaints of ailments, and the general prostration of those who claim to be benefited, would be sufficient proofs of the health-destroying influence of drugs. Yet many are so blinded that they do not see that all the drugs they have taken have not cured them, but made them worse. The drug invalid numbers one in the world, but is generally peevish, irritable, always sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed him outright, for nature is loath to give up her hold on life; she is unwilling to cease her struggles. Yet drug-takers are never well. <RH, September 12, 1899 par. 3>

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, they say, result in wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines, which they know will leave behind injurious effects upon the system, even if they do relieve present suffering. <RH, September 12, 1899 par. 4>

September 19, 1899 "Give Unto the Lord the Glory due Unto His Name."

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God calls upon us to work for him in a world of sin, where men are given to idolatry. They have no thought of their obligations to their Creator. They act as if they had created themselves and their blessings. God bestows his bounties upon the evil and upon the good. To all he gives sunshine and showers of rain. He carefully watches the seed put into the soil, that from it may spring the living germ. But very few have any realization of the blessings bestowed on them from day to day. Still less do they realize the greatness of the gift of God's only begotten Son. If they only comprehended the sacrifice made in order that our world might be blessed with the light of truth, how many conversions would be made in a day! How many would rally around the standard of the Redeemer! <RH, September 19, 1899 par. 1>

Are we, as members of the Lord's family, striving to be among the number who shall walk with him in white, because he finds in them true obedience? The testimony of the one who strives earnestly for the crown of life may be, I study for eternity. His steady purpose will not only aid himself, but will help others to practise industry. The Lord will co-operate with the worker who puts his heart into the work, who walks in all humility of mind. Such a worker will work in the love and fear of God. A sense of the gratitude due to God will lead him to improve every opportunity for expressing thanksgiving, which will be accepted as a testimony of loyalty. Faithfulness toward God in the performance of good works will bring God's blessing. As we show ourselves faithful in fulfilling our trust, our influence leads others to do likewise. They are filled with thanksgiving and praise to God as the one to whom praise is due. Those who are not with us in the faith are given a practical evidence of the power of the truth to sanctify the naturally selfish heart. <RH, September 19, 1899 par. 2>

By earnest, faithful work the gospel is to be carried to regions beyond, to cities and towns, into the highways and byways; and as souls are converted, let all glory be given to God. "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." Earnest efforts should be made to present before men and women the example that Christ has left them in his life of sacrifice. He laid aside his royal robe and kingly crown, and yielding up his high position as Commander of the heavenly host, he clothed his divinity with humanity, and for our sake became poor, that we through his poverty might come into possession of eternal riches. <RH, September 19, 1899 par. 3>

Paul writes to Timothy, "Godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Who will take these words into the inmost soul, and for

Christ's sake, for their soul's sake, awake to the perils that are threatening all who fail to find refuge in Christ? <RH, September 19, 1899 par. 4>

The apostle continues, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." <RH, September 19, 1899 par. 5>

Christ declares, "He that will come after me, let him deny himself, and take up his cross, and follow me." Those who have on the wedding garment, the robe of Christ's righteousness, will not question whether they should lift the cross, and follow in the footsteps of the Saviour. Willingly and cheerfully they will obey his commands. Souls are perishing out of Christ. How inconsistent, then, is all striving after position and wealth. How feeble are the motives which Satan may present, which selfishness and ambition can furnish, in comparison with the lessons which Christ has given in his word! How worthless the reward the world offers beside that offered by our Heavenly Father! <RH, September 19, 1899 par. 6>

John writes, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying to me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." <RH, September 19, 1899 par. 7>

"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. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. . . . <RH, September 19, 1899 par. 8>

"Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." <RH, September 19, 1899 par. 9>

These words are being fulfilled today. Read and understand the revealed truth of God. A heavenly Watcher marks our words and deportment, and reads the motives that prompt us to action. We have no time now to be idle and indifferent. We must strive to develop a Christian character. Our spiritual understanding must be cleansed, purified, sanctified, and ennobled. All are now taking sides. It is ours now to choose a blessing or a curse. Now is the time for us to purify our minds by obeying the truth. <RH, September 19, 1899 par. 10>

Christ is to be our example in all things. He alone has the power to reclaim truth from the rubbish under which it had been buried, causing it to shine forth in its original loveliness. In his parables, in order that he might awaken interest

and sympathy, he drew his illustrations from the things of nature. Plucking a lily in its glowing beauty, he 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." In all his teaching, Christ sought to impress his hearers with the fact that all true knowledge leads heavenward, that all nature's lessons, rightly understood and interpreted, are the lessons of the Creator. <RH, September 19, 1899 par. 11>

The ministers of Christ are, in a special sense, stewards of the mysteries of God. There is a great work to be done in our world, and Christian educators are needed, men and women who are partakers of the divine nature, having escaped the corruption that is in the world through lust. These can enter cities and towns, and there plant the standard of truth, glorifying God by humility and faith, by a faithful performance of every duty. In the work to be done in the Lord's vineyard discouragements will come, but these may prove instructive to the worker, teaching him to wait patiently, and endure trial nobly. Those who keep God's glory in view will not fail nor be discouraged. <RH, September 19, 1899 par. 12>

The Lord needs men who are true, who will not seek for promotion, whose course of action is marked by self-sacrifice. The nature of our trust demands that self be lost in Christ; that in the daily life we seek to imitate in the very best way possible the Christ-life. All sin, from the least to the greatest, may be overcome by the Holy Spirit's power. God desires us to lift up the Saviour as one who has been crucified among us. We are to think and talk of Christ, praising and magnifying his name. As servants of God we need to put away all self-importance, and abide in Christ, taking not one jot or tittle of credit to ourselves. If we are abiding in Christ, we shall reveal him in character. Thus we become channels through which God can communicate light. We are made workers together with God. <RH, September 19, 1899 par. 13>

September 19, 1899 Christianity in the Marriage Relation.

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Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint, to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. <RH, September 19, 1899 par. 1>

Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. During every year of their married life, they should seek to glorify God by their union. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit sin in bringing children into the world to suffer for want of proper care, food, and clothing. <RH, September 19, 1899 par. 2>

In this fast, corrupt age, these things are not considered. Lustful passion bears sway, and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering, because of the uncontrollable passions of men who bear the name of husband--more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths, and clothes upon their backs. Such accumulated misery fills the world. <RH, September 19, 1899 par. 3>

There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love. Many a woman has had her fine and tender sensibilities outraged, because the marriage relation allowed him whom she called husband to be brutal in his treatment of her. His love she found to be of so base a quality that she became disgusted. <RH, September 19, 1899 par. 4>

Very many families are living in a most unhappy state, because the husband and father allows the animal in his nature to predominate over the intellectual and moral. The result is that a sense of languor and depression is frequently felt, but the cause is seldom divined as being the result of their own improper course of action. We are under solemn obligations to God to keep the spirit pure and the body healthy, that we may be a benefit to humanity, and render to God perfect service. The apostle utters these words of warning: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He urges us onward by telling us that "every man that striveth for the mastery is temperate in all things." He exhorts all who call themselves Christians to present their "bodies a living sacrifice, holy, acceptable unto God." He says, "I keep under my body, and bring it into subjection: lest that by any means, when I

have preached to others, I myself should be a castaway." <RH, September 19, 1899 par. 5>

The Lord has given me a view of some of the corruptions everywhere existing. Wickedness, crime, and sensuality exist even in high places. Even in the churches professing to keep God's commandments there are sinners and hypocrites. It is sin, not trial and suffering, which separates God from his people, and renders the soul incapable of enjoying and glorifying him. It is sin that is destroying souls. Sin and vice exist in Sabbath-keeping families. Moral pollution has done more than every other evil to cause the race to degenerate. It is practised to an alarming extent, and brings on disease of almost every description. <RH, September 19, 1899 par. 6>

Parents do not generally suspect that their children understand anything about this vice. In very many cases the parents are the real sinners. They have abused their marriage privileges, and by indulgence have strengthened their animal passions. And as these have strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. Children are born with the animal propensities largely developed, the parents' own stamp of character having been given to them. The unnatural action of the sensitive organs produces irritation. They are easily excited, and momentary relief is experienced in exercising them. But the evil constantly increases. The drain upon the system is sensibly felt. The brain force is weakened, and memory becomes deficient. Children born to these parents will almost invariably take naturally to the disgusting habits of secret vice. The marriage covenant is sacred; but what an amount of lust and crime it covers! Those who feel at liberty, because married, to degrade their bodies by beastly indulgence of the animal passions, will have their degraded course perpetuated in their children. The sins of the parents will be visited upon their children, because the parents have given them the stamp of their own lustful propensities. <RH, September 19, 1899 par. 7>

Many parents do not obtain the knowledge that they should in the married life. They are not guarded lest Satan take advantage of them, and control their minds and their lives. They do not see that God requires them to control their married lives from all excesses. But very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. Even men and women professing godliness give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life, and enervates the entire system. <RH, September 19, 1899 par. 8>

The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions, and thus lower themselves beneath the brute creation. They abuse the powers that God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin are not acquainted with the result of their course. Could all see the amount of suffering that they bring upon themselves by their own sinful indulgence, they would be alarmed; and some, at least, would shun the course of sin that brings such dreaded wages. So miserable an existence is entailed upon a large class that death would be preferable to life; and many do die prematurely, their lives sacrificed in the inglorious work of excessive indulgence of the animal passions. Yet because they are married, they think they commit no sin. <RH, September 19, 1899 par. 9>

Men and women, you will one day learn what is lust, and the result of its gratification. Passion of just as base a quality may be found in the marriage relation as outside of it. The apostle Paul exhorts husbands to love their wives "even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is not pure love that actuates a man to make his wife an instrument to minister to his lust: it is the animal passions, which clamor for indulgence. How few men show their love in the manner specified by the apostle: "Even as Christ also loved the church, and gave himself for it; that he might [not pollute it, but] sanctify and cleanse it," "that it should be holy and without blemish." In the marriage relation, this is the quality of love that God recognizes as holy. Love is a pure and holy principle; but lustful passion will not admit of restraint, and will not be dictated to or controlled by reason. It is blind to consequences; it will not reason from cause to effect. Many women are suffering from great debility and settled disease because the laws of their being have been disregarded; nature's laws have been trampled upon. The brain nerve power is squandered by men and women, being called into unnatural action to gratify base passions; and this hideous monster -- base, low passion -- assumes the delicate name of love. <RH, September 19, 1899 par. 10>

September 26, 1899 The Parable of the Sower.

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By parables Christ revealed the mysteries of redemption. His hearers were familiar with the things of nature, and these he used to represent the spiritual truths he wished to communicate. All had an opportunity to hear his appeals as they were made in sympathy for men. In the synagogue, by the wayside, and in the boat thrust out a little from the land, he spoke to the people, feeding their famished souls with the bread of life. Christ presented his truths in parables, in the form of a story. The Pharisees would not listen to direct truth; but parable teaching was popular, and commanded the respect and attention not only of the Jews, but also of the people of other nations. <RH, September 26, 1899 par. 1>

Christ knew there were many who would keep these lessons in mind until their hidden meaning should be discerned, but that others would never reach to their deep meaning. The disciples would come to the Great Teacher to inquire, and he instructed them. Christ gladly taught all who had interest enough to say, Explain to us the meaning of your words. <RH, September 26, 1899 par. 2>

These lessons of Christ were to be repeated by his disciples. When Peter, Andrew, James, and John were called by Christ to forsake their nets and follow him, the promise was given them, "I will make you fishers of men." Those uneducated peasants of Galilee were to fulfil the divine commission. Through them Christ's lessons were to be carried to all peoples, nations, and tongues. <RH, September 26, 1899 par. 3>

In his zeal Christ was indifferent to his need of food and repose, and on one occasion his mother and brothers sought to draw him from his work. They thought if they could speak with him, they could draw him away from the multitude. But they could not reach him for the press, and they sent word to him that they were without, desiring to see him. But Christ was absorbed in the solemn and awful warnings he was giving to the people. He desired that his words should find a lodgment in some hearts. He could not be interrupted; his relatives could not draw him away. Under such circumstances, his duty to them was secondary. He did not rebuke them, but he seized upon this incident to convey a lesson that would be of great benefit to his mother, his disciples, and the concourse of people before him. <RH, September 26, 1899 par. 4>

In answer to the message, he said, "Who is my mother? and who are my brethren?" Christ never manifested any lack of respect for his mother or his brothers; but this was a point where he could fix the attention of the people, and answer the question, which was agitating many minds, as to what they should do if they received Christ. He knew that some present would accept his words, and that this course would bring to them determined opposition from fathers and mothers and relatives. He read the hearts before him; and stretching forth his hands to his disciples, he earnestly said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." <RH, September 26, 1899 par. 5>

This is the assurance given to all who follow the teachings of Christ that they shall become members of the heavenly family. Says Christ, Obedience to my Father in heaven is filial obedience. This is the bond of union between me and all who shall become members of the heavenly family. All who accept the word of truth will enter the hallowed circle that binds to me every believer as brother or sister or mother. <RH, September 26, 1899 par. 6>

On the shore a company has gathered to see and hear Jesus,--an eager, expectant throng. The sick are there, lying on their rugs, waiting to present their cases before him. It is Christ's God-given right to heal the woes of a sinful race, and he now rebukes disease, and diffuses around him life and peace and health. <RH, September 26, 1899 par. 7>

But the crowd continues to increase. They press close about Christ until there is no room to receive them. Then, speaking a word to the men in their fishing-boats, he steps into the boat that is waiting to take him across the lake, and bidding them push off a little from the land, he speaks to the people as they stand upon the shore. <RH, September 26, 1899 par. 8>

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seed 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 sprang up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixty-fold, some thirtyfold. . . . <RH, September 26, 1899 par. 9>

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." <RH, September 26, 1899 par. 10>

Did Christ blind the eyes so that the people could not discern? He gave them great light, and from time to time added to the light by the exposition of prophecy. What, then, eclipsed the light?--The answer is given: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." <RH, September 26, 1899 par. 11>

In heaven it was said, by the ministering angels, The ministry we were commissioned to perform, we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. He attracted their eyes to the cross of Calvary. Their souls were deeply moved by the sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. In all this they heard the Father's call, but it was in vain. Their hearts were given to covetousness; they loved the associations of the world more than they loved their God. <RH, September 26, 1899 par. 12>

Christ tells the disciples the meaning of the parable. It is the kingdom of God that is represented. His word is the seed. "Hear ye therefore the parable of the sower," says he. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. 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 a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." <RH, September 26, 1899 par. 13>

Christ is the sower of the seed. He came to sow the world with truth. Not one tiny seed of error does he cast into the ground. He sees that the precious seeds of truth do not have a fair opportunity when seeds of a perverted character have taken deep root. The plowshare of truth is needed, not merely to cut off the tops of the thorns, but to take them out by the roots. Therefore he makes the doctrines of his kingdom so plain that the truth appears in contrast with error; for truth, if planted and cherished in the heart, will uproot error. And all who have the privilege of hearing the Word, and who receive it not, must render an account for their rejection of the instruction and warnings given. They are represented as those who, "seeing see not, and hearing they hear not, neither do they understand." <RH, September 26, 1899 par. 14>

Some who heard the parables of Christ came to him privately, and asked for an explanation. This was the desire that Christ wished to arouse, that he might give them more definite instruction. Those who study his word, with hearts open to receive the impressions made by the Holy Spirit, will not complain that they can not see clearly the meaning of his word. All who come to Christ and inquire for a clearer knowledge of truth, will receive it. He will unfold to them the mysteries of the kingdom of heaven; and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul temple, and will be revealed to others as the bright shining of a candle on a dark path. <RH, September 26, 1899 par. 15>

September 26, 1899 Christianity in the Marriage Relation.

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Mrs. E. G. White.
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Many professed Christians who passed before me, seemed destitute of moral restraint. They were more animal than divine. In fact, they were about all animal. Men of this type degrade the wife whom they have promised to nourish and cherish. She is made an instrument to minister to the gratification of low, lustful propensities. And very many women submit to become slaves to lustful passion; they do not possess their bodies in sanctification and honor. The wife does not retain the dignity and self-respect which she possessed previous to marriage. This holy institution should have preserved and increased her womanly respect and holy dignity; but her chaste, dignified, godlike womanhood has been consumed upon the altar of base passion; it has been sacrificed to please her husband. She soon loses respect for the husband, who does not regard the laws to which the brute creation yield obedience. The married life becomes a galling yoke; for love dies out, and frequently distrust, jealousy, and hate take its place. <RH, September 26, 1899 par. 1>

No man can truly love his wife when she will patiently submit to become his slave, and minister to his depraved

passions. In her passive submission, she loses the value she once possessed in his eyes. He sees her dragged down from everything elevating, to a low level; and soon he suspects that she will as tamely submit to be degraded by another as by himself. He doubts her constancy and purity, tires of her, and seeks new objects to arouse and intensify his hellish passions. The law of God is not regarded. These men are worse than brutes; they are demons in human form. They are unacquainted with the elevating, ennobling principles of true, sanctified love. <RH, September 26, 1899 par. 2>

The wife also becomes jealous of the husband, and suspects that if opportunity should offer, he would just as readily pay his addresses to another as to her. She sees that he is not controlled by conscience or the fear of God; all these sanctified barriers are broken down by lustful passions; all that is godlike in the husband is made the servant of low, brutish lust. <RH, September 26, 1899 par. 3>

The world is filled with men and women of this order; and neat, tasty, yea, expensive, houses contain a hell within. Imagine, if you can, what must be the offspring of such parents. Will not the children sink still lower in the scale? The parents give the stamp of character to their children. Therefore children that are born of these parents inherit from them qualities of mind which are of a low, base order. And Satan nourishes anything tending to corruption. The matter now to be settled is, Shall the wife feel bound to yield implicitly to the demands of her husband, when she sees that nothing but base passions control him, and when her reason and judgment are convinced that she does it to the injury of her body, which God has enjoined upon her to possess in sanctification and honor, to preserve as a living sacrifice to God? <RH, September 26, 1899 par. 4>

It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of her health and life. If she possesses true love and wisdom, she will seek to divert his mind from the gratification of lustful passions to high and spiritual themes by dwelling upon interesting spiritual subjects. It may be necessary humbly and affectionately to urge, even at the risk of his displeasure, that she can not debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being, and that she can not disregard this claim, for she will be held accountable in the great day of God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price; be not ye the servant's of men." <RH, September 26, 1899 par. 5>

If she will elevate her affections, and in sanctification and honor preserve her refined, womanly dignity, woman can do much by her judicious influence to sanctify her husband, and thus fulfil her high mission. In so doing, she can save both her husband and herself, thus performing a double work. In this matter, so delicate and so difficult to manage, much wisdom and patience are necessary, as well as moral courage and fortitude. Strength and grace can be found in prayer. Sincere love is to be the ruling principle of the heart. Love to God and love to the husband can alone be the right ground of action. <RH, September 26, 1899 par. 6>

Let the wife decide that it is the husband's prerogative to have full control of her body, and to mold her mind to suit his in every respect, to run in the same channel as his own, and she yields her individuality; her identity is lost, merged in that of her husband. She is a mere machine for his will to move and control, a creature of his pleasure. He thinks for her, decides for her, and acts for her. She dishonors God in occupying this passive position. She has a responsibility before God, which it is her duty to preserve. <RH, September 26, 1899 par. 7>

When the wife yields her body and mind to the control of her husband, being passive to his will in all things, sacrificing her conscience, her dignity, and even her identity, she loses the opportunity of exerting that mighty influence for good which she should possess, to elevate her husband. She could soften his stern nature, and her sanctifying influence could be exerted in a manner to refine and purify, leading him to strive earnestly to govern his passions, and be more spiritually minded, that they might be partakers together of the divine nature, having escaped the corruption that is in the world through lust. The power of influence can be great to lead the mind to high and noble themes, above the low, sensual indulgences for which the heart unrenewed by grace naturally seeks. If the wife feels that in order to please her husband she must come down to his standard, when animal passion is the principal basis of his love, and controls his actions, she displeases God; for she fails to exert a sanctifying influence upon her husband. If she feels that she must submit to his animal passions without a word of remonstrance, she does not understand her duty to him nor to her God. Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectually exhaust the vitality. No woman should aid her husband in this work of self-destruction. She will not do it if she is enlightened, and has true love for him. <RH, September 26, 1899 par. 8>

The more the animal passions are indulged, the stronger do they become, and the more violent will be their clamors for indulgence. Let God-fearing men and women awake to their duty. Many professed Christians are suffering with paralysis of nerve and brain because of their intemperance in this direction. Rottenness is the bones and marrow of many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses

will never pass the portals of the heavenly city. <RH, September 26, 1899 par. 9>

Oh that I could make all understand their obligation to God to preserve the mental and physical organism in the best condition to render perfect service to their Maker! Let the Christian wife refrain, both in word and act, from exciting the animal passions of her husband. Many have no strength at all to waste in this direction. From their youth up they have weakened the brain and sapped the constitution by the gratification of animal passions. Self-denial and temperance should be the watchword in their married life; then the children born to them will not be so liable to have the moral and intellectual organs weak, and the animal strong. Vice in children is almost universal. Is there not a cause? Who have given them the stamp of character? May the Lord open the eyes of all to see that they are standing in slippery places! <RH, September 26, 1899 par. 10>

From the picture that has been presented before me of the corruption of men and women professing godliness, I have feared that I should altogether lose confidence in humanity. I have seen that a fearful stupor is upon nearly all. It is almost impossible to arouse the very ones who should be awakened, so as to have any just sense of the power which Satan holds over minds. They are not aware of the corruption teeming all around them. Satan has blinded their minds, and lulled them to carnal security. The failures in our efforts to bring others up to understand the great dangers that beset souls, have sometimes led me to fear that my ideas of the depravity of the human heart were exaggerated. But when facts are brought to us showing the sad deformity of one who has dared to minister in sacred things while corrupt at heart, one whose sin-stained hands have profaned the vessels of the Lord, I am sure that I have not drawn the picture any too strong. <RH, September 26, 1899 par. 11>

October 3, 1899 The Parable of the Sower.

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"And some fell among thorns; and the thorns sprang up, and choked them." "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." <RH, October 3, 1899 par. 1>

Here is represented the controversy between satanic agencies and the Prince of Life. Which will obtain the supremacy? Which will become possessor of the soul? If the truth impressed upon human hearts is carefully cherished, and the weeds are uprooted, there will be a precious crop of grain. But the gospel seed often drops among thorns and noxious weeds; and if there is not a moral transformation in the human heart; if old habits and practises and the former life of sin are not left behind; if the attributes of Satan are not expelled from the soul, the wheat crop will be stunted. The tares will come to be the crop, and will kill out the wheat. If the heart is not kept under the control of God, the weeds and thorns of the character will be revealed in the life. The natural traits that are evil must be overcome; for grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil. They need no cultivation. But grace must be carefully cultivated. The love of the world in the heart leaves no room for Christ. Those whose hearts are divided claim to believe the truth, but do it not. They wish the crown, but refuse the cross. <RH, October 3, 1899 par. 2>

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." <RH, October 3, 1899 par. 3>

The mass of tradition that has been accumulating for ages, and that was taught by the priests and rulers, was regarded as truth by the disciples. But Christ said to the Pharisees, Ye teach for doctrine the commandments of men; and again, Ye make void the law of God through your tradition. In the last instruction given to his disciples, Christ said, "I have yet many things to say unto you, but ye can not bear them now." The divine Teacher desired to bring all the rays of prophetic light to bear upon the lesson that he was the truth-bearer to the world. He came to make known redemption by making men intelligent in regard to its conditions. In his human life he was to reveal the gospel, and set an example of perfect obedience to the law of God. He desired to impress all with the necessity of that excellence of character that God requires of men. <RH, October 3, 1899 par. 4>

Through the Holy Spirit's guidance the disciples would remember the lessons Christ had given them; and in their future work, their language would express the divine thought of God. Thus the truth would come down through pure channels, commending itself to the hearts of the receivers. Christ's followers are to plant their feet, not on the word of pope or prelate, not on the word of the clergy, who mystify everything that is plain, and confuse the minds of the

ignorant; they must place their feet upon the sure foundation. God has given them a platform on which to stand, even the eternal word of truth, and there their feet will stand on the Rock of Ages. <RH, October 3, 1899 par. 5>

Christ is no longer seen in human flesh as the Great Teacher, going about doing good, healing the diseases of the body, and saying, to the sin-sick soul, "Thy sins be forgiven thee." But because he has come and suffered for sin, because he died as our sacrifice on Calvary's cross, his voice is now heard through the ambassadors whom he has sent to proclaim a crucified and risen Saviour, an Advocate who has ascended to the throne of God. This additional power and efficiency Christ's disciples have in lifting up a crucified Redeemer before a fallen race, and pointing them to heaven to declare him at the right hand of God. These are the greater things upon which the mind lays hold, the mystery hidden from eternal ages. <RH, October 3, 1899 par. 6>

In his human wisdom, man may employ arguments that are wholly without truth; for God declares, "The world by wisdom knew not God." "The seed is the Word." We are to take our position in the school of Christ as humble learners. He speaks as one having authority, and he affirms that all that is written in the law and the prophets is the word of the living God. It is the inspiration of One infallible, the divine communication to holy men of old, who spoke as they were moved by the Holy Ghost. <RH, October 3, 1899 par. 7>

All the speculative opinions, which, through the devising of Satan, have been brought into religious controversy, are to be separated from the truth. This was the work of the Redeemer in coming to the world. The opinions and speculations of men had become abundant; they occupied the ground with a multitude of errors, which made truth hard to be distinguished from error. But the time has now come when we are to know the truth, and the truth is to make us free. All who receive Christ in truth will believe in him. They will see the necessity of having Christ abiding in the heart by faith. They will escape from the control of their hereditary and cultivated tendencies to evil,--their pride, vanity, self-esteem, worldliness, and every sin,--and will reveal Christ in their lives. If God's word is eaten as the bread of life, they will become thoroughly aroused to work out their own salvation with fear and trembling, knowing that it is God who works in them both to will and to do of his good pleasure. Men must co-operate with God. They must reveal their respect for his word by obedience to his laws. <RH, October 3, 1899 par. 8>

All the lessons of the natural world reveal the providences of God. He who has had this lesson-book opened before him, and becomes a student thereof, will find himself looking into a fountain that deepens and broadens beneath his gaze. In the Old Testament Scriptures he will find a storehouse of the most precious instruction, the gospel being the key. The teachings of Christ contain the most precious seed of the gospel, and the heart is to be its receptacle. But if the heart is not cleansed from sin, Christ can not dwell there. The one or the other must be the controlling element. <RH, October 3, 1899 par. 9>

In the heart that receives the good word of life a decided change takes place. In the words of the apostle Peter we may see what may be the result to one in whose heart the good seed is sown: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. . . . Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." <RH, October 3, 1899 par. 10>

"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, October 3, 1899 par. 11>

The grace of God never stirs in vain the heart of the truly contrite. He will go on from strength to strength. Each lesson received from Christ will prepare him to receive still more instruction, carrying him forward and upward. He who is imbued with the Spirit of God finds a warfare constantly before him. He is to fight the good fight of faith; for God is calling him to higher, nobler achievements, up toward the mark for the prize of the high calling in Christ Jesus. <RH, October 3, 1899 par. 12>

All who strive to reach this standard will be marked by the sanctification of the spirit through the truth. The work of sanctification is the work of a lifetime. The true Christian must be unresting in his endeavors. He is ever climbing, never content with that to which he has attained. The more he seeks a knowledge of God, and of Jesus Christ, whom he has sent, the more he desires to reflect the divine image. Every gift imparted to him by God is used to draw others in the same line, to hunger and thirst after righteousness. The longer he walks in the path of self-denial and self-sacrifice, the more willing he is to hide himself in Christ, and sacrifice all for him. <RH, October 3, 1899 par. 13>

October 10, 1899 "This Do, and Thou Shalt Live."

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"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" The Pharisees had suggested this question to the lawyer, in the hope that they might entrap Christ in his words, and the lawyer asked the question as if it were one of serious import. Priests and rulers listened with bated breath for Christ's answer. Christ read the heart of the lawyer, and he turned the question over to him for answer. <RH, October 10, 1899 par. 1>

"What is written is the law?" he asked. "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." "Thou hast answered right," Christ said; "this do, and thou shalt live." Christ knew that no one present could keep the law in his own strength. He desired to lead the lawyer to clearer and more critical research, that he might find the truth. Only by accepting the virtue and grace of Christ can the law be kept. Belief in the propitiation for sin enables fallen man to love God with his whole heart, and his neighbor as himself. <RH, October 10, 1899 par. 2>

The lawyer knew that he kept neither the first four nor the last six commandments; but in the hope of justifying himself, he asked, "And who is my neighbor?" Christ then related an incident that had lately taken place, the memory of which was fresh in the minds of all. "A certain man," he said, "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." He saw the man lying wounded and bruised, weltering in his own blood, but he left him without rendering any assistance. He passed by on the other side. <RH, October 10, 1899 par. 3>

"Likewise a Levite, when he was at the place, came and looked on him." He saw his great need, but he, too, "passed by on the other side. <RH, October 10, 1899 par. 4>

"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." <RH, October 10, 1899 par. 5>

In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections. The lawyer found nothing in the lesson that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his national dislike sufficiently to give credit to the Samaritan by name. When Christ asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" he answered, "He that showed mercy on him." <RH, October 10, 1899 par. 6>

"Then said Jesus unto him, Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law. <RH, October 10, 1899 par. 7>

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is the transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And 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, October 10, 1899 par. 8>

The Jewish ceremonial law has passed away. The temple is in ruins. Jerusalem was given up to be destroyed. But the law of the ten commandments lives, and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met anti-type in the death of Christ. In him the shadow reached the substance. The Lamb of God was a complete and perfect offering. Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with the Saviour. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts, and today he is deceiving human beings in regard to the law of God. But this law will maintain its exalted character as long as the throne of Jehovah endures. Christ came to live this law, and he declared, "I have kept my Father's commandments." <RH, October 10, 1899 par. 9>

The lawyer asked, "Who is my neighbor?" In answer Christ related an actual occurrence, of which his hearers knew. The man who had been robbed was a Jew, one who in every sense should have awakened the sympathy and regard of those of his own nation. The priest and Levite, professedly acknowledging the law of God as their guide, should have been the first to minister with tender compassion to their suffering brother. But they passed by on the other side. It is not those who make the highest profession of righteousness who love God supremely and their neighbor as themselves.

<RH, October 10, 1899 par. 10>

The great difference between the Jews and the Samaritans was a difference of religious belief, a question as to what constituted true worship. The Pharisees would say nothing good of the Samaritans, but poured their bitterest curses upon them. So strong was the antipathy between the Jews and the Samaritans that it seemed a strange thing to the Samaritan woman that Christ should ask her for a drink. "How is it," she said, "that thou, being a Jew, askest drink of me, which am a woman of Samaria? for," adds the evangelist, "the Jews have no dealings with the Samaritans." And when the Jews were so filled with murderous hatred against Christ that they rose up in the temple to stone him, they could find no better words by which to express their hatred than, "Say we not well that thou art a Samaritan, and hast a devil?" Yet the Jews neglected the very work the Lord had enjoined on them, leaving a hated and despised Samaritan to minister to one of their own countrymen. <RH, October 10, 1899 par. 11>

Many bitter sneers were hurled at the Samaritans by the Jews. The one of whom Christ told, took his revenge by acting as Jesus would have acted. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was denounced. Risking his own life, he treated the wounded man as his brother. This Samaritan represents Christ. Jesus laid aside his royal robe and kingly crown to assume the garb of humanity. He stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness. <RH, October 10, 1899 par. 12>

Jesus was the foundation of the Jewish economy, the author of all their laws, statutes, and requirements. How his soul was pained and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so destitute of the love of God. The Saviour is guiding. He has hold of man and of the throne of divinity. In the providence of God, the priest and Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of his character,--compassion, tenderness, and love. <RH, October 10, 1899 par. 13>

October 17, 1899 "This Do, and Thou Shalt Live."

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The Lord would have every one holy, even as he is holy. Those who love him will be merciful, true, kind, and forgiving. Christ is seeking to uplift all who will be lifted to companionship with himself, that they may be one with him as he is one with the Father. If you are not thus, you are in companionship with the enemy of all good. God is waiting to impart his richest blessings to all who will receive them, that all may reveal Christ's spirit, by helping those who are suffering for the temporal and spiritual necessities of life. Christians who are Christians in truth, and not in name only, who are meek and lowly followers of the Master, will act as did this Samaritan. They will live his life of service. Christ has made all one. In him there is neither Jew nor Greek, bond nor free. The Bible declares that all human beings are to be respected as God's property. Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He created man, and died to save him. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another." <RH, October 17, 1899 par. 1>

There are men professing to serve God who act the part of the priest and the Levite. All around them they see want and suffering, but with heartless indifference they pass by on the other side. Our churches need a reconversion. The Holy Spirit of God must come into our hearts. We must submit to its molding and fashioning, or we shall lose our title to the immortal inheritance. The Lord will not tolerate the actions of many. There are hard, stony, unsympathetic hearts, which must be softened and subdued by grace. <RH, October 17, 1899 par. 2>

Time is a precious gift. The probation granted us by God is to be appreciated as an opportunity to work out our own salvation with fear and trembling. The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it. We are not to be selfish in anything. Every phase of the Christian life is to be a representation of the

life of Christ. If it is not, we shall hear the terrible words, "I know you not." We need far more disinterested benevolence. Often we shall be called upon to sacrifice in order to help those who are in need, and we should do this cheerfully, glad for the privilege to follow the Master. <RH, October 17, 1899 par. 3>

Whatever the difference in religious belief, a call for suffering humanity must be heard and answered. In cases where there is bitterness of feeling because of a difference in religion, much may be done by personal service. As we reveal the attributes of true goodness by loving ministry, we break down prejudice, and win souls to Christ. By doing good to those who are at enmity with us, we manifest the virtues of Christ. We are to regard every human being, of whatever caste or nationality, whether he is white or black, high or low, as our neighbor. The arm of compassion must reach to any depth to save perishing souls. Thus we give evidence to the world that we have the mind of Christ. Without this evidence we show that we know him not. <RH, October 17, 1899 par. 4>

Obedience to the precious word of God brings the beauty of holiness. That word, whether in the New Testament or in the Old, can not be changed to meet man in his fallen condition. It ever maintains its high and holy standard, saying, "This do, and thou shalt live." All human beings need a standard, and this standard is plainly revealed in God's word, which is the expression of his will. This word reveals to man his defects of character, and the hopelessness of his condition unless he returns to his loyalty. Through faith in Christ all excellence may be reached. The word of God requires obedience to his law, presenting the character of Christ in contrast to the character of men. <RH, October 17, 1899 par. 5>

Christ comes to us with an invitation of mercy, holding before us the mirror of God's law, and presenting its claims. "Come unto me," he says, "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." Walk with me, and I will fill your path with light. Christ humbled himself that he might encircle the human race with his long human arm, while with his divine arm he lays hold of the throne of God. He came to show how man should treat his fellow man. He came to uplift the sufferer and comfort the oppressed. To Moses he proclaimed himself, "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." But God can not let sin, unrepented of, go unpunished. He could not welcome any sinner into the courts of heaven. This would introduce woe and misery there. He will by no means clear the guilty. He visits the iniquity of the fathers upon the children unto the third and fourth generations. <RH, October 17, 1899 par. 6>

Sin perpetuates itself. How cruel then it is for those who claim to have a knowledge of God to show that they are not doers of his word. They indulge in evil thinking, criticizing, and accusing, and in this way they misrepresent Christ's character. They are false witnesses, just as were the Jews. I pray that the vision of the soul may be sanctified, that the sin of accusing and criticizing may be put away, as a sin that crucifies afresh the Son of God, and puts him to an open shame. The Holy Spirit must work in our hearts. Let no false pride, no pharisaism, be cherished. Rather let us seek for the spirit of a little child. If we knew, if we only knew, how the Lord regards those who indulge so freely in evil surmising, we would fear to manifest such, a spirit. These surmisings are a repast from the enemy, a banquet of his own preparing. Those who give place to them have an experience in accordance with them; for the mind is built up from the food given it. <RH, October 17, 1899 par. 7>

"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. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." <RH, October 17, 1899 par. 8>

The Lord can do very little for us while we live in transgression, breaking the first four and the last six commandments. All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. The one thing that will give God's people the supremacy is obedience to the command, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "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, October 17, 1899 par. 9>

Christ's words should be appreciated and obeyed, and they will be when his professed followers have that repentance which needeth not to be repented of. "As the Father hath loved me," he declares, "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. . . . These things I command you, that ye love one another." <RH, October 17, 1899 par. 10>

The greatest cause of weakness among those who are looking for the Lord's second coming is lack of love and confidence. This causes suspicion. There is a lack of frankness; the way is hedged up by supposition. Some one discovers a supposed defect in a brother or sister, and he acts on this supposition, as if it were true. When criticism and faultfinding, and a desire for the highest place enter the church, the serpent, disguised, enters with them, leaving a trail of evil wherever he goes. The leaven works, and the men God has appointed to do a certain work are regarded with suspicion and distrust, although there may not be the slightest cause for this. Unless this evil is uprooted, unless the Holy Spirit works to cast out the enemy, the life God designs to be a success will be a failure. Satan will make the mind a depository for his insinuations, and the man will lose the battle, when he might have gone forward to victory. <RH, October 17, 1899 par. 11>

Please read the twelfth and thirteenth chapters of 1 Corinthians. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Let us wash our robe of character. Let us no longer bite and devour one another. Let those who claim to be Christians practise Christ's words. "Watch ye, stand fast in the faith, quit you like men. . . . Let all your things be done with charity." <RH, October 17, 1899 par. 12>

October 24, 1899 Our Example.

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Mrs. E. G. White.
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Christ's life on earth was meek and lowly. He did not take his place upon a throne as commander of the earth. He attached to his name no high titles, to make his position understood. He took not on him the nature of angels. For our sake he stepped down from his royal throne, and clothed his divinity with humanity. He laid aside his royal robe, his kingly crown, that he might be one with us. He resigned his position as commander in the heavenly courts, and for our sakes became poor, that we through his poverty might be made rich. He hid his glory under the guise of humanity, that his divine, transforming power might touch humanity. <RH, October 24, 1899 par. 1>

While on earth, Christ lived in the home of a peasant. He wore the best garments his parents could provide, but they were the humble garments of the peasants. He walked the rough paths of Nazareth, and climbed the steeps of its hillsides and mountains. In his home he was a constant worker, and left on record a life filled with useful deeds. Had Christ passed his life among the grand and the rich, the world of toilers would have been deprived of the inspiration that the Lord intended they should have. But Christ knew that his work must begin in consecrating the humble trade of the craftsmen who toil for their daily bread. He learned the trade of a carpenter, that he might stamp honest labor as honorable and ennobling to all who work with an eye single to the glory of God. And angels were his attendants; for Christ was just as truly doing his Father's business when toiling at the carpenter's bench, as when working miracles for the multitude. He held his commission and authority from the highest power, the Sovereign of heaven. <RH, October 24, 1899 par. 2>

Christ descended to poverty that he might teach how closely in our daily life we may walk with God. He took human nature that he might be able to sympathize with all hearts. He was capable of sympathizing with all. He could engage in toil, bear his part in sustaining the family in their necessity, become accustomed to weariness, and yet show no impatience. His spirit was never so full of worldly cares as to leave no time nor thought for heavenly things. He often held communion with heaven in song. The men of Nazareth often heard his voice raised in prayer and thanksgiving to God; and those who associated with him, who often complained of their weariness, were cheered by the sweet melody that fell from his lips. <RH, October 24, 1899 par. 3>

Christ knew that it required much patience and spirituality to bring Bible religion into the home life, into the workshop, to bear all the strain of practical life, and yet keep the eye single to the glory of God; and this is where he was a helper. In elevated song he would speak his parables, and carry the minds of his hearers with him. A fragrant influence was diffused to those around him, and they were blessed. His praises seemed to drive away the evil angels, and fill the place with sweet fragrance. He carried the minds of his hearers away from their earthly exile to their future, eternal home. <RH, October 24, 1899 par. 4>

All this has its lesson for us. We also may commune with God in words of holy song. Our house of worship may be very humble, but it is none the less acknowledged by God. If we worship in spirit, and in truth, and in the beauty of holiness, it will be to us the very gate of heaven. As lessons of the wondrous works of God are repeated, and as the

heart's gratitude is expressed in prayer and song, angels from heaven take up the strain, and unite in praise and thanksgiving to God. These exercises drive back the power of Satan. They expel murmurings and complainings, and Satan loses ground. <RH, October 24, 1899 par. 5>

God teaches us that we should assemble in his house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for those who love him, where, from Sabbath to Sabbath, from one new moon to another, they will assemble in the sanctuary to unite in loftier strains of song, in thanksgiving and praise to him that sitteth upon the throne and to the Lamb forever and ever. <RH, October 24, 1899 par. 6>

Christ would have us realize that our interests are one. A divine Saviour died for all, that all might find in him their divine source. In Christ Jesus we are one. By the utterance of one name, "Our Father," we are lifted to the same rank. We become members of the royal family, children of the heavenly King. His principles of truth bind heart to heart, be they rich or poor, high or low. <RH, October 24, 1899 par. 7>

When the Holy Spirit moves upon human minds, all petty complaints and accusations between man and his fellow man will be put away. The bright beams of the Sun of Righteousness will shine into the chambers of the mind and heart. In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood. We are pilgrims and strangers, bound for a better country, even a heavenly. There all pride, all accusation, all self-deception, will forever have an end. Every mask will be laid aside, and we shall "see him as he is." There our songs will catch the inspiring theme, and praise and thanksgiving will go up to God. <RH, October 24, 1899 par. 8>

The Gospels give us little information in regard to the youth and early manhood of Christ, and because of this it is claimed by some that there is nothing to relate. True, Christ lived the life of a common laborer, but there is much that could be said of that pure, undefiled life. His was a character among characters, which placed in strong contrast holiness and obedience, and unholiness and disobedience. Although he did not enter upon his public ministry until he was nearly thirty years old, he was always doing good. His life was in conformity to the life and character of God. His childhood and manhood ennobled and sanctified every phase of practical life. <RH, October 24, 1899 par. 9>

Christ and the heavenly universe saw that the power of Satan was taking the world captive, that nearly all mankind was under his deceiving power. The gold and silver and precious things of earth possessed a charm for men. To them riches meant power and honor, and they would do any injustice or violence in order to obtain that which they coveted. The fear of the Lord was fast departing from the earth. And the Son of the Highest came to the earth. "Lo, I come," he said, "to do thy will, O God." His arm brought salvation. He began his mission in the lowly walks of life, placing himself where the family of which he was a member required his service. He did not shirk responsibilities, but carried into his labor cheerfulness and tact. He restored every department of human industry as if it were a part of his commission from God. The Commander of heaven became subject to command, but in it all he manifested heartiness and devotion. He was a perfect pattern in every place. <RH, October 24, 1899 par. 10>

Christ passed through all the experiences of his childhood, youth, and manhood without the observance of ceremonial temple worship. He held no office, he assumed no rank. He passed through the experience of infancy, childhood, and manhood without a stain upon his character. He consecrated himself to God that he might benefit and bless others, to show that in every period of life the human agent can do the Master's will. <RH, October 24, 1899 par. 11>

Christ was a physician of the body as well as of the soul. He was minister and missionary and physician. From his childhood he was interested in every phase of human suffering that came under his notice. He could truly say, I came not to be ministered unto, but to minister. In every case of woe he brought relief, his kind words having a healing balm. None could say he had worked a miracle, yet he imparted his virtue to those he saw in suffering and in need. Through the whole thirty years of his private life he was humble, meek, and lowly. He had a living connection with God; for the Spirit of God was upon him, and he gave evidence to all who were acquainted with him that he lived to please, honor, and glorify his Father in the common things of life. <RH, October 24, 1899 par. 12>

Jesus came to the world to live the life which it is for the interest of every being on earth to live,--that of humble obedience. To all, Christ has given a probation, in which to form characters for the mansions he has gone to prepare, and he calls upon all to follow his example. Those who are indeed learners in the school of Christ will not exalt themselves because they are possessors of houses and lands, because the Lord has in his providence lent them his goods to trade upon. There are many who are called prosperous and happy; but let calamity come to them, let them become bankrupt, and what do they do?--They are driven to desperation. They become wild because they have lost their idol, their object of worship; and instead of turning to the true God, they take their own lives. <RH, October 24, 1899 par. 13>

If men are in connection with Christ, they will feel it a very serious responsibility to be in possession of a large revenue. If they have the converting power of God upon their hearts, their earnest inquiry will be, How can I wisely use my Lord's goods? <RH, October 24, 1899 par. 14>

If all would follow Christ in connection with humanity, if they would be faithful in good works, in noble, elevating deeds of kindness and thoughtfulness; if all would follow his example in all the walks of life, binding their life up with the life of Christ, there would be no neglected duties. All men would be clothed with the same importance with which Christ regarded them, and would receive the same attention. Loyalty to an earthly sovereign may leave men poor and debased; but allegiance to the King of heaven will enable them to form characters after the divine similitude. When kingly crowns and honors shall crumble in the dust, to the loyal will be given the crown of life that will never fade away. <RH, October 24, 1899 par. 15>

October 31, 1899 The Parable of the Ten Virgins.

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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. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 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. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. <RH, October 31, 1899 par. 1>

"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." <RH, October 31, 1899 par. 2>

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish. To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise. These anticipated delay, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight; they made no provision for disappointment or delay. <RH, October 31, 1899 par. 3>

All the virgins are watching for the bridegroom. Hour after hour passes, and they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at midnight, the very darkest hour, when their lamps are most needed, the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." <RH, October 31, 1899 par. 4>

At the call, the sleeping eyes are opened, and every one is aroused. They see the procession they are to join moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps, and go forth to meet the bridegroom. <RH, October 31, 1899 par. 5>

The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: "Give us of your oil," they say; "for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: "Not so; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves." But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night. <RH, October 31, 1899 par. 6>

This parable is not a representation of open sinners, but of those who profess Christ. The bride is the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. In the proclamation of the first and second angels of Revelation 14, a special message has come to our world. Speaking of these messages, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And 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." <RH, October 31, 1899 par. 7>

The first and second angels' messages are united and made complete in the third. -John says: "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, October 31, 1899 par. 8>

Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, "Behold, the bridegroom cometh; go ye out to meet him." Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world. <RH, October 31, 1899 par. 9>

Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them. <RH, October 31, 1899 par. 10>

The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "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 have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." <RH, October 31, 1899 par. 11>

Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made. <RH, October 31, 1899 par. 12>

Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins. There are many who will not remain at the feet of Jesus, and learn of him. They have not a knowledge of his ways; they are not prepared for his coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of carelessness. They have heard and assented to the truth, but they have never brought it into their practical life. The oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when he appears. <RH, October 31, 1899 par. 13>

The men of the world do not wish the light of truth, and they are one in spirit with those who, while professing to be children of God, do not let their light shine in words of truth and deeds of holiness. Unconverted men who claim to be Christians only encourage the sinner to continue in his sin. In the place of seeking to save the souls that are ready to perish, they live for self. Their vessels are empty, and therefore they can not keep their lamps replenished. To these Christ says, I know you not. You have not taken me as your counselor. You have not walked in the light of my word. You have not come under my yoke. Your light is darkness, because you have walked in the sparks of the fire of your own kindling. Depart from me, ye that work iniquity. <RH, October 31, 1899 par. 14>

We are not to rest in the idea that because we are church-members we are saved, while we give no evidence that we are conformed to the image of Christ, while we cling to our old habits, and weave our fabric with the threads of worldly ideas and customs. Christ declares: "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 31, 1899 par. 15>

This representation should call forth our earnest study in order that we may know what preparation to make that we may enter in and partake of the marriage supper of the Lamb. "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, October 31, 1899 par. 16>

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all claim to be doing God service. All apparently watch for his appearing. But five are wanting. Five will be found surprised, dismayed, outside the banquet hall. There are many who cry, Peace, peace, when there is no peace. This is the most perilous belief that the human soul can entertain. Christ calls upon all who bear his name, who claim to be his followers, to eat his flesh and drink his blood, or they can have no part with him. <RH, October 31, 1899 par. 17>

Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not follow the injunctions of Christ. Christ teaches us that profession is nothing. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "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, October 31, 1899 par. 18>

When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross, and the true gold of a purified character appears, we may still say, with Paul, "Not as though I had already attained, either were already perfect: but I follow after. . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." <RH, October 31, 1899 par. 19>

November 7, 1899 Jewish Hatred.

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Mrs. E. G. White.
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"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall." <RH, November 7, 1899 par. 1>

The Roman governor was called from his bedchamber in haste, and he determined to do his work as quickly as possible. He was prepared to deal with the prisoner with magisterial severity. Assuming his severest expression, he turned to see what kind of man he had to deal with, that he had been called from his repose at so early an hour. He knew that it must be some one whom the Jewish authorities were anxious to have tried and punished with haste. <RH, November 7, 1899 par. 2>

Pilate looked at the men who had Jesus in charge, and then his gaze rested searchingly upon Jesus. He continued to look at him; for he could not do otherwise. He had had to deal with all kinds of criminals; but the countenance of the man before him bore the signature of heaven, not of a criminal. Never before had one bearing such marks of goodness and nobility been brought before him. On his face Pilate saw no signs of guilt, no expression of fear, no boldness nor defiance. He saw a man of calm and dignified bearing, who heard the bitter accusations made against him without speaking a word to vindicate himself. <RH, November 7, 1899 par. 3>

Christ's appearance made a favorable impression upon Pilate. His better nature was roused. He had heard of Jesus and his works. His wife had told him something of the wonderful deeds performed by the Galilean prophet, who cured the sick and raised the dead. Now this revived as a dream in Pilate's mind. He recalled rumors that had reached him from several sources, even from his own relatives. He resolved that he would ask the Jews for their charges against the prisoner. <RH, November 7, 1899 par. 4>

Who is this man, and wherefore have ye brought him? he asked. What accusation bring ye against him? The Jews were disconcerted. knowing that they could not substantiate their charges against Christ, they did not desire a public examination. They answered that he was a deceiver called Jesus of Nazareth. <RH, November 7, 1899 par. 5>

Again Pilate asked, "What accusation bring ye against this man?" The priests did not answer this question; but in words that showed their irritation, they said, "If he were not a malefactor, we would not have delivered him up unto thee." When those composing the Sanhedrin, the first men of the nation, bring to you a man they deem worthy of death, is there need to ask for an accusation against him? They hoped to impress Pilate with a sense of their dignity and importance, and thus lead him to accede to their request without going through many preliminaries. They were eager to have their sentence ratified; for they knew that the people who had witnessed Christ's marvelous works could tell a story very different from the fabrication they were now rehearsing. <RH, November 7, 1899 par. 6>

The priests thought that with the weak and vacillating Pilate they could carry their plan through without any trouble. A pure, right-principled judge will never sign a death-warrant hastily, nor condemn a man merely because he is accused. To those who do this, the same will be done. But the Jews knew that this Pilate had previously signed the death-warrant hastily, condemning to death men whom they knew were not worthy of death. They hoped that he would now inflict the death penalty on Jesus without even giving him a hearing. This they asked as a favor on the occasion of their great national festival. <RH, November 7, 1899 par. 7>

But there was something in the prisoner that held Pilate back from this. He dared not do it. He read the purpose of the priests. He remembered how, not long before, Jesus had raised Lazarus, a man that had been dead four days; and he determined to know, before signing the warrant of condemnation, what the charges were against him, and whether they could be proved. <RH, November 7, 1899 par. 8>

If your judgment is sufficient, he said, why bring him to me? "Take ye him, and judge him according to your law."

Thus pressed, the priests said that they had already passed sentence on him, but they must have Pilate's sentence to render their condemnation valid. What is your sentence? Pilate asked. The death sentence, they answered; but it is not lawful for us to put any man to death. This privilege had been taken from the Jews by the Romans. The sentence against Christ could not be carried out without ratification, and the rulers now asked Pilate to take their word as to Christ's guilt, and enforce their sentence. They would take the responsibility of the result. <RH, November 7, 1899 par. 9>

Pilate was not a just nor a conscientious judge, but, weak though he was, he refused to grant the request of the Jewish rulers. Memories of the reports he had heard concerning this man's work revived in his mind. He refused to condemn Jesus until a charge had been brought against him. <RH, November 7, 1899 par. 10>

The priests were in dilemma. They had tried to make Pilate believe that their request was a reasonable one, but he had refused to comply with it blindly. They were much disappointed that he had not given them the power to do with Jesus as they would. They had condemned him for blasphemy. But in Roman law the death sentence was not inflicted for this offense. The priests saw that they must cloak their hypocrisy under the thickest concealment. They must not allow it to appear that Christ had been arrested on religious grounds. Were this put forward as a reason, their proceedings would have no weight with Pilate. They must make it appear that Jesus was working against the common law; then he could be punished as a political offender. <RH, November 7, 1899 par. 11>

They were forced to bring another charge against Christ; and in order to do this they resorted to a lie. Some time before this they had formed a plot whereby they hoped to lead Christ to condemn himself before the Romans who were present. They sent to him men professing to be just men, in search of truth, who, after using words of flattery, asked him questions regarding the payment of tribute. But Christ had unveiled their hypocrisy, and the Romans saw only the utter failure of the plotters and their discomfiture at Christ's answer. "Is it lawful for us to give tribute unto Caesar, or not?" the spies asked. "Show me a penny," Christ said. "Whose image and superscription hath it?" They answered, "Caesar." "Render therefore unto Caesar the things which be Caesar," Christ said, "and unto God the things which be God's." <RH, November 7, 1899 par. 12>

Now the priests thought to make it appear that on this occasion Christ had taught what they hoped he would. But they knew that while the course they had pursued as religionists had rendered them objectionable in the eyes of the Romans, nothing could in truth be brought against Christ as a creator of sedition. He had avoided everything that looked like condemning or resisting the policy of the government. When one came to him, asking him to decide a question regarding the division of property, he answered, "Who made me a judge or a divider over you?" <RH, November 7, 1899 par. 13>

As a nation, the Jews questioned Caesar right to tax them. They regarded the Roman emperor as a usurper. If they had dared, they would have broken the Roman yoke. They were ready to imperil their lives in an effort to regain their national liberty. Forty years afterward they attempted this, and history bears record to the destruction of themselves and their city. <RH, November 7, 1899 par. 14>

The Jewish rulers had given ample evidence of their hatred toward the Roman authority, and yet they now brought a charge of treason against Christ. Having failed several times to make him commit himself, or to wrest from him some expression that could be used against him, they were obliged to make a false charge. In their extremity they called false witnesses to their aid. "And they began to accuse him, saying, We found this fellow [the only begotten Son of God] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a King." Three charges, each without foundation. The priests knew this, but they were willing to commit perjury could they but secure their end. <RH, November 7, 1899 par. 15>

Pilate saw through their purpose. He did not believe that the prisoner had plotted against the government. His meek and humble appearance was altogether out of harmony with the charge. Pilate was convinced that Jesus was innocent, and he tried to release him. Had he acted decidedly, he would have done what was right. But he allowed other interests to take possession of his mind. The Jews cried out, saying, "If thou let this man go, thou art not Caesar friend;" and Pilate allowed himself to be intimidated by these words. He was afraid of the representation that would be carried to Rome if he released Jesus. He proved false to his own convictions, and false to the message sent from heaven to his wife. "When he had scourged Jesus, he delivered him to be crucified." <RH, November 7, 1899 par. 16>

So God's people will always be persecuted when religious bigotry is allowed to rule. In his zeal, Paul thought that in persecuting the church of God, and leading Christ's followers bound to Jerusalem to be thrust into prison and killed, he was doing God a service. <RH, November 7, 1899 par. 17>

Let those who would trust to human nature to act mercifully and compassionately when men are brought into strait place, read Old and New Testament history, especially the record of the trial, condemnation, and crucifixion of Christ. Let them learn from this whether human beings may be trusted to act mercifully when their false theories and religious customs or traditions are interfered with. <RH, November 7, 1899 par. 18>

It makes every difference whose side we are on in the contest. Unless sinners come to Christ, seeking him with the

whole heart, and asking for his grace, they will make no attempt to oppose the enemy of God, but to the end of their days will remain his willing captives. Every man who transgresses the law of God places himself on the wrong side. His nature changes, and he becomes evil. All such will assuredly oppress their fellow men. God's people will suffer persecution from those who, if they had the Spirit of the Master, would manifest the same pitying love. But they are moved by a power from beneath, and they teach for doctrine the commandments of men. They do battle against God in the person of his saints; but God would have us remember that we are not to retaliate under provocation. <RH, November 7, 1899 par. 19>

There is no enmity between Satan and evil men. Those who do Satan's work are not at enmity with him. He inspires the inventions which bring pain to those who are determined to worship God in accordance with his word. Satan is God's enemy, and he seeks to deprive God's people of the right to follow the convictions of the Holy Spirit. He has formed an alliance with men against heaven's decrees. Fallen men and fallen angels are sure to join in a desperate companionship. Through apostasy both are evil, and, wherever evil exists, will league against good. <RH, November 7, 1899 par. 20>

Right principles may be acted out, righteous deeds may be done, by those who are persecuted. So it was with Christ. Touched by all human woe, the divine Healer never turned a suppliant away. Wherever he went, blessings attended his footsteps. Suffering humanity received his attention. For all diseases he had a balm. He went about doing good, relieving the oppressed, and comforting the afflicted. All who came to him received his blessing. He brought to men the richest gifts that heaven could bestow. To those who received him he gave blessings as free and abundant as the light of the sun; for he is the light of the world. He came to break down every wall of partition between man and his fellow man. But he was despised and rejected by the very ones he came to bless and save. He came to his own, and his own received him not. <RH, November 7, 1899 par. 21>

The experience of those who are loyal to God will be in accordance with Christ's words: "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." "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." <RH, November 7, 1899 par. 22>

November 7, 1899 Importance of the Canvassing Work.

The very messages we have been giving to the world are to be made prominent. The books containing the light God has given must be brought before the people. <RH, November 7, 1899 par. 1>

Canvassers should have the fact impressed upon them that the canvassing work is the very work the Lord would have them do. The work of the canvasser is to bring before the world as fast as possible the light that God has given. The publications will do a far greater work than can be accomplished even by the ministry of the word, because the canvassers reach a class that ministers who teach in word and doctrine can not reach. From the light given me, I know that where there is one canvasser in the field there should be one hundred. Persons should be encouraged to take hold of the work, not to handle the little story books, but to bring before the world the books so essential at this time. <RH, November 7, 1899 par. 2>

Watchmen.

The Lord will be with steadfast, consecrated workers. The time has come when a large work should be done by the canvassers. As watchmen they are ringing the warning bell to awake the sleepers to a sense of their danger. The work to be done is great; the world is asleep, and the churches know not the time of their visitation. How can they best learn the truth?--Through the efforts of the canvasser. Thus the reading is brought before those who otherwise would never hear the truth. Those who go forth in the name of the Lord are his messengers to give to the world the glad tidings of salvation through Christ in obeying the law of God. <RH, November 7, 1899 par. 3>

To Every Man His Work.

The multitudes are in darkness, in error, and the Lord would have the light of truth shine forth to the world. To every man is given his work. Here is a work that man can lay hold of and do. All who will consecrate themselves to God to work as canvassers are giving the last message of warning to the world. They will be drawn out to speak the truth, and will have opportunities to explain the Word of God. In doing this itinerant work they are flashing rays of light upon the pathway of those who are in the darkness of error. <RH, November 7, 1899 par. 4>

Preparation for the Ministry.

Those who are fitting for the ministry can engage in no other work which will give them so large an experience as will the canvassing work. All who want an opportunity for true ministry, and who will give themselves unreservedly to the Lord, will find in the canvassing work opportunities to speak upon many things that pertain to the future immortal life. <RH, November 7, 1899 par. 5>

Copy the Pattern.

Doctrinal points should not be forced upon the people by the canvassers; but if the people lead out by asking questions, give them "a reason of the hope that is in you with meekness and fear." What fear? Fear lest your words should savor of self-importance, lest unadvised words should be spoken. The words and the manners are to be after Christ's likeness. <RH, November 7, 1899 par. 6>

Angels Co-Operate.

Pray and work. More will be accomplished by the Christlike humble prayer than by many words without prayer. Work in simplicity, and the Lord will work with the canvasser. The Holy Spirit will impress minds just as he impresses the minds of those who listen to the words of God's delegated ministers, who preach his word. The same ministry of holy angels attends the one who gives himself to canvassing for books for the educating of the people as to what is truth. <RH, November 7, 1899 par. 7>

No Time to Lose.

Men and women can work in lines effectually if they feel in their hearts that they are doing the work of the Lord in ministering to the souls who know not the truth for this time. They are sounding the note of warning in the byways and highways to prepare a people for the great day of God which is about to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? Let them read the sixth chapter of Isaiah, and take its lesson home to their hearts. <RH, November 7, 1899 par. 8>

"Here am I; Send Me."

"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 seraphims 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, November 7, 1899 par. 9>

Messages of Peace and Comfort.

This representation will be acted over and over again if the canvassers are pressing close to the side of Christ, wearing his yoke, and daily learning of him how to carry messages of peace and comfort to the sorrowing, disappointed ones, the sad and brokenhearted. By imbuing them with his own Spirit, Christ the great teacher is fitting them to do a good and important work. <RH, November 7, 1899 par. 10>

Revival of the Spirit of Former Days Needed.

This work has not of late had the spirit and the life infused into it by the leading agents that once made it a specialty. Painstaking effort is required; instruction must be given; a sense of the importance of the work must be kept before the workers; all must cherish the spirit of self-denial and self-sacrifice that has been exemplified in the life of our Redeemer. <RH, November 7, 1899 par. 11>

The Unseen Helper.

The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief worker. The Holy Guest by their side makes impressions in just the lines needed, if the worker recognizes Christ as the one who is with him to prepare the way. Thus the worker can move forward representing the sacred truth he is handling, in the books he is finding a home for in families. <RH, November 7, 1899 par. 12>

Just as the truth presented in the books becomes woven into his own experience and developed in his character, will be his strength, his courage, his life. The experience gained will be of more benefit to him than all the advantages he might otherwise obtain in fitting for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares the workers, both men and women, to become pastors unto the flock of God. As they cherish the thought that Christ is their companion, a holy awe, a sacred joy will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will be educated in patience, kindness, affability, helpfulness, wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ their companion will not approve of any harsh, unkind words, or feelings. Their words need to be purified. The power of speech should be regarded as a precious talent, granted them to do a high, a holy work. The human agent is to represent the divine companion with whom he is associated. To that unseen, holy companion he is to show respect and reverence, because he is wearing the yoke of Christ, and is learning his pure, holy ways and manners. <RH, November 7, 1899 par. 13>

Those who have faith and confidence in this divine attendant will develop. They will be gifted with power to clothe the message of truth with a divine, sacred beauty. In all the self-denial and self-sacrifice required, amid all the unpleasant things that occur, they are ever to consider that they are yoked with Christ, partakers with him of his spirit of patience, forbearance, kindness, self-denial, and self-sacrifice. This spirit will make them a place and give them success in the work, because Christ is their recommendation to the families. They will not be easily repulsed, for they know that the household needs the instruction these books contain. <RH, November 7, 1899 par. 14>

Mission of the Silent Messengers.

Some will lay them on the parlor table, and seldom look into them, until some sorrow comes. Perhaps sickness enters their home. Then they will look for those books, and the stricken ones will find peace and rest, and fall asleep in Jesus, resting in his love because he has forgiven their sins and is precious to their souls. This has been the testimony of many. The Lord co-operates with the self-denying human workers. His own mind, his own Spirit, is communicated to them. <RH, November 7, 1899 par. 15>

Who Will Respond?

God has his workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, "Whom shall I send? and who will go for us?" The response will come, "Here am I; send me." The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answers clear and distinct, "Here am I; send me."--
Mrs. E. G. White, in the Bible Echo. <RH, November 7, 1899 par. 16>

November 14, 1899 A Call for Help.

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Mrs. E. G. White.
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We are God's stewards, and it rests with us to say how much the Lord can trust us with. We have a sacred, holy trust. Just as much responsibility will be given us as we can carry intelligently and whole-heartedly. On us has shone the light of present truth, and every man, woman, and child who knows the truth is to seek to be sanctified by the truth. Every spiritual gift, every talent, is to be used to advance the work of God. Selfishness must not be allowed to enter. Then we shall be channels of light. <RH, November 14, 1899 par. 1>

The Lord has a message for his stewards in Australia, in America, in Africa, and wherever they may be. He calls upon his people to make faithful returns to him, that there may be meat in his house. He blesses those who faithfully return to him all that he calls for in tithes and offerings. <RH, November 14, 1899 par. 2>

Let us, as stewards, do as Christ would do were he in our place. He did not spend money to please his fancy. From the least to the greatest, we are God's stewards. What are we doing with his goods? A blessing will come to those who use their God-given means to accomplish good, instead of spending it in self-gratification. Christmas will soon be here,--a season of the year when much money is spent in buying presents. Let us practise self-denial and self-sacrifice. Money is greatly needed to place our sanitarium in running order. Let us work intelligently and earnestly, and spend in self-gratification nothing that is needed in the work of saving souls. Buy books upon present truth for those who need them. It is not ministers alone who are entrusted with talents and the work of ministering. Every child of God is pledged to do his utmost by self-denial to save the pence, the shillings, and the pounds. Put your money into the Lord's treasury, that it may be invested in special lines of missionary work. We are to serve God with heart, and mind, and soul, and strength. Every capability is to be put into active exercise. Our talents are to be used to please God, not to glorify self. <RH, November 14, 1899 par. 3>

When, as a people, our appreciation for the souls for whom Christ died is proportionate to the value of the reward we hope to gain,--eternal life,--we shall make more earnest efforts to do Christian work. We shall appreciate the sacrifice made by the Son of God to save souls from destruction. Let us teach the truth by practising it. Let us deny self that we may have money to give to the Lord's work. The Lord will greatly bless those who work in faith. <RH, November 14, 1899 par. 4>

There is altogether too much self-indulgence among us. Money is spent for that which is not bread. Let those who would please the Master listen to his words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Let us willingly practise these words, and we shall be blessed. If all that has been invested in self-gratification were counted up, the amount would astonish every church in the land. <RH, November 14, 1899 par. 5>

Let those who believe the solemn truth for this time make this Christmas a season of giving to missions. The Lord is not pleased that the work has been so concentrated among those who already know the truth. God's people should be wide-awake, earnest in their efforts to enlighten others. But the Lord sees that his people are not ready for his appearing. The work that those in Battle Creek might have done in other places has not been done. Instead of carrying the bread of life to perishing souls, the people in Battle Creek sit under the ministry of the Word, content to be hearers only. Their neighbors need the attentions they might give; but so engrossed are they in the unimportant matters represented in God's word as wood, hay, and stubble, that they have no burden for souls. The experience they ought to gain by helping others to look to Jesus they do not gain; for they do not behold him themselves. <RH, November 14, 1899 par. 6>

Display is not religion nor sanctification. There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God's sight is a heart made humble by self-denial, by lifting the cross and following Jesus. <RH, November 14, 1899 par. 7>

We have no time now to spend in seeking those things that only please the senses. Close heart-searching is needed. With tears and heart-broken confession we need to draw nigh to God that he may draw nigh to us. The hearts of God's professed people are so thoroughly selfish and depraved, so passionate and self-indulgent, that he can not work through them. <RH, November 14, 1899 par. 8>

Those who will obey the words of Inspiration, "Go work today in my vineyard," who will study how they can co-operate with Christ in causing the light of truth to shine to those nigh and to those afar off in the darkness of error, will receive special aid from God. But this work can not be done without self-denial and self-sacrifice. Seek to promote the happiness of all with whom you come in contact. Take the truth to the neglected, educating the ignorant, encouraging the despondent, comforting the bereaved, and relieving the needy. Through you God will help the afflicted. This is the fruit God calls upon his people to bear. The members of his church are to be laborers together with him; and as they work for others, God will impress minds and hearts. Let both men and women engage with their whole hearts in this missionary work, and holiness to God will be the result. All who will train themselves for the Master's service may obtain a rich, golden experience. <RH, November 14, 1899 par. 9>

My brethren and sisters, what shall we do in this matter of self-denial? If in this field we had the facilities you have in

America, we could enter many new places with the truth. The Lord calls upon his people to arise and shine because his light has come, and his glory has risen upon them. We call upon those in America, in Battle Creek, and in all our churches, to help us. Under the present circumstances we can advance but slowly. The work of the sanitarium at Summer Hill has been carried on in a private dwelling-house, and recently another large house has been rented to accommodate the patients. But these houses are unfit to give treatment in. We need a building of our own, but we can not erect this till we have funds. Count up the sanitariums you have in America, count up the schools you have; and remember that in this wide harvest-field we have not one sanitarium; and our school buildings are not completed, but they must do for the present. The Avondale Health Retreat, a modest building of fifteen rooms, has been erected, but this is not completed. At our last Union Conference our brethren pledged nine hundred pounds for the Sydney Sanitarium. This was a large amount, considering the ability of those present. All our churches will be visited and solicited to swell the amount. But help from abroad will be required. I now appeal to our brethren in America to help us in erecting a sanitarium. <RH, November 14, 1899 par. 10>

The Lord has instructed me that the first work of the Battle Creek Sanitarium is to help sister institutions in new missionary fields. I was directed to present the situation to our people in America, and to call upon them to help us as years ago I called for help in establishing the work in Battle Creek, and as I called for help to start the work in California. To establish the work in California, we made every sacrifice it was possible for us to make, and our efforts were successful. All alone, and in feeble health, I left California to attend the camp-meetings to be held in the Eastern States, that I might lay before the people the needs of the work there; and I expect that now my brethren in California will respond to my call for aid. <RH, November 14, 1899 par. 11>

The Lord has given me light that the institutions in America, which are now so liberally furnished with facilities, should cease adding building to building, and help to establish the work in Australasia. A plant should be made here before any money is invested in additional buildings in America. A sanitarium must be erected somewhere in New South Wales, and another in the great city of Melbourne. It costs twice as much to build here as in America, but build we must, and at once; and we call for contributions from our people in America. <RH, November 14, 1899 par. 12>

I am instructed that there are those who can help us, and that they would be greatly blessed in helping the work here just as the work in America was once helped. I tell you in the name of the Lord that in this field we have need of your assistance. In the work we are doing we are not trying to colonize and leave the Lord's vineyard unworked. We want to do the Lord's work at once; for we know not how soon the work will close up. We want to plant the standard of truth in new places each year. We wish to add new churches to our Conference. We have been spreading our strength and energies as far as we could. I have used every penny that I could spare from my royalties to push the work forward and organize churches. We must leave workers to strengthen the things that need strengthening, while we push the triumphs of the cross in new territories. Wherever the truth is introduced, and new companies of Sabbath-keepers raised up, meeting-houses must be built, in which they can worship God. This is necessary to spiritual life and prosperity. <RH, November 14, 1899 par. 13>

We have received some help from America. At the General Conference a liberal sum was pledged by those present for the work in Australasia. And about thirty-five hundred dollars has been sent to us. This has been thankfully received, and used with holy rejoicing to advance the work. The work begun at the General Conference should have been carried forward in all the churches. This was the intention of our brethren at the meeting, and this may still be done. One thousand dollars was sent by Dr. Kellogg, which we will accept as a loan. I did not call upon him personally, but upon the institutions in Battle Creek, to help us. <RH, November 14, 1899 par. 14>

The light I now have is that many are losing faith in selling what they have to help the cause of God in missionary fields; but the Lord would have those in America send us help in our emergency. <RH, November 14, 1899 par. 15>

November 21, 1899 "Let This Mind Be in You, Which Was Also in Christ Jesus."

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Mrs. E. G. White.
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As ministers of the gospel of Christ, we need to study the example of Christ. In taking humanity, Christ united himself to the human race by inseparable cords. By his life of self-denying ministry, by his suffering on the cross, in which he tasted death for every man, he bound himself to the heart of every member of the human family. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." "For it became him, for whom are all things, and by whom are all things, in

bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Touched with the feeling of their infirmities, Christ wept with those that wept; and with those who rejoiced, he could rejoice. Such a character as his can not be without its influence upon the characters of his followers. Those who educate their minds to dwell on the perfections of Christ will represent him to the world. <RH, November 21, 1899 par. 1>

We are to learn a lesson from the goodness and mercy and self-sacrificing life of the Father. We are to study how to give our sympathy and love to others. As we have received this priceless gift, so we are to impart it. We are to learn how to rule by love and kindness, rather than by severity and censure. When an erring person becomes conscious of his wrong, do not deal with him in a manner that will take away all his self-respect. Do not seek to tear to pieces, but to bind up and heal. You may see the errors of a brother. Yet he may not be able to discern his wrong; and it may be difficult to know how to act. But never pursue a course that will give him the impression that you regard yourself as his superior. You may think that your feelings, your pursuits, your organization, are superior to his, but do not seek to make this apparent; for such a course is altogether out of harmony with true refinement, true nobility of character. We are not to bruise the souls of the erring, but to go to them armed with humility and prayer. When the gospel minister, with his heart subdued by the love and grace of Christ, comes in touch with human minds, he can reveal his superior qualifications, not by destroying hope and courage, but by inspiring faith in the faithless, by lifting up the hands that hang down, and confirming the feeble knees. <RH, November 21, 1899 par. 2>

The action will always testify to the texture of the character. The counsel of one who has a keen sense of right will always be valuable. He will work as Christ worked, seeking to lift up from the depths of woe and wretchedness the unhappy beings who will surely perish unless a loving, sympathizing hand is extended to them. <RH, November 21, 1899 par. 3>

We are all sinners, and should seek for true elevation of character through Christ. We are not to exalt ourselves, and then expect the sinner to climb to us. God calls upon us to do as the world's Redeemer did. He was commander in the heavenly courts, but he stripped himself of his glory, and clothed his divinity with humanity. He was rich, but for our sake he became poor, that we through his poverty might be made rich. He came to this world all seared and marred by the curse, that he might come close to man in his woe and affliction. With his long human arm he encircled the race, while with his divine arm he grasped the throne of the Infinite, bringing to fallen man divine power to co-operate with his human effort. As we seek to follow Christ's example, we shall stand on a high level, imbued with keen sympathy, an abundant love, and tender compassion. We shall stand where the bright beams of the Sun of Righteousness can shine upon us, and this will fill us with the sympathy and tenderness and pity of Christ for the helpless. Divine power will be given us to combine with our human capabilities. <RH, November 21, 1899 par. 4>

Unless the gospel minister brings himself in touch with souls, he is not following the example of Christ. The mind of Christ is to be the mind of every child of God. How pitiful and courteous Jesus was! How tenderly he entered into the feelings of others! He desires to awaken in every heart an anxious longing to seek and save that which is lost. His servants are not to display their own superiority. They are to make no special reference to their own qualifications; for by this act they testify that they do not have the endowments they think they possess. If their eyes were fixed on Jesus, if they were contemplating his purity and excellence, they could not regard themselves as holy. They would see their weakness and poverty and defects as they are. They would see themselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. If we are saved, it will not be because of our superior intellect or our refinement, but because of the grace of God. We have no garment of our own that will give us a position of honor at the marriage supper of the Lamb. Christ's robe alone, the garment woven in the loom of heaven, will give to the guests a worthiness to sit down at the marriage feast. Each must accept this robe, and it is offered to the lowliest who will believe in Christ as his personal Saviour. <RH, November 21, 1899 par. 5>

The world is polluted under the inhabitants thereof; Satan has left his fearful mark upon men and women. But God has not placed upon any the burden of the sins of the world. We must have serious thoughts as we see the prevalence of iniquity in the world; but the fact that imperfection reigns everywhere should not cause us to look upon the unpleasant side of life. We are children of a King, pilgrims and strangers who seek a better country, even a heavenly. As we see the exciting pleasures of the world, we must guard against a sour, hard, censorious spirit. Let us look away from the sin and the evil of the world to Jesus, who is the embodiment of purity. His love reigns supreme toward his enemies, and all who follow him will keep themselves in subjection to the laws of his kingdom. <RH, November 21, 1899 par. 6>

Those who feel it their prerogative to criticize their fellow men are doing the work of the enemy. The Lord has set none to correct the supposed errors of others; for by beholding these imperfections they themselves become harsh and self-centered. They compare themselves with themselves, and measure themselves among themselves. There are jealous and sensitive souls who foster their pride until, like an inflamed wound, it can not bear the slightest touch. They fancy that they have been slighted, when no slight exists, until they create in themselves the very evils they imagine in others. No man is to regard himself as appointed by God to dwell upon these objectionable features. Christ has given

none the grace to do this work, and those who attempt it will make serious mistakes. Neither ministers nor people must educate themselves to think evil of their brethren, to watch for any slight or misconception of their own importance; for Satan is waiting to follow up any advantage gained. <RH, November 21, 1899 par. 7>

Christ has given instruction in these lines. "Judge not, that ye be not judged," he says; "for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Let us heed the instruction. We may dwell upon the love of God with all safety. Let us open the door of the heart to this sweet influence; for it will expand the soul, and give it something upon which to feed. It will create a new capacity; he who loves God will love his brother also. <RH, November 21, 1899 par. 8>

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." Thus Jesus reasoned with the Jews; and should not his words have weight with us? The wonderful facilities, the precious revealings of the love and grace of Christ, constantly abounding to believers and unbelievers, if not appreciated and improved, will lose their value to the soul. It is possible for every man to become a Christian; but if man will not accept the light, the darkness of unbelief will prevail in his soul. He will lose his faith; he will move away from God. While he thus sets aside the counsel, the warnings, the reproofs, the mercy of God, and fails to co-operate with divine agencies, his light steadily diminishes. <RH, November 21, 1899 par. 9>

As a people, we must have more love. Our hearts must grow soft in contemplating Christ. Oh that we might see our need of sympathy and wisdom and grace! When we are Christlike, we shall acknowledge no walls of partition. Christ died for all, and all who will believe may be cleansed from sin. It is the privilege of all to reach the perfection of Christian character. The true Christian educates himself to look away from self to Christ; and as he beholds his matchless mercy, his inexpressible love, every barrier between him and his brethren is broken down. The harshness of his nature is melted. He is refined and purified by the furnace fires, and can present an offering to God in righteousness. The law of kindness is upon his lips as the expression of the soul. Looking unto Jesus, the author and finisher of his faith, he is changed into the same image. <RH, November 21, 1899 par. 10>

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." <RH, November 21, 1899 par. 11>

November 28, 1899 "Come Out From Among Them, and Be Ye Separate."

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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 communion 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." <RH, November 28, 1899 par. 1>

Never was there a time when this warning was more appropriate than at the present time. Far too large a number of professed Christians are Christians only in name. They have no root in themselves. Their hearts are filled with pride, impurity, unholy ambition, self-importance, and love of supremacy. They may have an intelligent knowledge of the theory of the truth, and prove their doctrines to be sound and Scriptural, but they hold the truth in unrighteousness. By their course of action they deny the Saviour. Their hearts are not sanctified through the truth. They are unholy in heart, and unchristlike in deportment. Unless the spirit and principles that characterized the life of Christ are planted in the heart, they can not control the life. The law of God must be written in the heart, the truth of God must illuminate the soul. Holiness, mercy, truth, love, must be brought into the life. Unless the soul-temple is cleansed from its defilement, unless there is purity of heart, unless earnest efforts are made to meet the standard of God's word, they will never be fitted to be the companions of the pure and holy; they will never wear the white linen which is the righteousness of the

saints. <RH, November 28, 1899 par. 2>

There will always be in positions of trust men who have never overcome self, professors who flatter the pleasure-lover, and court his approval by uniting with him. They determine not to obey the call to come out and be separate, and as a consequence, iniquity abounds. Anything is more acceptable to them than the putting away of the evil thing. They profess to believe the word of God, but they do it not. With a knowledge of sacred truth before them, they cherish sin in the heart. The will of God is known, but rejected, and their hearts become more hard, their consciences more unimpressible, and their ruin more sure than if they had had no knowledge of the truth. These men are not moved by the messages of warning. The terrors of the Lord have no lasting effects upon their minds. The love of Jesus, his pity, his compassion for fallen man, which led him to leave the royal courts and lay aside his robes of honor, for our sake to become poor, that we through his poverty might be rich; his life of self-denial and self-sacrifice, may be presented before them. His entreaties, his invitations, his rich promises, may be repeated to them; but their selfish hearts are proof against them all. They feel that God's claims are arbitrary, and the truth finds no place. Let there be more license, less restraint, pleads the carnal heart. The temple of the soul is used for idols, and the truth of God's word has no power to cause them to turn from sin. The indulgence of self, which keeps them in harmony with the world's customs and practises, has a controlling power upon their lives. <RH, November 28, 1899 par. 3>

Over the lives of very many professed Christians the power of God has but little control. Innumerable favors are bestowed upon them by the God of heaven, without awakening in them one thought of gratitude in return. The love of Jesus is not a ruling principle in the soul, and therefore can not exercise a constraining power upon the life. <RH, November 28, 1899 par. 4>

A partial surrender to truth gives Satan free opportunity to work. Until the soul-temple is fully surrendered to God, it is the stronghold of the enemy. This influence is leading souls away from the grand old waymarks into false paths. When the mind becomes confused, when right is considered unessential, and error is called truth, it is almost impossible to make these deceived souls see that it is the adversary who has confused their senses and polluted the soul-temple. A tissue of lies is placed where truth, and truth alone, should be. The word of God is a dead letter to them, and the Saviour's love is unknown. <RH, November 28, 1899 par. 5>

"Come out from among them, and be ye separate." Will we hear the voice of God and obey, or will we make half-way work of the matter, and try to serve God and mammon? Christ has placed before us the conditions of eternal life. "Thou shalt love the Lord thy God," he says, "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do, and thou shalt live." Those who hear from the lips of Christ the words, "Well done, thou good and faithful servant," will be heroic ministers of righteousness. They may never preach a discourse from the pulpit, but, loyal to a sense of God's claims upon them, and jealous for his honor, they will minister to the souls who are the purchase of Christ's blood. They will see the necessity of carrying into their work a willing mind, an earnest spirit, and a hearty, unselfish zeal. They will not study how best they can preserve their own dignity, but by care and thoughtfulness will seek to win the hearts of those whom they serve. On every hand the agents of Satan will seek to induce them to sin, but those who will to love and fear God will stand as firm as a rock to their heaven-inspired purpose. Like Daniel, they will refuse to be moved from their convictions of duty. <RH, November 28, 1899 par. 6>

The apostle Paul urges upon us the advantages placed within our reach. "Having therefore these promises, dearly beloved," he says, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We are to separate from the world in spirit and practise if we would become sons and daughters of God. In his prayer for his followers, Christ asked, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." <RH, November 28, 1899 par. 7>

There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges, pure and holy principles must take root. If our institutions are what God designed they should be, they will not pattern after any other in the land. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." Partake not of her sin. <RH, November 28, 1899 par. 8>

God has a work for his faithful sentinels to do in standing in defense of the truth. They are to warn and entreat, showing their faith by their works. They are to stand as did Noah, in noble, whole-souled fidelity, their characters untarnished by the evil around them. They are to be saviors of men, as Christ was. The worker who thus stands true to his trust will be exposed to hatred and reproach. False accusations will be brought against him to drag him from his

high position. But this soul has his foundation upon the Rock, and he remains unmoved, warning, entreating, rebuking sin and pleasure-loving by his own moral rectitude and circumspect life. <RH, November 28, 1899 par. 9>

December 5, 1899 Home Training.

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Mrs. E. G. White.
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God has given to every man and woman talents to be used to his name's glory. All have not the same gifts; all are not called to do the same work; but to each God has given the ability to do the work appointed him. There are some who think that unless they are directly connected with public religious work, they are not doing the will of God; but this is a mistake. Every one has a work to do for the Master. Just as verily as the minister has his appointed work, the mother has hers. By educating their children to love God, and fear to offend him, parents can just as surely serve God as can the minister in the pulpit. <RH, December 5, 1899 par. 1>

It is a wonderful work to make home pleasant, and all that it ought to be. If the heart is given to God, the humblest talents will make the home life all that God would have it. In the home a bright light will shine forth as the result of whole-hearted service to God. The mother is to bring her children to Jesus for his blessing. She is to cherish the words of Christ and teach them to her children. From their babyhood she is to discipline them to self-restraint and self-denial, to habits of neatness and order. The mother can bring her children up so that they will come with open, tender hearts to hear the words of God's servants. The Lord has need of mothers who in every line of the home life will improve their God-given talents, and fit their children for the family of heaven. <RH, December 5, 1899 par. 2>

The Lord is served as much, yes, more, by the faithful home worker than by the one who preaches the Word. Fathers and mothers should realize that they are the educators of their children. Children are the heritage of the Lord, and they should be trained and disciplined to form characters that the Lord can approve. When this work is carried on judiciously and with faithfulness and prayer, angels of God will guard the family, and the most commonplace life will be made sacred. All heaven recognized Abraham's faithfulness in this respect, and he who blesses the habitation of the righteous said, I know Abraham. He is the priest of his household, and patriarch in his home. He will command his children and his household after him, to keep the way of the Lord, to do justice and judgment. <RH, December 5, 1899 par. 3>

Symmetry of character is to be restored in men and women, and God calls upon parents with all their capabilities to co-operate with him in this work of restoration. Uncleanness in the home is a great mistake; for it is educating in its effects, and casts its influence abroad. Even in babyhood a right direction should be given to the habits of children. Teach them to keep their bodies clean by bathing in the morning and at night. Show them that uncleanness, whether in body or dress, is offensive to God. Constant vigilance must be exercised, that these habits may become second nature to the youth. There must be no lax methods in the home; for the children will never outgrow what they have become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them; and impurity will be despised, as it should be. <RH, December 5, 1899 par. 4>

The Lord commanded the children of Israel to wash their clothes, and put away all impurity from their encampment, lest in passing by he should see their uncleanness. God is passing by our homes today, and he sees the unsanitary conditions and lax methods of families. Should we not reform, and that without delay? Parents, God has made you his agents, that you may instil right principles into the minds of your children. You have in trust the Lord's little ones, and that God who was so particular that the children of Israel should grow up with habits of cleanliness will not sanction any impurity in the home today. And in training your children in habits of cleanliness, you teach them spiritual lessons. They see that God would have them clean in heart as well as in body, and will be led to understand pure principles, which God designs should prompt every act of our lives. <RH, December 5, 1899 par. 5>

Oh, that all would understand that these apparently small duties are not to be neglected! Children are peculiarly susceptible to impressions; and the lessons which they receive in the early years, they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood. One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint upon the tablets of the soul principles and habits of righteousness. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right. The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or

your future work will be very difficult. Teach them line upon line, precept upon precept, here a little, and there a little. Bear in mind that your children belong to God, and are to become his sons and daughters. He designs that the families on earth shall be samples of the family in heaven. <RH, December 5, 1899 par. 6>

Children should be clad in plain garments without ruffles or ornaments. The time spent in needless sewing, God would have devoted to educating them or in devotional exercises. That garment you are sewing on, that extra dish you plan to prepare, let it be neglected rather than the education of your children. The labor due to your child during the first years of his life will admit of no neglect. No time in his life should the rule be forgotten, Line upon line, precept upon precept, here a little, and there a little. Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians? <RH, December 5, 1899 par. 7>

Overindulgence always proves an injury to children. It is the veriest cruelty to allow wrong habits to be formed, to give the lines of control into the hands of the child, and let him rule. Children are not to be taught that everything in the house is their plaything, to do with as they please. Instruction in this line should be given even to the smallest children. God designs that the perversities natural to childhood shall be rooted out before they become habit. In the discipline of your children, do not release them from that which you have required them to do. Do not allow yourself to be so absorbed in other things as to become careless. And do not become weary in your guardianship, because your children forget, and do that which you have forbidden. If you lose your temper, you forfeit that which no mother or father can afford to lose,--the respect of your children. Never scold, nor permit scolding, in the home. Never give your child a passionate blow unless you wish him to learn to quarrel and fight. As parents, you stand in the place of God to your children, and you are to be on guard. <RH, December 5, 1899 par. 8>

Parents, never act from impulse. Never correct your child when you are angry; for if you do this, you will mold him after your own image,--impulsive, passionate, and unreasonable. You can be firm without violent threatenings or scoldings. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason for this, and naturally felt abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearances were concerned. But that battle left on the tender mind an impression that could not be easily effaced. I said to the mother: "You have wronged your child deeply; you have hurt his soul, and lost his confidence. How this will be restored, I know not." This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child, and on every similar occasion these passions are aroused and strengthened. This is the worst policy that can be used in family government; advanced age and maturity of strength warring against a helpless, ignorant little child confirms rebellion in the heart. <RH, December 5, 1899 par. 9>

But, you ask, Shall I never punish my child? Whipping may be essential when every other resort fails; but before you cause your child pain, you will, if you are a Christian father or mother, let your erring little one see that you love him. You will manifest real sorrow because you are compelled to cause him suffering. You will bow before God with your child, and with a heart full of sorrow ask the Lord to forgive. You will pray that Satan may not have control of his mind. You will present before the sympathizing Redeemer his own words, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." That prayer will bring angels to your side, and your child's heart will be broken in penitence. <RH, December 5, 1899 par. 10>

It is a very nice work to deal with human minds. All children can not be treated in the same way; for that restraint which must be kept on one would crush out the life of another. Study the minds and characters of your children. During the first years of their lives is the time to work and watch and pray and encourage every good inclination. This work must go on without interruption. You may be urged to attend mother's meetings and sewing circles, that you may do missionary work; but unless there is a faithful, understanding instructor to be left with your children, it is your duty to reply, "The Lord has committed to me another work, which I can in no wise neglect." You can not overwork in any line without becoming disqualified for the work of training your little ones, and making them what God would have them be. As Christ's co-worker, you must bring them to him, and ask for grace to discipline and train them for the kingdom of heaven. <RH, December 5, 1899 par. 11>

Both parents and children should be under the government of God. They are to be ruled by him. By combining the influences of authority and affection, parents can rule in their homes after the order of God has given in his word. There should be no ruling by impulse, no parental oppression; but at the same time, no disobedience is to be overlooked. We are not to reach the standard of worldlings, but the standard which God himself has erected. We are diligently to inquire, What hath God said? God's holy word is to be our rule, and from this we must never turn aside. No waywardness must be permitted on the part of the children, no disregard of obligations on the part of the parents. Our motto must be, "As for me and my house, we will serve the Lord." <RH, December 5, 1899 par. 12>

December 5, 1899 Disease and Its Causes.

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Impure Air.

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Mrs. E. G. White.
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When severe sickness enters a family, there is great need of each member's giving strict attention to personal cleanliness, and diet, to preserve himself in a healthful condition, thus fortifying himself against disease. It is also of the greatest importance that the sick-room, from the first, be properly ventilated. This is beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sick-room. <RH, December 5, 1899 par. 1>

It is of great value to the sick to have an even temperature in the room. This can not always be correctly determined if left to the judgment of attendants; for they may not be the best judges of a right temperature. Some persons require more heat than others do, and would be only comfortable in a room which to another would be uncomfortably warm. And if each attendant is at liberty to arrange the fires to suit his idea of proper heat, the temperature in the sick-room will be anything but regular. Sometimes it will be distressingly warm for the patient; at another time too cold, which will have a most injurious effect upon him. The friends or attendants of the sick, who, through anxiety and watching, are deprived of sleep, and are suddenly awakened in the night to attend in the sick-room, are liable to chilliness. Such are not correct thermometers of the healthful temperature of a sick-room. These things may appear of small account, but they have very much to do with the recovery of the sick. In many instances life has been imperiled by extreme changes of the temperature of the sick-room. <RH, December 5, 1899 par. 2>

In no case should sick persons be deprived of a full supply of fresh air in pleasant weather. Their rooms may not always be so constructed as to allow the windows or doors to be opened without the draft coming directly upon them, thus exposing them to the taking of cold. In such cases windows and doors should be opened in an adjoining room, thus letting fresh air enter the room occupied by the sick. Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food. They will do better and will recover sooner when deprived of food than when deprived of fresh air. <RH, December 5, 1899 par. 3>

Many invalids have been confined for weeks and even for months in close rooms, with the light, and the pure, invigorating air of heaven shut out as if air were a deadly enemy, when it was just the medicine they needed to make them well. The whole system was debilitated and diseased for want of air, and nature sank under her load of accumulating impurities, in addition to the fashionable poisons administered by physicians, until she was overpowered, and broke down in her efforts, and death was the result. These persons might have lived. Heaven willed not their death. They died, victims to their own ignorance and the deception of physicians, who gave them fashionable poisons, and would not allow them pure water to drink, and fresh air to breathe, to invigorate the vital organs, purify the blood, and help nature in her task in overcoming the bad conditions of the system. These valuable remedies which Heaven has provided, without money and without price, were cast aside, and considered not only as worthless, but even as dangerous enemies, while poisons, prescribed by physicians, were in blind confidence taken. <RH, December 5, 1899 par. 4>

Thousands have died for want of pure water and pure air, who might have lived. And thousands of invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air, and avoiding the use of water. These blessings they need in order to become well. If they would become enlightened, and let medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy, instead of dragging out a miserable existence. <RH, December 5, 1899 par. 5>

It is the duty of attendants and nurses to take special care of their own health, especially in critical cases of fever and consumption. One person should not be kept closely confined to the sick-room. It is safer to have two or three to depend upon, who are careful and understanding nurses, these changing and sharing the care and confinement of the sick-room. Each should have exercise in the open air as often as possible. This is important to sick-bed attendants, especially if the friends of the sick are among the class that continue to regard air, if admitted into the sick-room, as an enemy, and will not allow the windows raised, or the doors opened. In such cases the sick and the attendants are compelled to breathe the poisonous atmosphere from day to day, because of the inexcusable ignorance of the friends of the sick. <RH, December 5, 1899 par. 6>

In very many cases the attendants are ignorant of the needs of the system, and of the relation that the breathing of fresh air sustains to health, and of the life-destroying influence of inhaling the impure air of a sick-room. In this case the life of the sick is endangered, and the attendants themselves are liable to take on disease, and lose health, and perhaps life. <RH, December 5, 1899 par. 7>

If fevers enter a family, often more than one has the same disease. This need not be, if the habits of the family are correct. If their diet is as it should be, and they observe habits of cleanliness, and realize the necessity of ventilation, the fever need not extend to another member of the family. The reason of fevers prevailing in families, and exposing the attendants, is because the sick-room is not kept free from poisonous infection, by cleanliness and proper ventilation. <RH, December 5, 1899 par. 8>

If attendants are awake to the subject of health, and realize the necessity of ventilation for their own benefit as well as for the benefit of the patient, and the relatives as well as the sick oppose the admission of air and light into the sick-room, the attendants should have no scruples of conscience in leaving the sick-room. They should feel themselves released from their obligations to the sick. It is not the duty of one or more to risk the liability of incurring disease, thus endangering their lives, by breathing a poisonous atmosphere. If the sick will fall a victim to his own erroneous ideas, and will shut out of the room the most essential of heaven's blessings, let him do so, but not at the peril of those who ought to live. <RH, December 5, 1899 par. 9>

The mother, from a sense of duty, has left her family, to administer in the sick-room, where pure air was not allowed to enter, and has become sick by inhaling the diseased atmosphere, which affected her whole system. After a period of much suffering, she has died, leaving her children motherless. The sick, who shared the sympathy and unselfish care of this mother, recovered; but neither the sick nor the friends of the sick, understood that precious life was sacrificed because of their ignorance of the relation that pure air sustains to health. Neither did they feel any responsibility in regard to the stricken flock left without the tender mother's care. <RH, December 5, 1899 par. 10>

Mothers sometimes permit their daughters to take care of the sick in illy ventilated rooms, and as a result, have had to nurse them through a period of sickness. And because of the mother's anxiety and care for her child, she has been made sick, and frequently one or both have died, or been left with broken constitutions, or made suffering invalids for life. There is a lamentable catalogue of evils that have their origin in the sick-room from which the pure air of heaven is excluded. All who breathe this poisonous atmosphere violate the laws of their being, and must suffer the penalty. <RH, December 5, 1899 par. 11>

December 12, 1899 The Need of Christ in the Soul.

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Mrs. E. G. White.
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By a parable Christ seeks to make known the subtlety and deceptive working of Satan, who holds the bodies and minds of men by his power. "When a strong man armed keepeth his palace," Christ says, "his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Those who know not God, and Jesus Christ, whom he has sent, are under the rule of the enemy, in bondage to his will. He rules the mind and affections by his spirit. But Christ came into the world to dispute the claims of the enemy, and Satan was made to understand the meaning of the promise given in Eden: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." A stronger than the strong man armed was on the field of battle, one who could dispossess him of his weapons and limit his power. <RH, December 12, 1899 par. 1>

"When the unclean spirit is gone out of a man," Christ continued, "he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." <RH, December 12, 1899 par. 2>

There is no such thing as neutrality in the service of God. He can not be satisfied with anything short of entire consecration,--consecration of thought, voice, spirit, every organ of mind and body. It is not enough that the vessel be emptied; it must be filled with the grace of Christ. Every person enlightened by the truth must represent Christ. Christ is to be formed within, the hope of glory. Man can not accept the righteousness of Christ, to be a living, abiding principle in the soul, without a transformation of the entire character. He must eat the flesh and drink the blood of the Son of God, which is eternal life to all who receive it. Those who are convinced that Jesus is the Christ must understand that

they are to use all their powers in co-operating with their Redeemer. They are to wear his yoke, and work in his lines. <RH, December 12, 1899 par. 3>

"He that is not with me is against me: and he that gathereth not with me scattereth." Those who wear Christ's yoke of obedience to the commandments of God will gather with Christ. Like the Samaritan woman, as soon as they are convinced that they have found the Messiah, they will work for him and magnify his name. They will be branches of the living Vine. "Abide in me, and I in you," Christ said. "As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." <RH, December 12, 1899 par. 4>

When Christ takes possession of the citadel of the soul, the human agent becomes one with him. And he who is one with Christ, maintaining his unity, enthroning him in the heart, and obeying his commands, is safe from the snares of the wicked one. United to Christ, he gathers to himself the graces of Christ, and consecrates strength and efficiency and power to the Lord in winning souls to him. By co-operation with the Saviour he becomes the instrument through which God works. Then when Satan comes, and strives to take possession of the soul, he finds that Christ has made him stronger than the strong man armed. <RH, December 12, 1899 par. 5>

The garnished house represents the self-righteous soul. Satan is driven out by Christ. But he returns, in the hope of finding entrance. He finds the house empty, swept, and garnished. Only self-righteousness is abiding there. "Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Self-righteousness is a curse, a human embellishment, which Satan uses for his glory. Those who garnish the soul with self-praise and flattery, prepare the way for the seven other spirits more wicked than the first. In their very reception of the truth these souls deceive themselves. They are building upon a foundation of self-righteousness. <RH, December 12, 1899 par. 6>

The prayers of congregations may be offered to God with a round of ceremonies; but if they are offered in self-righteousness, God is not honored by them. The Lord declares, "I will declare thy righteousness, and thy works; for they shall not profit thee." In spite of all their display, Satan comes in with a troop of evil angels, and takes possession of the garnished habitation. The apostle writes, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them." <RH, December 12, 1899 par. 7>

Those who have not sanctified themselves to the Lord are of the class who profess righteousness, but who do not maintain good works. These are brought to view in the first chapter of second Peter. There are many like the scribes and Pharisees, who, lacking these things, are "blind, and can not see afar off," who have forgotten that they were purged from their old sins. Because they do not gather with Christ, they lose their impressions for good. Unfaithful stewards, they do not guard their own house. If those who have been under the special conviction of the Spirit of God, who have known the truth, and understood the reasons of our faith, would be blessed by the means provided at infinite cost, they will not cease their fervent prayers until the Sun of Righteousness abides in their hearts by faith. <RH, December 12, 1899 par. 8>

The apostle Peter encourages all who are abiding in Christ and seeking a knowledge of his ways. Those "that have obtained like precious faith with us through the righteousness of God," he calls to an increased growth in the knowledge of God. "Grace and peace be multiplied unto you," he says, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <RH, December 12, 1899 par. 9>

If the professed followers of Christ would exercise living faith in a personal Saviour, if they would look to him as their entire dependence, the One in whom their hopes of eternal life are centered, they would be pure, holy, and undefiled. They would walk with God. "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." <RH, December 12, 1899 par. 10>

Two classes are set before us in the word of God: those who "follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of," and those who, with Paul, can say, "We are not as many, which corrupt the word

of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." We are to decide between the false and the true. <RH, December 12, 1899 par. 11>

God has made his people "a spectacle unto the world, and to angels, and to men." "By one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." His children will not wear a yoke of bondage, but the yoke of Christ, who said, "I have kept my Father's commandments." He says of his people, "Their sins and iniquities will I remember no more." Therefore, "having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. . . . Let us hold fast the profession of our faith without wavering." <RH, December 12, 1899 par. 12>

May the Lord help his people to have clear discernment, to live and speak and act as children of the light, trying in everything to please him who gave his life that they might become his representatives to the world. <RH, December 12, 1899 par. 13>

December 12, 1899 Disease and Its Causes.

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Mrs. E. G. White.
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The sick, as a general thing, are taxed with too many visitors and callers, who chat with them, and weary them by introducing different topics of conversation, when they need quiet, and undisturbed rest. Many have made themselves sick by overtaxing their strength. Their exhausted energies compel them to cease labor, and they are brought to a bed of suffering. Rest, light, pure air, pure water, and a spare diet, with freedom from care, are all that they need to make them well. It is mistaken kindness that leads so many, out of courtesy, to visit the sick. Often have the sick spent a sleepless, suffering night, after receiving visitors. They have been more or less excited, and the reaction has been too great for their already debilitated energies; and as the result of these fashionable calls, they have been brought into very dangerous conditions, and lives have been sacrificed for the want of thoughtful prudence. <RH, December 12, 1899 par. 1>

It is sometimes gratifying to the sick to be visited, and to know that friends have not forgotten them in their affliction. But, although these visits may have been gratifying, in very many instances these fashionable calls have turned the scale when the invalid was recovering, and the balance has borne down to death. Those who can not make themselves useful should be cautious in regard to visiting the sick. If they can do no good, they may do harm. But the sick should not be neglected. They should have the best care, and the sympathy of friends and relatives. <RH, December 12, 1899 par. 2>

Much harm has resulted to the sick from the universal custom of having watchers at night. In critical cases this may be necessary; but it is often the case that more harm than good is done the sick by this practice. It has been the custom to shut out the air from the sick-room. The atmosphere of such rooms, to say the least, is very impure, which greatly aggravates the condition of the sick. In addition to this, to have one or two watchers to use up the little air that may find its way to the sick-room through the crevices of doors and windows, is taking from the sick this means of vitality, thus leaving them more debilitated than they would have been had they been left to themselves. The evil does not end here. Even one watcher will make more or less stir, which disturbs the sick. But where there are two watchers, they often converse, sometimes aloud, but more frequently in whispered tones, which is far more trying and exciting to the nerves of the sick than talking aloud. <RH, December 12, 1899 par. 3>

Many suffering, wakeful nights are endured by the sick because of watchers. If they were left alone without a light, knowing that all were at rest, they could much better compose themselves to sleep, and in the morning they would awake refreshed. Every breath of vital air in the sick-room is of the greatest value, although many of the sick are very ignorant on this point. They feel very much depressed, and do not know what the matter is. A draught of pure air through their room would have a happy, invigorating influence upon them. <RH, December 12, 1899 par. 4>

But if they are afraid of air, and shut themselves away from this blessing, the little that is allowed to reach them should not be consumed by watchers or lamplight. Attendants upon the sick should, if possible, leave the sick to rest through the night, while they occupy a room adjoining. <RH, December 12, 1899 par. 5>

All unnecessary noise and excitement should be avoided in the sick-room, and the whole house should be kept as quiet as possible. Ignorance, forgetfulness, and recklessness have caused the death of many who might have lived had they received proper care from judicious, thoughtful attendants. The doors should be opened and shut with great care, and the attendants should be unhurried, calm, and self-possessed. <RH, December 12, 1899 par. 6>

The sick-room, if possible, should have a draught of air through it, day and night. The draught should not come

directly upon the invalid. While burning fevers are raging, there is but little danger of taking cold. But especial care is needful when the crisis comes, and the fever is passing away. Then constant watching may be necessary to keep vitality in the system. The sick must have pure, invigorating air. If no other way can be devised, the sick, if possible, should be removed to another room, and another bed, while the sick-room, the bed and bedding, are being purified by ventilation. If those who are well need the blessings of light and air, and need to observe habits of cleanliness in order to remain well, the need of the sick is still greater, in proportion to their debilitated condition. <RH, December 12, 1899 par. 7>

A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores; and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities, which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there. <RH, December 12, 1899 par. 8>

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvium that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances. <RH, December 12, 1899 par. 9>

Families have been afflicted with fevers, some of their members have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances. <RH, December 12, 1899 par. 10>

God commanded that the children of Israel should in no case allow impurities of their persons or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness. <RH, December 12, 1899 par. 11>

In regard to cleanliness, God requires no less of his people now than he did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime or ashes, or by a daily burial with earth. <RH, December 12, 1899 par. 12>

December 19, 1899 "How Hardly Shall They That Have Riches Enter Into the Kingdom of God."

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Mrs. E. G. White.
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These words of the Saviour are deeply significant, and call for our earnest study. Those who possess ability to acquire money, unless they are constantly on the watch, will turn their acquisitiveness to a bad account, and, falling under the temptation to overreach for sordid gain, they will sacrifice all the generous, noble principles of their manhood. <RH, December 19, 1899 par. 1>

Many men who possess great wealth have obtained their riches by close dealing, by benefiting themselves at the

expense of their fellow men; and they glory in their shrewdness in closing a bargain. Every dollar thus obtained, and the increase of every such dollar, has upon it the curse of God. Acts of oppression or deviation from the right in any way should not be tolerated in men who possess wealth any more than in those who are poor. In the sight of God all the riches that a man may possess will not atone for the smallest sin. Repentance, humility, a broken heart, and a contrite spirit are the offerings that God accepts. Wealthy men are to be more closely tested than they have ever yet been. If they stand the test, and remove the blemishes of dishonesty and injustice from their characters, and as faithful stewards render to God the things that are God's, to them it will be said, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." <RH, December 19, 1899 par. 2>

The world and all that is therein belongs to God. He owns the cattle upon a thousand hills. The inhabitants of the earth are as grasshoppers before him. Man and his property are the small dust of the balance. God is no respecter of persons. Men of property often look upon their wealth and say, By my wisdom have I gotten me this wealth. But who gave them their wisdom? Who gave them power to get wealth?--It was he who gave his life for them. It is Christ who gives men strength to get wealth; but instead of giving him the glory, they take the glory to themselves. God will prove these men and try them, and he will bring their glorying to the dust. He will remove their strength, and scatter their possessions. Instead of a blessing, they will realize a curse. <RH, December 19, 1899 par. 3>

Among the professed children of God, there are men and women who love the world, and the things of the world, and these souls are being corrupted by worldly influences. The divine is being dropped out of their nature. As instruments of unrighteousness, they are working out the purposes of the enemy. <RH, December 19, 1899 par. 4>

In contrast with this class, stands the honest, industrious poor man, who is ready to help those who need help, and willing to suffer wrong rather than manifest the close, acquisitive spirit of the rich. This man esteems a clear conscience and right principles above the value of gold. He is ready to do all the good in his power. If some benevolent enterprise calls for money or for his labor, he is the first to respond, and often he goes far beyond his real ability, denying himself some needed good in order to carry out his benevolent purpose. This man may boast of but little earthly treasure; he may be looked upon as deficient in judgment and wisdom; his influence may not be esteemed of special worth; but in the sight of God he is precious. He may be thought to have little perception, but he manifests a wisdom that is as far above that of the calculating, acquisitive mind as the divine is above the human; for is he not laying up for himself a treasure in the heavens, uncorrupted, undefiled, and that fadeth not away? <RH, December 19, 1899 par. 5>

"I say unto you," Christ declares, "make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 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 men fail to render back to God that which he has lent them to use to his name's glory, they will meet with failure in this life and in the future life. God has lent them talents, which, by using, they may lay up as treasure in heaven. But if, like the man with the one talent, they hide it in the earth, they will lose not only the increase, but the principal also. Because of their robbery of God, they stand bereft of their earthly riches, devoid of heavenly treasure, with no habitation on earth, and no friend in heaven to receive them into the everlasting abodes of the righteous. <RH, December 19, 1899 par. 6>

"No servant can serve two masters," Christ said; "for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon." When the Pharisees, who were covetous, heard these things, they derided him. But turning to them, Christ said, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." <RH, December 19, 1899 par. 7>

To illustrate this truth, Christ presented before his hearers two characters,--the rich man, who was clad in purple and fine linen, and fared sumptuously every day, and the beggar Lazarus, sitting in abject poverty at his gate, who pleaded for the crumbs that fell from the rich man's table. "It came to pass," Christ said, "that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." <RH, December 19, 1899 par. 8>

Thus the Saviour estimates character. It is not profession, pharisaism, that God values, but moral worth. A Christian character unspotted by avarice, and possessing the grace of humility, is more precious in the sight of God than fine gold, even than the golden wedge of Ophir. Lazarus, though in so mean a condition, possessed true worth, and God regarded him of such value that he lifted him from his despised and suffering condition to exaltation and honor, while the wealthy, ease-loving man, who was devoid of the grace of Christ, was plunged into misery and woe unutterable. All

the wealth of the rich man was unable to draw upon him the favor of God; for his character was worthless. And so Christ desires his followers to estimate character. They are not, like the Pharisees, to value men by their worldly possessions; for a man may possess both riches and worldly honor, and yet be worthless in the sight of God. The poor man, despised by his fellows, and loathsome to the sight, was of value with God, because he possessed moral soundness; and these elements fitted him for the society of the holy angels, to be an heir of God and joint heir with Christ. <RH, December 19, 1899 par. 9>

Writing to his son in the gospel, Paul says, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. . . . Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." <RH, December 19, 1899 par. 10>

Paul would impress upon the mind of Timothy the necessity of giving such instruction as would remove the deception which so easily steals upon the rich, that because of their wealth they are superior to their fellow men who do not have such large possessions as themselves. They suppose their gain to be godliness. They flatter themselves that their acquisitive spirit is accounted to them for righteousness. But touch the property of these men, and you will see by their acts that you touch their god. They are not rich in good works. Ready to distribute, willing to communicate!--they scorn the thought, they despise all such teachings. Man may devote his entire life to the object of obtaining riches; but when his time comes to die, of what use to him is the wealth he has amassed? He can not carry it with him. In order to obtain his wealth, he has staked his all. He was determined to be rich. This was his ambition; and in order to reach it, he overlooked eternal considerations. The enemy deceived him into the belief that it was for a good purpose he desired this wealth, and to obtain it he strained his conscience, and pierced himself through with many sorrows. For the sake of riches he sacrificed every noble principle, and gave up the faith. <RH, December 19, 1899 par. 11>

There are many who deny themselves the comforts and blessings of life that they may add a little more to their earthly store. But it is not for this that God gives men money. He "giveth us richly all things to enjoy." Christ bids us, "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." There are high and holy interests which call for our money, and the money invested in these will yield to the giver more elevated and permanent enjoyment than if it were expended for personal gratification, or selfishly hoarded for greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven, where moth can not corrupt, where fire can not consume, where thieves can not break through and steal. The investment is safe. The treasure is placed in bags that have no holes; it is secure. <RH, December 19, 1899 par. 12>

December 19, 1899 Disease and Its Causes.

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Impure Air.

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Mrs. E. G. White.

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Some houses are furnished expensively, more to gratify pride and to receive visitors than for the comfort, convenience, and health of the family. The best rooms are kept dark. The light and air are shut out, lest the light of heaven should injure the rich furniture, fade the carpets, or tarnish the picture-frames. When visitors are seated in these rooms, they are in danger of taking cold, because of the cellar-like atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner, and for the same reasons; and whoever occupies these beds, which have not been freely exposed to light and air, do so at the expense of health, and often of life itself. <RH, December 19, 1899 par. 1>

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in

these rooms is poisonous, because it has not been purified by light and air. Various diseases have been brought on by sleeping in these fashionable, health-destroying apartments. Every family that prizes health above the empty applause of fashionable visitors, will have a circulation of air and an abundance of light in every apartment of their house for several hours each day. But many follow fashion so closely that they become slaves to it, and would suffer sickness, and even death, rather than be out of fashion. They will reap that which they have sown. They will live fashionably, and suffer with diseases as the result, be doctored with fashionable poisons, and die fashionable deaths. <RH, December 19, 1899 par. 2>

Sleeping-rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere. <RH, December 19, 1899 par. 3>

Many families suffer with sore throat, and lung diseases, and liver complaints, brought upon them by their own course of action. Their sleeping-rooms are small, unfit to sleep in for one night, but they occupy the small apartments for weeks, and months, and years. They keep their windows and doors closed, fearing they will take cold if there is a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities and waste matter thrown off from their bodies through the lungs and the pores of the skin. Such can test the matter, and be convinced of the unhealthy air in their close rooms, by entering them after they have remained a while in the open air. Then they can have some idea of the impurities they have conveyed to the blood, through the inhalations of the lungs. Those who thus abuse their health must suffer with disease. All should regard light and air as among Heaven's most precious blessings. They should not shut out these blessings as if they were enemies. <RH, December 19, 1899 par. 4>

Sleeping-apartments should be large, and so arranged as to have a circulation of air through them day and night. Those who have excluded the air from their sleeping-rooms should begin to change their course immediately. They should let in air by degrees, and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air. <RH, December 19, 1899 par. 5>

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted and feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the morning, most persons would be benefited by taking a sponge-bath, or, if more agreeable, a hand-bath, with merely a washbowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, the blinds fastened back, and the air allowed to circulate freely for several hours, if not all day, through the sleeping-apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room. <RH, December 19, 1899 par. 6>

Shade trees and shrubbery too close and dense around a house are unhealthful; for they prevent a free circulation of air, and shut out the rays of the sun. In consequence of this, dampness gathers in the house. Especially in wet seasons the sleeping-rooms become damp, and those who occupy them are troubled with rheumatism, neuralgia, and lung complaints, which generally end in consumption. Numerous shade trees cast off many leaves, which, if not immediately removed, decay, and poison the atmosphere. A yard beautified with trees and shrubbery at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a house is built where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises; and fever and ague, sore throat, lung diseases, and fevers will be the result. <RH, December 19, 1899 par. 7>

Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow; and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who, by their careless inattention to the laws of health, are taking a sure course to make themselves sick. <RH, December 19, 1899 par. 8>

December 26, 1899 Condemned by the Jews.

Mrs. E. G. White.

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"Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. . . . <RH, December 26, 1899 par. 1>

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogues, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" <RH, December 26, 1899 par. 2>

Simon Peter had followed Jesus, and so had another disciple. That disciple, John, "was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." <RH, December 26, 1899 par. 3>

The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. Being one of the servants of Caiaphas's household, she was curious to know; and she said to Peter, "Thou also wast with Jesus of Galilee." Peter was startled and confused; the eyes of the company instantly fastened upon him. He pretended not to understand her; but she was persistent, and said to those around her that this man was with Jesus. Feeling compelled to answer, Peter said, angrily, "Woman, I know him not." O Peter! so soon ashamed of thy Master! so soon cowardly to deny thy Lord! The Saviour is dishonored and deserted in his humiliation by one of his most zealous disciples. <RH, December 26, 1899 par. 4>

Just previously to this, Peter had confidently asserted, "Though all men should forsake thee, yet will not I." "I am ready to go with thee, both into prison, and to death." Where now was the confidence of this self-assured disciple? where his loyalty to his Master? O Peter, this was the time when thou shouldst have confessed thy Lord, and that without shame and unwillingness. But another opportunity was to be given him. <RH, December 26, 1899 par. 5>

The palace of the high priest surrounded an open court, into which the soldiers, the chief priests, and the crowd had gathered, and Peter took a place among the throng. Here attention was called to him the second time, and he was again charged with being a follower of Jesus. "This fellow was also with Jesus," said one. Peter now denied the accusation with an oath. The cock crew, but he heard it not; for he was now thoroughly intent upon carrying out the character he had assumed. One of the servants of the high priest, being a near kinsman of the man whose ear Peter had cut off, asked him, "Did not I see thee in the garden with him?" "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto." <RH, December 26, 1899 par. 6>

At this Peter, fully to deceive his questioners, and to justify his assumed character, denied his Master with cursing and swearing. "And immediately the cock crew." Peter heard it then, and he remembered the words of Jesus, "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice." <RH, December 26, 1899 par. 7>

Jesus was weary and faint from fasting when the words of denial reached him. And while the degrading oaths were fresh on Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned his face from the frowning judges, and looked full upon his poor disciple. At the same time Peter's eyes were involuntarily fixed upon his Master. That face, pale with suffering, those quivering lips, seemed to speak to Peter, saying, Not know me, Peter? In that gentle countenance Peter read deep pity and sorrow; but there was no anger there. That look of compassion and forgiveness pierced his heart like an arrow. He fled from the now crowded court; he cared not whither. At last he found himself in the garden of Gethsemane. In the very spot where Jesus had poured out his soul in agony to his Father, he fell on his face, stricken and wounded, and wished that he might die there. He remembered with remorse that he was asleep when Jesus prayed through those fearful hours. His proud heart broke, and penitential tears moistened the sod so recently stained with the bloody sweat drops of God's dear Son. <RH, December 26, 1899 par. 8>

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose, and led him unto Pilate." <RH, December 26, 1899 par. 9>

But these priests, scribes, and rulers, so exact in regard to their own maxims and traditions, would not even enter the judgment hall, lest they should be defiled, so they might not eat the Passover. The Passover was a ceremony instituted

by Christ himself before his incarnation, but he who was the foundation of the whole Jewish economy was among them. Type was meeting antitype in the Son of God, and they had done unto him as Satan had worked upon their hardened hearts to do. <RH, December 26, 1899 par. 10>

The followers of Christ should bear in mind that the evil speeches made against Christ, the abuse he received, they also, as his followers, must endure for his sake. The piety of the church may professedly be of a high order; but when the truth of the word of God is brought to bear upon the heart, and when conviction of truth is rejected and despised that men may keep in friendship with the majority, they place themselves on the side of the enemy. <RH, December 26, 1899 par. 11>

"If the world hate you," said Christ, "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. 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 they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." <RH, December 26, 1899 par. 12>

These words of Christ have been fulfilled in the experience of those who have been loyal to the God of heaven according to the light received. "If they have persecuted me," he said, "they will also persecute you; if they have kept my saying, they will keep yours also." "All that will *live* [not merely profess to live] godly in Christ Jesus, shall suffer persecution." "And these things will they do unto you, because they have not known [by an experimental knowledge] the Father, nor me." <RH, December 26, 1899 par. 13>

As Christ was hated without cause, so will his people be hated because they are obedient to the commandments of God. If he who was pure, holy, and undefiled, who did good, and only good, in our world, was treated as a base criminal, and condemned to death, his disciples must expect but similar treatment, however faultless may be their life and blameless their character. Human enactments, laws manufactured by satanic agencies under a plea of goodness and restriction of evil, will be exalted, while God's holy commandments are despised and trampled underfoot. And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God. <RH, December 26, 1899 par. 14>

The same spirit that moved the priests and rulers had moved Cain to slay his brother. It is the apostasy from truth that works in the children of disobedience to silence the voice of those who are calling them to obedience. And today this spirit is manifested in the churches that are trampling upon the word of God, transgressing his holy law. They know not what spirit they are of, nor the end of the dark tunnel through which they are passing. Deceived, deluded, blind, they are hastening forward to the first and the second death. The vast tide of human will and human passion is leading to things they did not dream of when they discarded the law of Jehovah for the inventions of men, to cause oppression and suffering to human beings. <RH, December 26, 1899 par. 15>

The churches have been converted to the world, and they show what they would do in this age of the world if they dared. If Christ were in the world today, many would have no more desire for him than had the Jewish nation at his first advent. They would do as did the Jews. Were it in their power, they would crucify Christ because he tells them the truth. Many are being educated up to this point. Rulers and teachers, who have caused souls to stumble over their perverted teachings,--all persons who might have understood the prophecies, but who did not read and search to see if they were applicable to this time, and concerned their individual selves, will be taken in the snare, and suffer eternal loss. They will suddenly be destroyed, and that without remedy. <RH, December 26, 1899 par. 16>

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In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality

among infants and youth, and say, "It did not use to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they are feeble, and wither and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring. <RH, December 26, 1899 par. 1>

After their birth, they are made very much worse by careless inattention to the laws of their being. Proper management would greatly improve their physical health. But parents seldom pursue a right course toward their infant children, considering the miserable inheritance already received from them. Their wrong course toward their children results in lessening their hold of life, and prepares them for premature death. These parents have no lack of love for their children, but this love is misapplied. <RH, December 26, 1899 par. 2>

One great error with the mother in the treatment of her infant is that she allows it an insufficient supply of fresh air, that which it ought to have to make it strong. It is a practice of many mothers to cover their infants' heads while sleeping, and this, too, in a warm room, which is seldom ventilated as it should be. This alone is sufficient greatly to enfeeble the action of the heart and lungs, thereby affecting the whole system. While care may be needful to protect the infant from a draught of air, or from any sudden or too great change, especial care should be taken to have the child breathe a pure, invigorating atmosphere. No disagreeable odor should remain in the nursery, or about the child. Such things are more dangerous to the feeble infant than to grown persons. <RH, December 26, 1899 par. 3>

Mothers have been in the practice of dressing their infants in reference to fashion instead of health. The infant wardrobe is generally prepared to look pretty, more for show than for convenience and comfort. Much time is spent in embroidering, and in unnecessary fancy work, to make the garments of the little stranger beautiful. The mother often performs this work at the expense of her own health and that of her offspring. When she should be enjoying pleasant exercise, she is often bent over work that severely taxes eyes and nerves. And it is often difficult to arouse the mother to her solemn obligations to cherish her own strength, for her own good as well as for the good of the child. <RH, December 26, 1899 par. 4>

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she had spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long; and in order to keep them upon the infant, its body is girted with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are also compelled to bear a needless weight because of the length of their garments; and thus clothed, they do not have free use of their muscles and limbs. <RH, December 26, 1899 par. 5>

Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as if fearful that without tight bandages they would fall to pieces, or become deformed. Does the animal creation become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girted about with bands to give them shape? They are delicately and beautifully formed. Human infants are the most perfect, and yet the most helpless, of all the Creator's handiwork; and, therefore, their mothers should be instructed in regard to physical laws, so as to be capable of rearing them with physical, mental, and moral health. Mothers, nature has given your infants forms which need no girts nor bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within, before committing it to your care. <RH, December 26, 1899 par. 6>

The dress of the infant should be so arranged that its body will not be in the least compressed after taking a full meal. Dressing infants in a fashionable manner, to be introduced into company for visitors to admire, is very injurious to them. The clothing is ingeniously arranged to make the child miserably uncomfortable, and the child is frequently made still more uneasy by being passed from one to the other, being fondled by all. <RH, December 26, 1899 par. 7>

But there is an evil greater than those already named. The infant is exposed to air vitiated by many breaths, some of which are very offensive and injurious to the strong lungs of older persons. The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned with the tobacco user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvium, which is thrown from the lungs and pores of the skin, the system of the infant is filled with the poison. While it acts upon some as a slow poison, and affects the brain, heart, liver, and lungs, and the infant wastes away gradually; upon others it has a more direct influence, causing spasms, fits, paralysis, palsy, and sudden death. <RH, December 26, 1899 par. 8>

The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God which has so cruelly afflicted them, when Providence designed not the death of these infants. They died martyrs to the filthy lust of tobacco. Parents ignorantly, but none the less surely, kill their infant children by the disgusting poison. Every exhalation of the lungs of the tobacco slave poisons the air about him. Infants should be kept free from everything that would have an influence to excite the nervous system, and should, whether waking or sleeping, day and night, breathe a pure, cleanly, healthy atmosphere, free from every taint of poison. <RH, December 26, 1899 par. 9>

January 2, 1900 "Come Out From Among Them, and Be Ye Separate."

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The truth as it is in Jesus has shone with great clearness upon God's people. Line upon line, precept upon precept, here a little and there a little, the truth has been given. But the light which it has been our privilege to enjoy has not been carefully cherished and carried into practical life. For this reason there is little power among us at the present time. <RH, January 2, 1900 par. 1>

Many are inquiring, "Why is it that we have so little strength? Is it because heaven is sealed? Is it because there are no precious blessings in store for us? Is it because our source of strength is exhausted, and we can receive no more? Why is it that we are not all light in the Lord? He who was a Man of sorrows and acquainted with grief, who was wounded for our transgressions, and bruised for our iniquities, is high and lifted up, and the glory of his train fills the temple. Why is this glory withheld from those who are in a world of sin and sorrow, trouble and sadness, corruption and iniquity?" <RH, January 2, 1900 par. 2>

The trouble lies with ourselves. Our iniquities have separated us from God. We are not filled, because we do not feel our need; we do not hunger and thirst after righteousness. The promise is that if we hunger and thirst after righteousness, we *shall* be filled. The promise is to you, my brethren and sisters. It is to me; it is to every one of us. It is the hungry, thirsting souls who will be filled. We may come to Christ just as we are, in our weakness, with our folly and imperfections, and offer our petitions in faith. In spite of our errors, our continual backsliding, the voice of the long-suffering Saviour invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To the needy, the fainting, those who are bowed down with burden and care and perplexity, the invitation is, Come. It is Christ's glory to encircle us in the arms of his mercy and love, and bind up our wounds. He will sympathize with those who need sympathy, and strengthen those who need strength. <RH, January 2, 1900 par. 3>

To the unbelieving, obstinate Pharisees, Christ said, "Ye will not come to me, that ye might have life." Oh that this may never be said of us! There is life and peace and joy in Jesus Christ. He is the sinner's friend. In him there is power and glory and strength for all. If we believe that this power and glory are ours, and comply with the conditions laid down in his word, we shall be strong in the strength of the Mighty One. <RH, January 2, 1900 par. 4>

Many professed Christians are well represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots an rubbish that lie in its path. To all such the message comes, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There are conditions to meet if we would be blessed and honored by God. We are to separate from the world, and refuse to touch those things that will separate our affections from God. God has the first and highest claims upon his people. Set your affections upon him and upon heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing; for in touching this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt. Ample provision has been made that we may be raised from the lowlands of earth, and have our affections fastened upon God and upon heavenly things. <RH, January 2, 1900 par. 5>

Will separation from the world, in obedience to the divine command, unfits us for the work the Lord has left us? Will it hinder us from doing good to those around us?--No; the firmer hold we have on heaven, the greater will be our power for usefulness. We should study the Pattern, that the spirit which dwelt in Christ may dwell in us. The Saviour was not found among the exalted and honorable of the world. He did not spend his time among those who were seeking their ease and pleasure. He worked to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the distressed and sorrowing. We are required to follow this example. The more we partake of the Spirit of Christ, the more we shall seek to do for our fellow men. We shall bless the needy and comfort the distressed. Filled with a love for perishing souls, we shall find our delight in following the footsteps of the Majesty of heaven. <RH, January 2, 1900 par. 6>

The requirements of God are set plainly before us; the question to be settled is, Will we comply with them? Will we accept the condition laid down in his word -- separation from the world? This is not the work of a moment or of a day.

It is not accomplished by bowing at the family altar and offering up lip-service, nor by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence. <RH, January 2, 1900 par. 7>

All our actions are affected by our religious experience. If our experience is founded in God; if we are daily tasting the power of the world to come, and have the fellowship of the Spirit; if each day we hold with a firmer grasp the higher life, principles that are holy and elevating will be inwrought in us, and it will be as natural for us to seek purity and holiness and separation from the world, as it is for the angels of glory to execute the mission of love assigned them. Every one who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. <RH, January 2, 1900 par. 8>

Probation is about to close. In heaven the edict will soon go forth, "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 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." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature,--hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life. We need to be fortified against the incoming foe, who is working with all deceivableness of unrighteousness in them that perish; for unless we are watchful and prayerful, these evils will enter the heart, and crowd out all that is good. <RH, January 2, 1900 par. 9>

Many who profess to believe the word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near; but Satan knows it; and while men sleep, he works. The lust of the flesh, the lust of the eye, and the pride of life are controlling men and women. Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious word of God is neglected. A novel or a storybook engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the word of God is set aside. It was because they overlooked the word of God that the Jewish nation rejected Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. And in these last days professed Christians are committing the same sin. They are weighed in the balances, and are found wanting because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance. Oh that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them! <RH, January 2, 1900 par. 10>

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Another great cause of mortality among infants and youth is the custom of leaving their arms and shoulders naked. This fashion can not be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body so near the vitals, and hinders the healthy circulation of the blood, thus inducing disease, especially of the lungs and brain. Those who regard the health of their children of more value than the foolish flattery of visitors or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health- and life-destroying practice; and the answer has often been, "I always dress my children in this manner. They get used to it. I can not endure to see the arms of infants covered. It looks old-fashioned." These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering, they would shiver with chilliness. Can infants of a tender

age endure this process of hardening without receiving injury? Some children may have at birth such strong constitutions that they can endure this abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms-- which are at greater distance from the seat of life, and for that cause need even more clothing than the chest and lungs--are left naked. Can mothers expect to have quiet, healthy infants, who thus treat them? <RH, January 2, 1900 par. 1>

When the limbs and arms are chilled, the blood is driven from these parts to the lungs and head. The circulation is impeded, and nature's fine machinery does not move harmoniously. The system of the infant is deranged, and it cries and moans because of the abuse it is compelled to suffer. The mother feeds it, thinking it must be hungry, but food only increases its suffering. Tight bands and an overloaded stomach do not agree. The child has no room to breathe. It may scream, struggle and pant for breath, and yet the mother not mistrust the cause. She could relieve the sufferer at once, at least of tight bandages, if she understood the nature of the case. At length she becomes alarmed, thinks her child really ill, and summons a doctor, who looks upon the infant a few moments, and then deals out poisonous medicines, or something called a soothing cordial, which the mother, faithful to directions, pours down the throat of the abused infant. If it was not diseased in reality before, it is after this process. It suffers now from drug-disease, the most stubborn and incurable of all diseases. If it recovers, it must bear about more or less in its system the effects of that poisonous drug, and it is liable to spasms, heart-disease, dropsy on the brain, or consumption. Some infants are not strong enough to bear even a trifle of drug poisons; and as nature rallies to meet the intruder, the vital forces of the tender infant are too severely taxed, and death ends the scene. <RH, January 2, 1900 par. 2>

In this age of the world, it is no strange sight to see the mother lingering by the cradle of her suffering, dying infant, her heart torn with anguish as she listens to its feeble wail, and witnesses its expiring struggles. It seems mysterious to her that God should thus afflict her innocent child. She does not think that her wrong course has brought about the sad result. She just as surely destroyed her infant's hold on life as if she had given it poison. Disease never comes without a cause. The way is first prepared, and disease invited, by disregarding the laws of health. God does not take pleasure in the sufferings and death of little children. He commits them to parents, for them to educate physically, mentally, and morally, and to train for usefulness here, and for heaven at last. <RH, January 2, 1900 par. 3>

If the mother remains in ignorance in regard to the physical needs of her child, and, as the result, her child sickens, she need not expect that God will work a miracle to counteract her agency in making it sick. Thousand of infants have died who might have lived. They are martyrs to their parents' ignorance of the relation which food, dress, and the air they breathe, sustain to health and life. Mothers in past ages should have been physicians to their own children. The time the mother devoted to the extra beautifying of her infant's wardrobe, she should have spent in a nobler purpose--in educating her mind with regard to her own physical needs and those of her offspring. She should have been storing her mind with useful knowledge in regard to the best course she could pursue in rearing her children healthfully, realizing that generations would be injured or benefited by her course of action. <RH, January 2, 1900 par. 4>

Mothers who have troublesome, fretful infants should study into the cause of their uneasiness. By so doing, they will often see that something is wrong in their management. It is often the case that the mother becomes alarmed at the symptoms of illness manifested by her child, and hurriedly summons a physician, when the infant's sufferings would have been relieved by taking off its tight clothing, and putting upon it garments properly loose and short, thus allowing it the use of its feet and limbs. Mothers should study from cause to effect. If the child has taken cold, it is generally owing to the wrong management of the mother. If she covers its head as well as its body while sleeping, in a short time it will be in a perspiration, caused by labored breathing, because of the lack of pure, vital air. When she takes it from beneath the covering, it is almost sure to take cold. The arms being naked, exposes the infant to constant cold, and congestion of lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed. <RH, January 2, 1900 par. 5>

January 9, 1900 "Come Out From Among Them, and Be Ye Separate."

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Provision has been made whereby the communication between heaven and our souls may be free and open. Finite man can place himself where rays of light and glory from the throne of God will be given him in abundance. The light

of the knowledge of the glory of God which shines in the face of Jesus Christ may shine upon him. He may stand where it can be said of him, "Ye are the light of the world." Were it not for the communication between heaven and earth, there would be no light in the world. Like Sodom and Gomorrah, all men would perish beneath the just judgment of God. But the world is not left in darkness. The long-suffering mercy of God is still extended to the children of men, and it is his design that the rays of light which emanate from the throne of God shall be reflected by the children of light.

<RH, January 9, 1900 par. 1>

The love revealed in Christ's life of self-denial and self-sacrifice is to be seen in the life of his followers. We are called "so to walk, even as he walked." The cause of our weakness is our refusal to obey this command. On every side opportunities are given us to work for our fellow men, in supplying not only their temporal wants, but also their spiritual necessities. It is our duty to lead souls to "the Lamb of God, which taketh away the sin of the world." It is important that we fill aright our position in the world, in society, and in the church; but in order to do this, we must have a firm hold upon righteousness. Our faith must reach within the veil, whither our Forerunner has for us entered. If we would take hold of the eternal promises of God, we must have a faith that will not be denied, a steadfast, immovable faith that will take hold of the unseen. <RH, January 9, 1900 par. 2>

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God. A separation from the world is required of us; for we can not remain free from its pollution unless we follow the example of the faithful Enoch. But how many are slaves to the lust of the flesh and the lust of the eyes, and the pride of life. They are not partakers of the divine nature, and therefore they can not escape the corruption that is in the world through lust. They live to serve and honor self. Their constant study is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? You talk of sacrifice, but you do not know what sacrifice means. You have not tasted its first draught. You talk of the cross of Christ, you profess the faith; but you have had no experience in lifting the cross and bearing it after your Lord. If you were partakers of the divine nature, the Spirit that dwelt in Christ would dwell in you. His tenderness and love, his pity and compassion, would be manifested in your life. You would not then wait to have the needy and unfortunate brought to you. You would not need to be entreated to feel for the woes of others. It would be as natural for you to minister to the needs of the unfortunate as it was for Christ to go about doing good. <RH, January 9, 1900 par. 3>

Those who profess the religion of Christ should understand the responsibility resting upon them. They should feel that this is an individual work, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be as mighty as an army with banners. The heavenly Dove would hover over us. The light of the glory of God would be no more shut away from us than it was from the devoted Enoch. <RH, January 9, 1900 par. 4>

The command is given, "Come out from among them, and be ye separate." But it is not for you to say, I have nothing to do with my neighbor. He is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you are not to hide under a bushel. It was not given you for yourself alone. Let your light shine before men, is the command. Will you let it shine? It may be understood that you believe the seventh day is the Sabbath, that you believe in the Lord's soon return; but what good will this do your neighbor unless you carry your belief into your daily life? You may talk of being a follower of Christ; but this will not benefit those around you unless you imitate the great Example. Your profession may be as high as heaven; but this will not save you or your fellow men unless you are Christlike. A pure example will do more to enlighten the world than all your profession. In this way your light will shine, and others, seeing your good works, will glorify your Father who is in heaven. <RH, January 9, 1900 par. 5>

Oh that the Lord would lead us to feel as we have never felt before! If you knew that you had but one hour more of probation, you would change your course. You would not dare to stand in the position you are in today. And yet you do not know that you will live one day longer. You can not call one hour your own. We know not how soon death may feel for our heart-strings. We know not how soon the ax will be laid at the root of the tree, and the sentence go forth, "Cut it down; why cumbereth it the ground?" Will you pass on in your sinful state, with envy and jealousy and hatred in your hearts? If you think you can lay down the oar, and still make your way up stream, you mistake. It is only by earnest effort that you can stem the current. <RH, January 9, 1900 par. 6>

How many there are as weak as water who might have a never-failing source of strength. Heaven is ready to impart to us, that we may be mighty in God, and attain to the full stature of men and women in Christ Jesus. What increase of spiritual power have you gained during the last year? Who among us have gained one precious attainment after another, until envy, pride, malice, jealousy, and selfishness have been swept away, and only the graces of the Spirit remain,-- meekness, forbearance, gentleness, charity? God will help us if we take hold of the help he has provided. <RH, January 9,

1900 par. 7>

These words are true, and you need them. Oh that you would arouse, and wrench your souls from the grasp of the enemy! Oh that you would engage in the battle of life in earnest, putting on the whole armor of God that you may war successfully! Satan is already weaving his net about you. He does not wait for his prey to be brought to him. He goes about as a roaring lion, seeking whom he may devour. But does he always roar?--No; when it serves his purpose, he sinks his voice to the softest whisper, and, wrapped in garments of light, appears as an angel from heaven. Men have so little knowledge of his wiles, so little understanding of the mystery of iniquity, that he outgenerals them almost every time. <RH, January 9, 1900 par. 8>

Many who have lived under the blazing light of truth act as if they had nothing to do. God calls upon every one of you to take up life's burdens, to engage in the warfare as you have never done before. You who love to speak of the faults of others, arouse, and look into your own hearts. Take your Bibles, and go to God in earnest prayer. Ask him to teach you to know yourself, to understand your weakness, your sins and follies, in the light of eternity. Ask him to show your yourself as you stand in the sight of heaven. This is an individual work. Every man is to build over against his own house. You have nothing to do with the sins of others, but you have much to do with yourself. In humility send your petition to God, and do not rest day nor night until you can say, Hear what the Lord hath done for me,--until you can bear a living testimony, and tell of victories won. <RH, January 9, 1900 par. 9>

Jacob wrestled with the angel all night before he gained the victory. When morning broke, the angel said, "Let me go, for the day breaketh." But Jacob answered, "I will not let thee go, except thou bless me." Then his prayer was answered. "Thy name shall be called no more Jacob," said the angel, "but Israel: for as a prince hast thou power with God and with men, and hast prevailed." We need the perseverance of Jacob, and the unyielding faith of Elijah. Time after time Elijah sent his servant to see if the cloud was rising, but no cloud was to be seen. At last, after seven times, the servant returned with the word, "There ariseth a little cloud out of the sea, like a man's hand." Did Elijah stand back and say, I will not receive this evidence; I will wait till the heavens gather blackness?--No. He said, It is time for us to be going. He ventured all upon that token from God, and sent his messenger before him to tell Ahab that there was the sound of abundance of rain. <RH, January 9, 1900 par. 10>

It is such faith as this that we need, faith that will take hold, and will not let go. Inspiration tells us that Elijah was a man subject to like passions as we are. Heaven heard his prayer. He prayed that rain might cease, and there was no rain. Again he prayed for rain, and rain was sent. And why should not the Lord be entreated in behalf of his people today? Oh that the Lord would imbue us with his Spirit! Oh that the curtain might be rolled back that we might understand the mystery of godliness! <RH, January 9, 1900 par. 11>

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in the right position. It is time you were co-workers with Christ and the heavenly angels. Will you awake? There are souls among you who need your help. Have you felt a burden to bring them to the cross? Bear in mind that just the degree of love you have for God you will reveal for your brethren, and for souls who are lost and undone, out of Christ. <RH, January 9, 1900 par. 12>

January 9, 1900 Disease and Its Causes.

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Parents are accountable, in a great degree, for the physical health of their children. Those children who survive the abuses received in their infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs, as well as their arms, are left almost naked. Mothers dress the upper part of their limbs with muslin pantalets, which reach about to the knee, while the lower part of their limbs is covered with only one thickness of flannel or cotton, and their feet are dressed with thin-soled gaiter boots. <RH, January 9, 1900 par. 1>

The extremities are chilled, and the heart has thrown upon it double labor, in forcing the blood into these chilled extremities; and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous warm current that left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, in order to throw the blood to the

extremities, which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or of the brain is the result. <RH, January 9, 1900 par. 2>

God holds mothers accountable for the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of their course in thus clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully. <RH, January 9, 1900 par. 3>

Parents may give up the expectation of their children's having health while they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, while leaving the extremities, which should have especial protection, almost naked. The portions of the body close to the lifesprings need less covering than the limbs, which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing. <RH, January 9, 1900 par. 4>

I appeal to you, mothers; do you not feel alarmed and heartsick in seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofulous swellings upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple, nutritious diet, free from grease and spices? Have you not been influenced by fashion, in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls should not be in every way as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured to cold and exposure, and are actually less liable to colds when thinly clad than are the girls, because the open air seems to be their natural element. Delicate girls accustom themselves to live indoors, in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a warm room. The air soon chills their limbs and feet, and prepares the way for disease. <RH, January 9, 1900 par. 5>

Your girls should wear the waists of their dresses perfectly loose, and should have a style of dress convenient, comfortable, and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm lined pants, which may be full, gathered into a band and buttoned around the ankle, or they may taper at the bottom and meet the shoe. The dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and should be buttoned to a waist. The shoes should be thick-soled, and perfectly comfortable. With this style of dress, your girls will be no more in danger in the open air than are your boys. And their health would be much better were they to live more out of doors, even in winter, than to be confined to the warm air of a room heated by a stove. <RH, January 9, 1900 par. 6>

It is a sin in the sight of heaven for parents to dress their children as they do. The only excuse that they can make is that it is fashion. They can not plead modesty in thus exposing the limbs of their children, with only one covering drawn tight over them. They can not plead that it is healthful, or really attractive. Because others will continue to follow this health-and life-destroying practice, is no excuse for those who style themselves reformers. Because everybody around you follows a fashion that is injurious to health, it will not make your sin a whit the less, nor be any guaranty for the health and life of your children. <RH, January 9, 1900 par. 7>

January 16, 1900 "As Much as Lieth in You, Live Peaceably With All Men."

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Mrs. E. G. White.
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The plan of redemption was formed to bring unity and peace to men. The world was at war with the law of Jehovah; sinners were at enmity with their Maker; Jesus came to make overtures of peace. At the appointed time angels were commissioned to announce his birth, and give expression to their joy in the salvation of the one lost sheep, the fallen world. To the watching shepherds the message came, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on

earth, good will toward men." <RH, January 16, 1900 par. 1>

Shortly before his crucifixion, Christ bequeathed to his disciples a legacy of peace. "Peace I leave with you," he said; "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." This peace is not the peace that comes through conformity with the world. It is an internal rather than an external peace. Without will be wars and fightings, through the opposition of avowed enemies, and the coldness and suspicion of those who claim to be friends. The peace of Christ is not to banish division, but it is to remain amid strife and division. <RH, January 16, 1900 par. 2>

Though he bore the title of Prince of Peace, Christ said of himself, "Think not that I am come to send a peace on earth; I came not to send peace, but a sword." By these words he did not mean that his coming was to produce discord and contention among his followers. He desired to show the effect his teaching would have on different minds. One portion of the human family would receive him; the other portion would take sides with Satan, and would oppose Christ and all his followers. The Prince of Peace, he was yet the cause of division. He who came to proclaim glad tidings and create hope and joy in the hearts of the children of men, opened a controversy that burns deep, and arouses intense passion in the human heart. And he warned his followers: "In the world ye shall have tribulation." "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. . . . 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." <RH, January 16, 1900 par. 3>

This prophecy has been fulfilled in a marked manner. Every indignity, reproach, and cruelty that Satan can instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be fulfilled in a yet more marked manner; for the carnal mind is still at enmity with the law of God, and will not be subject to its commands. We have been highly favored in living under a government where we can worship God according to the dictates of our conscience. But human nature is no more in harmony with the principles of Christ today than it has been in ages past. The world is still in opposition to Jesus. The same hatred that prompted the cry, "Crucify him, crucify him," still works in the children of disobedience. The same satanic spirit that in the Dark Ages consigned men and women to prison, to exile, and to the stake, that conceived the exquisite torture of the Inquisition, produced the massacre of St. Bartholomew, and kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. <RH, January 16, 1900 par. 4>

We are required to be Christlike toward those who are our enemies; but we must not, in order to have peace, cover up the faults of those we see in error. The world's Redeemer never purchased peace by covering iniquity, or by anything like compromise. Though his heart was constantly overflowing with love for the human race, he was never indulgent to their sins. He was the friend of sinners, and he would not remain silent while they were pursuing a course that would ruin their souls,--the souls that he had purchased with his own blood. He was a stern reprover of all vice. He labored that man should be true to himself in being all that God would have him, and true to his higher and eternal interest. Living in a world marred and seared with the curse brought upon it by disobedience, he could not be at peace with it if he left unwarned, uninstructed, unrebuked. This would be to purchase peace at the neglect of duty. His peace was the consciousness of having done the will of his Father, rather than a condition of things that existed as the result of not having done his duty. <RH, January 16, 1900 par. 5>

Those who love Jesus and the souls for whom he had died will follow after the things which make for peace. But they must take care lest in their efforts to prevent discord, they surrender truth; lest in warding off division, they sacrifice principle. True brotherhood can never be maintained by compromising principle. As Christians approach the Christlike model, and become pure in spirit and action, they will feel the venom of the serpent. The opposition of the children of disobedience is excited by a Christianity that is spiritual. At this crisis is the time to decide who are God's faithful servants, who will be true to principle, who will bear in mind that truth is too dearly purchased for its least principle to be surrendered. That peace and harmony which are secured by mutual concessions to avoid all differences of opinion are not worthy of the name. On points of feeling between man and man, concessions should sometimes be made; but never should one iota of principle be sacrificed to obtain harmony. All our words and actions pass in review before God; and if we wish to stand in the Judgment as having done all that we could do to exert a correct influence over our fellow men, we must return kind acts for acts of mischief and malice. Christ is our pattern; we must follow him. <RH, January 16, 1900 par. 6>

The apostle Paul exhorts us, "If it be possible, as much as lieth in you, live peaceably with all men." Care should be taken by Christians to give no offense, that the truth may not be evil spoken of. But the text suggests that no amount of diligence and care will preserve this harmony in all cases. Dissensions will arise even between church-members, because they are not Christlike in character. In the home they are oppressive and a reproach to the cause of Christ. Their practices are inconsistent with truth and religion, and to retain them in church fellowship would be unfaithfulness to the Master. The church as a body is to do all in its power to promote union and prevent schisms. If unsound doctrine

is introduced, the safety of the flock of Christ will be endangered; and it is the duty of those in authority, who are jealous for the truth as it is in Jesus, to make a firm, decided protest. <RH, January 16, 1900 par. 7>

To those who have been injured without cause these words of Scripture apply, "If it be possible, as much as lieth in you, live peaceably with all men." Their failure to live at peace with all men is not due to the course they themselves have pursued, but to the envy, jealousy, and evil surmising of those who have been in the wrong. A division is caused. How shall it be healed? Shall the man that has been sinned against, misjudged, and maligned, be called to give an account? Shall he seek for something in his past course by which he can humiliate himself? Shall he acknowledge himself in the wrong for the sake of making peace?--No. If he has tried to do his duty, and has been patient under abuse, he is not to humble himself to acknowledge that he is guilty. He does the offenders great wrong thus to take the guilt upon his soul, admitting that he has given them occasion for their course of action. This is very pleasing to those who have done the work of the enemy; but heaven's books record the facts just as they are. Concessions that are not true from the one who has been wrongfully treated gratify the feelings of the carnal heart. The wrongdoers interpret their position as zeal for God, when in truth it is zeal to do the work of the adversary of souls. They do not dig out of their hearts the root of bitterness, but leave the fibers to spring up when Satan shall stir them again to active growth.

<RH, January 16, 1900 par. 8>

There is a work for us to do. We must begin here to cultivate the meekness of Christ. There are stern battles for us to fight against our traits of character that leads us to decisions that make it hard and unfavorable for others. We are not commended by God for a zeal that savors of pharisaism; for this is not of Christ. We are not to go to an extreme in false charity, neither are we to follow a course of unbending severity in cases where kindness and mercy and love would have a telling power. The ax must be laid at the root of the tree. True conversion is needed. Heart work is essential. The nature must be renewed after the divine image, until the work of grace is completed in the soul. <RH, January 16, 1900 par. 9>

January 23, 1900 Christ or Barabbas.

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Mrs. E. G. White.

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God sent his Son into the world to save men, although, because of their sins, they did not deserve such a revelation of love. How did the world treat the One who was "altogether lovely," and "the chiefest among ten thousand"? We read of him at his trial, "The men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him." Prophecy, inspired by Christ himself, had declared the treatment he would receive at the hands of men. <RH, January 23, 1900 par. 1>

On one occasion Paul was smitten on the mouth. He was indignant at the insult, and said, to the cruel actor, "Sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Paul had not then become as meek and lowly as his Master. In spite of the cruel treatment Christ received, he declared, "I came not to judge the world, but to save the world;" not to crush, but to heal; not to judge, but to save and uplift, to ennoble and bless. <RH, January 23, 1900 par. 2>

At the Passover feast, it was the custom to release a prisoner, whom the people might choose. "They had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him." <RH, January 23, 1900 par. 3>

Pilate was not left to grope his way in darkness. Not only was he convinced by the testimony and evidence of the witnesses that the charges brought against Christ were false, but an angel of God communicated light to his wife; and, before the terrible deed was done, she gave this light to Pilate. "When he was set down in the judgment seat, his wife sent unto him, saying, Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him." But Pilate was too weak to obey the light. <RH, January 23, 1900 par. 4>

The Prince of Life, bearing the seal of heaven, was placed before the people, with Barabbas by his side. The contrast between light and darkness, sin and righteousness, truth and falsehood, could be seen by all. Pilate then asked the people, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" With satanic madness the people answered, "Not this man, but Barabbas." They refused to receive the Lord of glory, choosing Barabbas, a robber and murderer, in his stead. By this they showed that they preferred the society of a murderer to that of the One who was sinless, full of goodness, mercy, and truth. Satan was working through the religious element, and bigotry and prejudice

prevailed. <RH, January 23, 1900 par. 5>

"Pilate said unto them, What shall I do then with Jesus which is called Christ?" And as if inspired with satanic frenzy, the people cried, "Let him be crucified." Their voices sounded like the bellowing of wild beasts. "Why, what evil hath he done?" Pilate asked. "But they cried out the more, saying, Let him be crucified." <RH, January 23, 1900 par. 6>

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Did this farce make Pilate guiltless? O Pilate, if you could have washed from your convicted conscience the terrible guilt that will ever oppress your soul because of this cowardly deed, your after-history would not have been laid in such dark colors. When you knew that it was for envy that Jesus was delivered, why did you refuse to listen to the warning from the Lord? Do you think that the act of washing your hands will cleanse you from the sin of condemning a man when your own reason tells you that he was delivered into your power because of envy? You declared him innocent, saying, "I am innocent of the blood of this just person," and yet you delivered him up to his murderers. <RH, January 23, 1900 par. 7>

Writing of this, John says, "Pilate saith to them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" <RH, January 23, 1900 par. 8>

"I have power." By saying this, Pilate showed that he made himself responsible for the condemnation of Christ, for the cruel scourging, and for the insults offered him before any wrong was proved against him. Pilate had been chosen and appointed to administer justice, but he dared not do it. Had he exercised the power that he claimed, and that his position gave him, had he protected Christ, he would not have been accountable for his death. Christ would have been crucified, but Pilate would not have been held guilty. <RH, January 23, 1900 par. 9>

Listen to the response made when Pilate said to the people, "I am innocent of the blood of this just person: see ye to it:" "Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." He had pronounced him innocent, but still he delivered him up to the most ignominious and cruel death that a man can suffer. <RH, January 23, 1900 par. 10>

The four evangelists,--Matthew, Mark, Luke, and John,--all bear record that Jew and Gentile, priest and people, rulers, kings, and governors, all classes and tongues, were represented in rejecting Christ, a man who was innocent, and against whom no proof could be found. He came to this world to live God's law in human nature. He came to testify to the world's unfallen, to seraphim and cherubim, to angels and to men, that Satan's rebellion against God and his law was without foundation or excuse, that in his law God had revealed his character. This character Christ represented by living that law, thus vindicating it, and showing its immutability. This Satan could not tolerate. He could not bear to lose all that he had attempted in heaven, and in attempting which he had lost heaven. He and his evil angels united in a desperate companionship with disloyal and evil men. They resolved to use the whole power of their corrupt energies in putting out of the world the light of truth. <RH, January 23, 1900 par. 11>

The unfallen worlds and the heavenly universe looked with amazement at the hatred felt and acted toward the only begotten Son of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But he who was sent into the world by the Father on an embassy of mercy, bringing a message of love, was not received. Notwithstanding the priceless gift he brought, he was scorned as a deceiver, hunted down as a malefactor, and betrayed and crucified as the worst of criminals. Thus human nature will do when controlled by satanic agencies. <RH, January 23, 1900 par. 12>

Here we have a picture held up before us. The Light of the world, the Way, the Truth, and the Life, without one charge proved against him, without being convicted of a single crime, was given up by the ruler of the people to a shameful death. But who was responsible? In the day of God, before the assembled universe, who will suffer punishment for this act?--Those who claimed to be the most pious people on the earth. Who crucified Christ?-- "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people." The people would not then have permitted harm to come to Jesus; therefore the priests must do their work in secrecy. <RH, January 23, 1900 par. 13>

The religious leaders, the guides and instructors of the people, the men who ought to have pointed the people to Jesus, saying, as did John, "Behold the Lamb of God, which taketh away the sin of the world," followed the lead of the enemy of all good. They persuaded the poor ignorant people, who knew not the Scriptures, which testify of Christ, to reject the Son of God, and led them to choose a robber and murderer. "The chief priests and elders persuaded the people that they should ask Barabbas, and destroy Jesus." Why did they do this?--Because of envy and jealousy.

Prejudice is ever blind, unreasonable, vindictive, and cruel. Under its maddening power people are rendered insane. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" <RH, January 23, 1900 par. 14>

January 23, 1900 Disease and Its Causes.

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Mrs. E. G. White.
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My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, and, therefore, a sin for females to wear tight corsets, or whalebones, or to compress the waist. Compressing the waist has a depressing influence upon the heart, liver, and lungs. The health of the entire system depends upon the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements; and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave her a mere wreck. <RH, January 23, 1900 par. 1>

Many females drag down the bowels by hanging heavy skirts upon the hips. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary and a great evil. The female dress should be suspended from the shoulders. <RH, January 23, 1900 par. 2>

It would be pleasing to God if there were greater uniformity in the dress among believers. The style of dress formerly adopted by the Friends is the least objectionable. Many of them have backslidden; and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, are worthy of imitation by Christians. <RH, January 23, 1900 par. 3>

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of his people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar treasure, seek even in their dress to glorify God? And should they not be examples in dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors?--God requires this of his people. Pride is rebuked in his word. <RH, January 23, 1900 par. 4>

But there is a class who are continually harping upon pride and dress, who are careless of their own apparel, and who think it a virtue to be dirty, and dress without order and taste; and their clothing often looks as if it flew, and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God--"And let them wash their clothes,"--preparatory to listening to his law given in awful grandeur. <RH, January 23, 1900 par. 5>

The ten commandments spoken by Jehovah from Sinai can not live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses?--It is impossible. Their profession may be as high as heaven, yet it is not worth a straw. Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God's loyal people. The house of God is dishonored by such professors. <RH, January 23, 1900 par. 6>

All who meet upon the Sabbath to worship God should, if possible, have a neat, well-fitting, comely suit to wear in the house of worship. It is a dishonor to the Sabbath, and to God and his house, for those who profess that the Sabbath is the holy of the Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn through the week while laboring upon their farms, when they can obtain other. If there are worthy persons who, with their whole heart, would honor the Lord of the Sabbath, and the worship of God, and who can not obtain a change of clothing, let those who are able give to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel. <RH, January 23, 1900 par. 7>

A greater uniformity in dress would be pleasing to God. Those who expend money on costly apparel and extra fixings

can, by a little self-denial, exemplify pure religion by simplicity of clothing, and then use the money that they have usually expended needlessly, in aiding some poor brother or sister, whom God loves, to obtain neat and modest apparel.

<RH, January 23, 1900 par. 8>

January 30, 1900 - Christ or Barabbas?

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By Mrs. E. G. White.
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The scene in the judgment hall in Jerusalem is a symbol of what will take place in the closing scenes of this earth's history. The world will accept Christ, the Truth, or they will accept Satan, the first great rebel, a robber, apostate, and murderer. They will either reject the message of mercy in regard to the commandments of God and the faith of Jesus, or they will accept the truth as it is in Jesus. If they accept Satan and his falsehoods, they identify themselves with the chief of all liars, and with all who are disloyal, while they turn from no less a personage than the Son of the infinite God. <RH, January 30, 1900 par. 1>

God has a controversy with those who accept the fallacies of the great apostate, which are prepared to suit every class in the Christian world, and who discard the law of God, pronounced by Inspiration to be "holy, and just, and good." By the death of Christ the changeless character of this moral standard of righteousness is shown. Christ lived the law of God's government; he was an expression of God's character; and he died to save men from the penalty of the transgression of this law. Those who reject God's law crucify the Son of God afresh. They identify themselves with those who crucified him between two thieves on the cross of Calvary. <RH, January 30, 1900 par. 2>

The world is asleep. The people know not the time of their visitation. To them the words apply; "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." All need to be aroused. We can not afford to be rocked to sleep in the cradle of carnal security or indifference; for we are deciding our eternal destiny. The record of the shameful trial in the judgment hall has passed up to heaven, and is the standard by which all are measured, whether they stand under the blood-stained banner of Christ, or under the black banner of the prince of darkness. <RH, January 30, 1900 par. 3>

There can be only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image. Each son and daughter of Adam chooses either Christ or Barabbas as his general. And all who place themselves on the side of the disloyal are standing under Satan's black banner, and are charged with rejecting and despitefully using Christ. They are charged with deliberately crucifying the Lord of life and glory. <RH, January 30, 1900 par. 4>

Each one has an important question to answer for himself: Are you on the side of Satan, a transgressor of God's law, or are you loyal to that God who declared himself to be, "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." God's character is here displayed as his glory. God has delivered all judgment into the hands of his Son; and as a righteous judge, Christ must pass sentence on every work whether it be good or bad. Justice is as much an expression of love as mercy. <RH, January 30, 1900 par. 5>

The world is not improving. Evil men and seducers shall wax worse and worse, deceiving and being deceived. By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate. Those who choose Satan as their ruler will reveal the spirit of their chosen master. <RH, January 30, 1900 par. 6>

The world will not improve till God goes out of his place to punish her for her iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. Christ warned his disciples, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. 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. 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. Then shall they deliver you up to be afflicted, 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. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." <RH, January 30, 1900 par. 7>

When Christ was upon this earth, the world preferred Barabbas. And today the world and the churches are making the same choice. The scenes of the betrayal, the rejection, and the crucifixion of Christ have been re-enacted, and will again be re-enacted on an immense scale. People will be filled with the attributes of the enemy, and with them his delusions will have great power. Just to that degree that light is refused will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas work under a ruinous deception. Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, Release unto us Barabbas, but crucify Christ. <RH, January 30, 1900 par. 8>

Even now this decision is being made. The scenes enacted at the cross are being re-enacted. In the churches that have departed from truth and righteousness it is being revealed what human nature can do and will do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunction of conscience, they will do the deeds of their father, the devil. They will ask the question that came from the traitorous lips of Judas, What will you give me if I betray unto you Jesus the Christ? Even now Christ is being betrayed in the person of his saints. <RH, January 30, 1900 par. 9>

In view of the history of the life and death of Christ, can we be surprised if the world is hollow and insincere? Can we in our day trust in man, or make flesh our arm? Shall we not choose Christ as our leader? He alone can save us from sin. <RH, January 30, 1900 par. 10>

When the world is at last brought up for trial before the great white throne, to account for its rejection of Jesus Christ, God's own messenger to our world, what a solemn scene it will be! What a reckoning will have to be made for nailing to the cross One who came to our world as a living epistle of the law. God will ask each one the question, What have you done with my only begotten Son? What will those answer who have refused to accept the truth?-- They will be obliged to say, We hated Jesus, and cast him out. We cried, Crucify him, crucify him. We chose Barabbas in his stead. If those to whom the light of heaven is presented reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put him to an open shame. To them it will be said, "I never knew you: depart from me." God will assuredly avenge the death of his Son. <RH, January 30, 1900 par. 11>

January 30, 1900 Disease and Its Causes.

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Some receive the idea that in order to carry out that separation from the world that the word of God requires, they must be neglectful of their apparel. There is a class of sisters who think they are carrying out the principle of non-conformity to the world by wearing an ordinary sunbonnet, and the same dress worn by them through the week, upon the Sabbath, when appearing in the assembly of the saints to engage in the worship of God. And some men who profess to be Christians view the matter of dress in the same light. These persons assemble with God's people upon the Sabbath, with their clothing dusty and soiled, and even with gaping rents in their garments, which are placed upon their persons in a slovenly manner. This class, if they had an engagement to meet a friend honored by the world, by whom they wished to be especially favored, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with their hair uncombed, and garments uncleanly and in disorder. Yet these persons think that it is no matter in what dress they appear, or what is the condition of their persons, when they meet upon the Sabbath to worship the great God. They assemble in his house, which is as the audience chamber of the Most High, where heavenly angels are in attendance, with but little respect, or reverence, as their persons and clothing indicate. Their whole appearance typifies the character of such men and women. <RH, January 30, 1900 par. 1>

The favorite theme of this class is pride of dress. Decency, taste, and order they regard as pride. And according to the dress of these mistaken souls will be their conversation, their acts, and their deal. They are careless, and often low in their conversation at their homes, among their brethren, and before the world. The dress and its arrangement upon the

person is generally found to be the index of the man or the woman. Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but little refinement of feeling. They sometimes consider oddity and coarseness humility. <RH, January 30, 1900 par. 2>

The followers of Christ are represented by him as the salt of the earth and the light of the world. Without the saving influence of Christians, the world would perish in its own corruption. Look upon the class of professed Christians described, who are careless in their dress and person; loose in their business transactions, as their dress represents; coarse, uncourteous, and rough in their manners; low in their conversation; at the same time regarding these miserable traits as marks of true humility and Christian life. Think you that if our Saviour were upon earth, he would point to them as being the salt of the earth and the light of the world?--No, never! <RH, January 30, 1900 par. 3>

Christians are elevated in their conversation; and although they believe it to be sin to condescend to foolish flattery, they are courteous, kind, and benevolent. Their words are those of sincerity and truth. They are faithful in their deal with their brethren and with the world. In their dress they avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste. Especial care will be taken to dress in a manner that will show a sacred regard for the holy Sabbath and the worship of God. The line of demarkation between such a class and the world will be too plain to be mistaken. The influence of believers would be tenfold greater if men and women who accept the truth, who have been formerly careless and slack in their habits, would be so elevated and sanctified through the truth as to observe habits of neatness, order, and good taste in their dress. Our God is a God of order, and he is not in any degree pleased with distraction, with filthiness, or with sin. <RH, January 30, 1900 par. 4>

Christians should not take pains to make themselves gazingstocks by dressing different from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence, and moral courage to be right, if all the world differs from them. If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits. <RH, January 30, 1900 par. 5>

February 6, 1900 Loyalty or Disloyalty?

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Mrs. E. G. White.
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In the past the Lord God of ages revealed his secrets to his prophets. The Omniscient looked down the centuries, and predicted through his prophets the rise and fall of kingdoms, hundreds of years before the events foretold took place. The present and the future are equally clear to God, and he shows his servants what shall be. His voice echoes down the ages, telling man what is to take place. Kings and princes take their position at the appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word God has given through his prophets. They act their part in carrying out God's great plan. Events fall into line, fulfilling the word the Almighty has spoken. <RH, February 6, 1900 par. 1>

The unbelieving and godless do not discern the signs of the time. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired end. The Christian who accepts the truth, the whole truth, and nothing but the truth, will look at Bible history in its true bearing. The history of the Jewish economy from beginning to end, though spoken of contemptuously and sneered at as "the dark ages," will reveal light, and still more light, as it is studied. <RH, February 6, 1900 par. 2>

Man's word fails; and he who takes the assertions of man as his dependence may well tremble; for he will one day be a shipwrecked vessel. But God's word is infallible, and endures forever. Christ declares, "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." God's word will endure through the ceaseless ages of eternity. God lives and reigns. His glory is not confined to the temple made with hands. He has not closed heaven against his people. As in the past, so in this age, God reveals his secrets to his servants the prophets. <RH, February 6, 1900 par. 3>

The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolizing the different kingdoms, became less and less pure and valuable, from the head down. The head of the image was of gold, the breast and arms of silver, the sides of brass, and the feet and toes iron mingled with clay. So the kingdoms represented by them deteriorated in value. <RH, February 6, 1900 par. 4>

The result of making void the law of God may be seen in the increasing immorality of these several kingdoms. If the inhabitants had kept the fear of God ever before them, they would have been given wisdom and power, which would have bound them together, and kept them strong. But the rulers of these kingdoms made God their strength only when harassed and perplexed. Failing to get help from their great men, they sought it from men like Daniel, who they knew honored the living God, and were honored by him. To these men they appeal to unravel the mysteries of providence; for they had so far separated themselves from God by transgression that they could not understand his warning. They were forced to appeal for explanation to those illuminated by heavenly light. <RH, February 6, 1900 par. 5>

When the empire of Babylon was so strong and its influence so far-reaching that seemingly the most powerful foe could not take its scepter, Daniel, a man inspired by God, prophesied that it would pass away, notwithstanding its apparent magnificence, and that a second would succeed it. He prophesied also that the second empire would be succeeded by the third, and that a fourth empire should arise, more fierce, more determined, and more powerful than any kingdom that had preceded it. As strong as iron, this kingdom would subdue and break in pieces all the nations of the world. <RH, February 6, 1900 par. 6>

In spite of the warning he received, Nebuchadnezzar went on in his own strength, till God took from him the talent of wisdom, that he might be led to see and acknowledge that the God of Israel was able to create and to destroy. The kings who succeeded him failed to profit by his experience, and the kingdom of Babylon passed away because, in their prosperity, her rulers forgot God, and ascribed her honor and glory to human achievement. So today, when men forget God and refuse to obey his law, they are humiliated. God tests them, and if they do not humble their hearts and confess their sins, they receive the penalty of transgression. <RH, February 6, 1900 par. 7>

The Medo-Persian kingdom was visited by the wrath of God because in it his law was trampled underfoot. The fear of God possessed no power among the people. Wickedness, blasphemy, and corruption were the prevailing influences in this kingdom; and the kingdoms that followed were even more base and corrupt. They deteriorated because they cast off God. Forgetting him, they sank lower and lower in the scale. The vast empire of Rome crumbled into pieces. The church of Rome boasts of her infallibility, and of the power of her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of the will of God. <RH, February 6, 1900 par. 8>

While representing the kingdoms of this earth, the image that was revealed to Nebuchadnezzar also fitly represented deterioration of religion. We grow weak morally and spiritually, just in proportion as we forget God. Those who claim to be Protestants are not today what Luther was. They have left the old landmarks, and have depended on forms, ceremonies, and outward display to make up for the lack of purity and piety, meekness and lowliness, found in obedience to God. Sin is ruining nations today just as it has done in time past. Even leaders in the religious world have not a good conscience toward God. <RH, February 6, 1900 par. 9>

Men need an intelligent knowledge of God's law. There is no true standard of righteousness apart from this law. By obedience to it the intellect is cultivated, the conscience enlightened and made sensitive. Righteousness exalts a nation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. This book is God's great director. It is a lamp to our feet, a light to our path. It flashes its light ahead, that we may see the path by which we are traveling; and its rays are thrown back on past history, showing the most perfect harmony in that which, to the mind in darkness, appears like error and discord. In that which seems to the worldling an inexplicable mystery, God's children see light and beauty. <RH, February 6, 1900 par. 10>

God speaks in his word, and fulfills this word in the world. We need now to seek to understand the movements of God's providence. Said Paul, "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." God's people are not left to depend on man's wisdom. With prophetic guideposts God has marked out the way he wishes them to take. These great waymarks show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but God changes not. His word will abide the same forever. Those who love and obey the law of Jehovah will meet with trial and temptation; but these are only what Jesus met, and he declares: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." If we hope and pray, and by faith trust his word, we shall be able to say, with Paul, "I am persuaded, that neither death nor life nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God,

which is in Christ Jesus our Lord." <RH, February 6, 1900 par. 11>

Have we given ourselves up to do God's will? Are we transformed by the grace of Christ? Some claim to be in Christ, while their special work is to make void the law of Jehovah. Shall we take their word for it? Shall we accept their assertions? How shall we distinguish God's true servants from the false prophets who Christ said should arise to deceive many?--There is only one test of character,--the law of Jehovah. <RH, February 6, 1900 par. 12>

The Israelites placed over their doors a signature of blood, to show that they were God's property. So the children of God in this age will bear the signature God has appointed. They will place themselves in harmony with God's holy law. A mark is placed upon every one of God's people just as verily as a mark was placed over the doors of the Hebrew dwellings, to preserve the people from the general ruin. God declares, "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." When men say that the law of God is abrogated by the testimony of the Fathers, they are teaching for doctrine the commandments of men. Their word is not founded upon the teaching of the apostles and prophets. Jesus Christ is not the chief cornerstone of their structure. John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who permit themselves to be deceived will, with the deceiver, feel the wrath of the Lamb. <RH, February 6, 1900 par. 13>

With God's word before us, with the lesson of instruction we may there learn, there is no need for us to be deceived. We are living in a momentous period of this earth's history. The great conflict is just before us. We see the world corrupted under the inhabitants thereof. The man of sin has worked with a marvelous perseverance to exalt the spurious sabbath, and the disloyal Protestant world has wondered after the beast, and has called obedience to the Sabbath instituted by Jehovah disloyalty to the laws of the nations. Kingdoms have confederated to sustain a false sabbath institution, which has not a word of authority in the oracles of God. <RH, February 6, 1900 par. 14>

In the record of the vision given to John we read, "The dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Satanic agencies have made the earth a stage for horrors, which no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for the law of God has brought its sure result. <RH, February 6, 1900 par. 15>

The great conflict now being waged is not merely a strife of man against man. On one side stands the Prince of Life, acting as man's substitute and surety; on the other, the prince of darkness, with the fallen angels under his command. "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." "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." <RH, February 6, 1900 par. 16>

There will be a sharp conflict between those who are loyal to God and those who cast scorn upon his law. The church has joined hands with the world. Reverence to God's law has been subverted. The religious leaders are teaching for doctrine the commandments of men. As it was in the days of Noah, so it is in this age of the world. But shall the prevalence of disloyalty and transgression cause those who have revered the law of God to have less respect for it, to unite with the powers of earth to make it void?--The truly loyal will not be carried away by the current of evil. They will not throw scorn and contempt on that which God has set apart as holy. The test comes to every one. There are only two sides. On which side are you? <RH, February 6, 1900 par. 17>

February 6, 1900 Disease and Its Causes.

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Women should clothe their limbs with regard to health and comfort. They need to have their limbs and feet clad as warmly as do men. The length of the fashionable dress is objectionable for several reasons:-- <RH, February 6, 1900 par. 1>

1. It is extravagant and unnecessary to have the dress of such a length that it will sweep the sidewalks and streets. <RH, February 6, 1900 par. 2>

2. A dress thus long gathers dew from the grass, and mud from the streets, which makes it uncleanly. <RH, February 6, 1900 par. 3>

3. In its bedrabbled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and is one of the greatest causes of catarrh and of scrofulous swellings, and endangers health and

life. <RH, February 6, 1900 par. 4>

4. The unnecessary length is an additional weight upon the hips and bowels. <RH, February 6, 1900 par. 5>

5. It hinders the walking, and is also often in other people's way. <RH, February 6, 1900 par. 6>

There is still another style of dress that will be adopted by a class of so-called dress reformers. They will imitate the opposite sex as nearly as possible. They will wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress, are carrying the so-called dress reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their views in general upon the health question, but they could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes. <RH, February 6, 1900 par. 7>

In this style of dress God's order has been reversed, and his special direction disregarded. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deut. 22:5. This style of dress God would not have his people adopt. It is not modest apparel, and is not at all fitting for modest, humble females who profess to be Christ's followers. God's prohibitions are lightly regarded by all who would advocate the doing away of the distinction of dress between males and females. The extreme positions taken by some dress reformers upon this subject cripple their influence. <RH, February 6, 1900 par. 8>

God designed there should be a plain distinction between male and female dress, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion, and great increase of crime. The apostle Paul would utter a rebuke, were he alive, should he behold females professing godliness with this style of dress. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." The mass of professed Christians utterly disregard the teachings of the apostles, and wear gold, pearls, and costly array. <RH, February 6, 1900 par. 9>

God's loyal people are the light of the world and the salt of the earth; and they should ever remember that their influence is of value. Were they to exchange the extreme long, for the extreme short, dress, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit, and seek to bring to the Lamb of God, would be disgusted. Many improvements can be made in the dress of women in reference to health, without making so great a change as to disgust the beholder. <RH, February 6, 1900 par. 10>

The female form should not be compressed in the least with corsets and whalebones. The dress should be perfectly easy, that the lungs and heart may have healthy action. The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street, without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for women when doing their housework, and especially for those women who are obliged to perform more or less outdoor labor. With this style of dress, one light skirt, or at most two, is all that is necessary, and that should be buttoned to a waist, or suspended with straps. The hips were not formed to bear heavy weights. The heavy skirts worn by females, their weight dragging down upon the hips, have been the cause of various diseases, which are not easily cured, because the sufferers seem to be ignorant of the cause that produced them, and continue to violate the laws of their being by girding the waist and wearing heavy skirts, until they are made life-long invalids. <RH, February 6, 1900 par. 11>

Many will immediately exclaim, "Why, such a style of dress will be old-fashioned!" What if it is? I wish we could be old-fashioned in many respects. If we could have the old-fashioned strength that characterized the old-fashioned women of past generations, it would be very desirable. I do not speak unadvisedly when I say that the way in which women clothe themselves, together with their indulgence of appetite, is the greatest cause of their present feeble, diseased condition. There is but one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, women should clothe their limbs as thoroughly as do men. If the limbs and feet are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain healthy and pure, because it is not chilled nor hindered in its natural passage through the system. <RH, February 6, 1900 par. 12>

February 13, 1900 "By What Authority Doest Thou These Things?"

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"And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves." <RH, February 13, 1900 par. 1>

Christ drove the dishonest traffickers from the temple courts with heaven's authority flashing from his face. His voice spoke to the conscience and soul with the power of God. "Take these things hence," he said; "it is written, My house shall be called the house of prayer; but ye have made it a den of thieves." <RH, February 13, 1900 par. 2>

As priests and rulers looked upon the face of Christ, terror took possession of them; for divinity was flashing through humanity. This was evidence that they had not looked for. They understood the meaning of his words, and, amazed and terrified, they fled from the humble, travel-stained Nazarene, as if he had been surrounded by an avenging army of heavenly beings. But as they hurried away from the sacred precincts, they found that they had received no bodily harm, and their terror-stricken souls began to recover. They said, We will return to the temple, and demand by what authority he is doing this work. But when they saw the work that Jesus had been doing since their expulsion, they did not confront him with the assurance that they thought they would. They found the Saviour healing the sick and the dying. "The blind and the lame came to him in the temple; and he healed them." On their ears fell the sound of rejoicing and the song of praise. In the very temple itself, children who had been restored to health were waving palm branches, and singing hosannas to the Son of David. Baby voices were lisping the praises of the mighty Healer. The people were rejoicing; for those among them who had been sick and dying were now restored to perfect health. But the lowing of the cattle and the bleating of the sheep were as music in the ears of the priests when compared with these sounds of rejoicing. Cattle sales meant money to them. But the gladness and joy of the people who had been restored gave them no satisfaction. <RH, February 13, 1900 par. 3>

"Hearest thou what these say?" they asked Christ; and he answered, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" <RH, February 13, 1900 par. 4>

The scene at the temple was indelibly impressed upon the minds of the people who had come to attend the feast. What greater evidence than this could Christ give? If this could find no entrance into the hearts of these resisters of light; if such a scene as this did not bring conviction; if this light was not sufficient to drive away their prejudice and jealousy, what evidence could Christ give to pierce their rock-bound hearts?--Nothing that he could say or do would move their stubborn wills. <RH, February 13, 1900 par. 5>

The night before his work of cleansing the temple courts and healing the sick, Christ had spent in prayer in the mount of Olives. "In the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." The next morning, on his way again to Jerusalem, he passed the withered fig tree. "And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." <RH, February 13, 1900 par. 6>

The fig tree was covered with promising, pretentious leaves, but was entirely destitute of fruit. It represented impenitent Israel, who had failed to do the work of God's appointment. And not only does this lesson apply to the Jews, but in its terrible significance it reaches to every age, warning each soul of the sure result of profession without practice. Let professing Christians inquire into the meaning of the curse pronounced upon the fig tree. The tree was full of promise, but investigation revealed its barrenness. It bore no fruit; and because of this defect, words were spoken that caused it almost immediately to wither away. <RH, February 13, 1900 par. 7>

A fig tree is created to bear fruit; and if it does not do this, it is not fit for a place in the orchard. It is treated as a cumberer of the ground. So the Lord created men and women to bear fruit to his glory and for the good of their fellow creatures, and he has provided them with every facility necessary to enable them to do this. By creation and by redemption we are God's. Christ came as our substitute and surety, that we might bear fruit for him. A probation has been granted us that we might not be like the fig tree, full of flourishing leaves, making great pretensions of success, yet destitute of good works. <RH, February 13, 1900 par. 8>

After this Christ again entered the temple; and as he was teaching, the chief priests and elders of the people came to him with the question, "By what authority doest thou these things? and who gave thee this authority?" They had been given unmistakable evidence of Christ's power. Amazed and terrified, they had fled from his presence, returning to find him healing the sick and the suffering, who were rejoicing, not only in the courts, but in the temple itself. And yet after passing through this wonderful experience, the Jewish rulers could ask Christ, "By what authority doest thou these things?" <RH, February 13, 1900 par. 9>

Christ answered them by asking a question. "I also will ask you one thing," he said, "which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" <RH, February 13, 1900 par. 10>

The priests and rulers were perplexed. "They reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a

prophet. And they answered Jesus, and said, We can not tell. And he said unto them, Neither tell I you by what authority I do these things." <RH, February 13, 1900 par. 11>

In his wonderful deeds of healing, Christ had answered the question of the priests and elders. He had given them evidence of his authority, which could not be controverted. But it was not evidence that they wished. They were anxious that he should proclaim himself as possessing divine authority, that they might misapply his words, and stir up the people against him. They wished to destroy his influence and put him to death. Christ knew that if this people could not recognize God in him, they would not believe his assurance that he was the Christ. They had seen the sick healed, and the dead raised to life. They had witnessed the resurrection of Lazarus after he had been in the grave four days. The moral supremacy of Christ was revealed in all his words, in every work of love and power, but they recognized it not. They thought to take him by guile, and cause him to speak something that they could use to his condemnation. But Christ not only evades the issue they hope to bring about, but turns the condemnation upon them. In the purity and self-denial of John's life, they had felt the power of God. Conviction had been sent to every soul. If they would not heed John's warning, they would not heed the words of Christ. <RH, February 13, 1900 par. 12>

John had preached the coming of the Messiah. In trumpet tones the words of the forerunner of Christ had rung in their ears: "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 the 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: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." "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 an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." <RH, February 13, 1900 par. 13>

John came bearing witness of the One whose divinity they were now questioning. Christ himself had gone to the Jordan, not to repent of sin, but to fulfill every specification required of the sinner. The Baptist saw the Saviour walking at a distance, and his face lighted up. "Behold the Lamb of God," he cried, "which taketh away the sin of the world." There Christ stood revealed before the people. The glory of God descended upon him in the form of a dove like burnished gold, and the voice of the infinite One declared, "This is my beloved Son, in whom I am well pleased." <RH, February 13, 1900 par. 14>

Christ reminded the priests and Pharisees of this recognition by God of John's message and work. If you believe John to be a prophet, he said, why do you not believe my testimony? He told you plainly who I am. You have refused to do the work God appointed you in revealing Christ to an apostate world. You refuse to believe in the Son of God. You now ask me for my authority for cleansing the temple courts, which you have defiled. You profess to be anxious to know God's will, but you reject the evidence given in such abundance. <RH, February 13, 1900 par. 15>

If the rejecters of light in Christ's day had opened their hearts to the appeals of the Spirit of God, they would have sympathized with the purpose and work of Christ. They would have seen in him the antitype of all their sacrificial offerings. They would have been saved from the terrible doom pronounced upon them by the One who gave his life that they might live. Israel would have had a God to deliver them from the bondage of the Roman yoke,--a God who would have done more for them than a loving father could do for his child. Christ wept over the obdurate city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that 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." <RH, February 13, 1900 par. 16>

We have before us the example of the Jewish nation, who jealously cherished their self-righteousness. They had not that faith which works by love, and purifies the soul from all defilement. Let those who hear the message God sends today beware lest they follow the example of the self-exalted Jews. God does not propose to remove from our path everything that will create question in regard to the work of his servants. He gives ground for faith sufficient to convince the candid, sincere mind; but more evidence than this would never change the inward determination to resist light. <RH, February 13, 1900 par. 17>

February 20, 1900 The Parable of the Two Sons.

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Mrs. E. G. White.
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"A certain man had two sons," Christ said; "and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not." [<RH, February 20, 1900 par. 1>](#)

By these two sons Christ represented the obedient and the disobedient. The son who refused to obey the command, saying, "I will not," represented those who were living in open transgression, who made no profession of piety, and who openly refused to come under the yoke of service to God. But many of these afterward repented and went. When the gospel came to them in the message of John the Baptist, "Repent ye: for the kingdom of heaven is at hand," they repented and confessed their sins. [<RH, February 20, 1900 par. 2>](#)

In the son who said, "I go, sir," and went not, the character of the Pharisees was revealed. Like this son, the Jewish leaders were impenitent and self-sufficient. The religious life of the Jewish nation had become a pretense. When the law was proclaimed on Mt. Sinai, God spoke with a voice of divine authority, and all the people pledged themselves to obey. They said, I go, sir; but they went not. Christ had given the Jewish leaders of his day abundant evidence of his authority and divine power; but although they were convinced, they would not receive the evidence. He had shown them that they continued to disbelieve, because they had not the spirit that leads to obedience. He had declared, Ye make void the law of God by your traditions. In vain do ye worship me, teaching for doctrine the commandments of men. [<RH, February 20, 1900 par. 3>](#)

In the company before Christ there were scribes and Pharisees, priests and rulers, and Christ addressed the question to them, "Whether of them twain did the will of his father?" Forgetting themselves, the Pharisees answered, "The first." This answer was correct, but they gave it without realizing that they were pronouncing sentence against themselves. Then there fell from Christ's lips the denunciation, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." [<RH, February 20, 1900 par. 4>](#)

John came teaching the truth, and by his teaching, sinners were convicted and converted. These would go into the kingdom of heaven before the ones who, in self-righteousness, resisted the warning that abandoned sinners received. The publicans and harlots were ignorant, but these learned men, though they knew the way of truth, refused to walk in the path that leads to the paradise of God. The truth, which should have been to them a savor of life unto life, became a savor of death unto death. Open sinners who loathed themselves could receive baptism at the hand of John; but these men were hypocrites. Their own hearts were the obstacle to their receiving the truth. They resisted the conviction of the Spirit of God; they refused obedience to the commandments of God. [<RH, February 20, 1900 par. 5>](#)

Christ did not say to them, "You can not enter the kingdom of heaven;" but he showed them that the obstacles that prevented them from entering were of their own creating. The door was still open to these Jewish leaders. The invitation was still held out to them. Christ longed to see them convicted and converted. [<RH, February 20, 1900 par. 6>](#)

The priests and elders of Israel spent their life in outward ceremonies, and they regarded these services as too sacred to be united with secular business. Therefore their life was supposed to be wholly religious. But they performed their ceremonies to be seen by men, that they might be thought pious and devoted by the world. While professing to obey, they refused to render to God the obedience he required. They were not doers of the word that they professed to teach to others. [<RH, February 20, 1900 par. 7>](#)

In vision the Lord revealed to his servant Isaiah the true condition of Israel: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. 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. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." [<RH, February 20, 1900 par. 8>](#)

This chapter faithfully presents the spiritual condition of the once favored people of God. The Lord had called Judah to universal dominion. To the seed of David he had given the scepter. But now he presents them as a people whom he will utterly destroy for their iniquities:-- [<RH, February 20, 1900 par. 9>](#)

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." <RH, February 20, 1900 par. 10>

The work of John the Baptist was foretold by the angel who visited Zacharias in the temple. "Fear not, Zacharias," he said; "for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." <RH, February 20, 1900 par. 11>

Christ declared John to be one of the greatest of the prophets, and he showed his hearers that they had had sufficient evidence that John was a messenger from God. The words of the preacher in the wilderness were with power. He bore his message unflinchingly, rebuking the sins of the priests and Pharisees, and enjoining upon them the works of the kingdom of heaven. He pointed out to them their sinful disregard of their Father's authority, in refusing to do the work incumbent upon them. He made no compromise with sin, and many were turned from their unrighteousness. <RH, February 20, 1900 par. 12>

But the Pharisees and rulers believed not. When John saw the Pharisees and Sadducees coming to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not 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. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." <RH, February 20, 1900 par. 13>

Had the conversion of the Jews been genuine, they would have received this testimony of John, and accepted Jesus as the Messiah, the One to whom all their sacrificial offerings pointed, and who was the foundation of all their economy. But the Pharisees and the Sadducees did not produce the fruits of repentance and sanctification and righteousness. They were of the class who said, "I go, sir," but went not. <RH, February 20, 1900 par. 14>

Christ said to the unbelieving ones, "John came to you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." This unbelief is not an impulse. You criticised John because of his strict, abstemious life and self-sacrificing habits. You find fault with me because I sit at the table with publicans and sinners. The Lord set his seal to the mission of John when publicans and sinners believed him. But you cherished unbelief. You did not repent. "I am not come to call the righteous, but sinners to repentance." You claim to be righteous. Why do you then object to my calling publicans and sinners to partake of the waters of life? The very ones whom you despise are receiving the message, and pressing into the kingdom of heaven before you. <RH, February 20, 1900 par. 15>

Christ explained why it was that the son who at first refused to comply with the request, afterward repented. The Spirit of God was working in the dishonest hearts, and, under the sharp, clear-cut testimony of John, many sinners were brought to repentance. Publicans and harlots heard and accepted the invitation. When Christ appeared in the garb of humanity, these souls, who were not under the jurisdiction of priests and rulers, heard his word and were converted, and believed and acknowledged him. <RH, February 20, 1900 par. 16>

This work was foretold by the prophet Isaiah: "Behold," God declared, "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. . . . Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But

when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." <RH, February 20, 1900 par. 17>

February 27, 1900 The Parable of the Two Sons.

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Mrs. E. G. White.
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The history of Israel as presented in this parable should be studied by all who would practice the teachings of Christ. The vineyard represents the church. The two sons are the two classes of men and women in the world. The Lord calls every member of the church to work in his vineyard. We are to understand our relation to Christ. Christ must abide in our hearts that we may keep before us pure principles, high incentives to moral rectitude. Our work is not merely to *promise* but to *do*. Honesty and integrity must bind us up with God to fulfill his word to the letter. <RH, February 27, 1900 par. 1>

Christ did not condemn the first son for refusing to obey his father's command. At the same time he did not commend him. The class who act the part of the son who said, I will not, deserve no credit for holding the position they do. This openness is not to be commended as a virtue. Sanctified by truth and holiness, this element will make a man a bold witness for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. The fact that a man is not a hypocrite does not make him any less a sinner. When the appeals of the Spirit of God come to the heart, our only safety lies in responding to them without delay. When the call comes, "Son, go work today in my vineyard," do not refuse the invitation. Cease working on the enemy's side, and take your position under the blood-stained banner of the Prince of life. He is the way, the truth, and the life. While it is called today, "if ye will hear his voice, harden not your hearts." It may be that you will never hear the invitation again. A mere answer in the affirmative is not enough. We are to repent and forsake every sin, and work the works of righteousness. Will the sinner acknowledge God's claims? Will he serve the Lord, or will he continue in sin? <RH, February 27, 1900 par. 2>

By pledging his own life, Christ has made himself responsible for every man and woman on the earth. He stands in the presence of God, saying, Father, I take upon myself the guilt of that soul. It means death to him if he is left to bear it. If he repents, he shall be forgiven. My blood shall cleanse him from all sin. I gave my life for the sins of the world. <RH, February 27, 1900 par. 3>

If the transgressor of God's law will see in Christ his atoning sacrifice, if he will believe in him who can cleanse from all unrighteousness, Christ will not have died for him in vain. By giving himself a sacrifice for sin, Christ has given opportunity to every sinner to repent and be converted, and become a laborer together with God. <RH, February 27, 1900 par. 4>

Self-righteousness is not true righteousness, and those who cling to it, and refuse to give it up, will be left to take the consequences of holding to a deception. Those who claim to keep the commandments of God, but are unsympathetic and cold, self-important and self-centered, have not the love of God in their hearts to flow forth to others. They say, "I go, sir," but they do not go. The open sinner has far better prospects of gaining eternal life than have these pretentious ones. He who sees himself as a sinner, with no cloak for his sin, who sees that he is corrupting soul, body, and spirit before God, becomes alarmed lest he be eternally separated from the kingdom of heaven. He realizes his diseased condition, and finds healing in Christ, who has promised, "Him that cometh to me I will in no wise cast out." God puts upon the repenting one the robe of Christ's righteousness, and the angels of heaven rejoice over the one soul saved. <RH, February 27, 1900 par. 5>

No man can accept the gospel of Christ while he refuses the admonitions of the word of God, and follows a way of his own choosing. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin. That walk to go down into Egypt, and that have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Will there be among the people of God in these last days those who pursue a course of action similar to that of rebellious Israel? Will those who have had privileges and opportunities, and before whom the Lord has worked in a marked manner, oppose righteousness? Shall there be among us those described by the prophet as "rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits. Get you out of the way, turn aside out of the path, cause the

Holy One of Israel to cease from before us"? <RH, February 27, 1900 par. 6>

The Lord calls upon his people in 1900 to be converted. Great light has come to them, but the principles of the word of God have not been carried into the practical life. If pride and selfishness and covetousness are not eradicated from the heart, they will poison every lifspring of the soul, and true liberality and Christian courtesy can not be exercised. The attributes of the unrenewed heart are cherished. The Lord can not purify the soul until the entire being is surrendered to the working of the Holy Spirit. <RH, February 27, 1900 par. 7>

Only those who eat the flesh and drink the blood of the Son of God, can understand the Word to the saving of their souls. "The flesh profiteth nothing," Christ said; "the words that I speak unto you, they are spirit, and they are life." No man can read the word of God, believing it to be inspired of God, without himself catching the inspiration of the Spirit that inspired the Word. A glory will flash before his eyes. He will learn the mysteries of heaven. Perfect obedience to the Word will bring a sweetness, an assurance and confidence in God, that can not be described. <RH, February 27, 1900 par. 8>

It is right for us to love the Scriptures. We have for a teacher One who will mold and fashion our hearts and minds to understand the Word in its true light. If we will practice the truth, at whatever self-denial and self-sacrifice, we shall follow on to know the Lord, and we shall know that his goings forth are prepared as the morning. The Bible may be read in such a way as to glorify God. Not one word that has proceeded from the mouth of God will become void until prophecy becomes history, as in the case of the sacrificial offerings that prefigured Christ. Type met antitype in the death of the Son of God. In the cross of Calvary we may read the binding claims of the law of God. God could not change one iota of his law to meet man in his fallen condition; but he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Those who venture to disregard the claims of the law of God may read their condemnation in the cross of Calvary. The law of the Lord is perfect, converting the soul. That which distinguishes God's people from every other people is their obedience to the commandments. <RH, February 27, 1900 par. 9>

Christ had educated the Israelites while he was their invisible leader in the wilderness. For forty years he had addressed them as his sons, and had commanded them to teach every requirement of the law, both by precept and by example. He taught them that their prosperity and their very life depended on their obedience to all he had given in statutes and judgments. They were to be righteous in all their transactions one with another. It would make every difference with them whether they were obedient or disobedient; for God could not sustain them in transgression. <RH, February 27, 1900 par. 10>

The children of Israel made a solemn vow to God that they would be obedient; but they disregarded the Lord's requirements. Some remained loyal to God, but the majority disregarded the Word. They set the law of God at defiance, and taught for doctrines the commandments of men. Because of their transgression, the Lord was about to divorce himself from the disobedient nation. He had spoken to them through the prophets, and through Christ, the great teacher, the light of the world. If they desired to do right, the way was plainly revealed to them. <RH, February 27, 1900 par. 11>

They had before them the example of Nadab and Abihu. The disobedience of these men cost them their lives. Through the use of wine their senses became confused, and they used the common fire instead of the sacred. They were slain before the Lord. Moses looked with agony of soul upon their punishment. He said to 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." <RH, February 27, 1900 par. 12>

God forbade any manifestation of grief for Nadab and Abihu, even on the part of their nearest relatives, "lest ye die," he said, "and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled." <RH, February 27, 1900 par. 13>

There is a lesson to learn from this by all who have anything to do with God's work. They are required to observe habits of strict temperance, to keep soul, body, and spirit under the protecting shield of God. Never tempt the Spirit of God. This has often led to the sin against the Holy Ghost, which has no forgiveness in this life nor in the life to come. Bear in mind that we shall reap that which we sow, whether it be good, or whether it be evil. Those who sow to the flesh will of the flesh reap corruption. <RH, February 27, 1900 par. 14>

In our day we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. In every congregation there is a mixed multitude. Those who claim to be righteous, while they do not those things that God has commanded, are like the self-righteous Pharisees. They say, and do not. And, like the Pharisees, they stand aloof from their fellow men. Christ gives us the test by which we prove our loyalty or disloyalty. "If ye love me," he says, "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 can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be 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. . . . 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." "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." <RH, February 27, 1900 par. 15>

March 6, 1900 The Apostle Paul and Manual Labor.

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Mrs. E. G. White.
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Useful manual labor is a part of the gospel. The Great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should learn a trade. Thus they would be enabled to earn their own bread. And knowing how hard it was to obtain money, they would not spend their money foolishly. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to train their sons and daughters to some useful employment, so that should adverse circumstances come, they would not be dependent upon others, but would be able to provide for their own necessities. They might be instructed in literary lines, but they must be trained to some craft. This was deemed an indispensable part of their education. <RH, March 6, 1900 par. 1>

Paul, the great apostle to the Gentiles, learned the trade of tent-making. There were higher and lower branches of tent-making. Paul learned the higher branches, and he could also work at the common branches when circumstances required. Tent-making did not bring returns so quickly as some other occupations, and at times it was only by the strictest economy that Paul could supply his necessities. <RH, March 6, 1900 par. 2>

Paul had been educated by the most learned teachers of the age. He had been taught by Gamaliel. Paul was a rabbi and statesman. He was a member of the Sanhedrin, and had been very zealous for the suppression of Christianity. He had acted a part in the stoning of Stephen, and we read further of him, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." But he was stopped in his career of persecution. As he was on his way to Damascus to arrest any Christians he might find, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus." <RH, March 6, 1900 par. 3>

Saul converted was called Paul. He united with the disciples, and was among the chief of the apostles. <RH, March 6, 1900 par. 4>

After the ascension of Christ, the apostles went everywhere preaching the Word. They bore witness to Christ's work as a teacher and healer. Their testimony in Jerusalem, in Rome, and in other places was positive and powerful. The Jews, who refused to receive the truth, could but acknowledge that a powerful influence attended Christ's followers, because the Holy Spirit accompanied them. This created greater opposition; but notwithstanding the opposition, twenty years after the crucifixion of Christ there was a live, earnest church in Rome. This church was strong and zealous, and the Lord worked for it. <RH, March 6, 1900 par. 5>

The envy and rage of the Jews against the Christians knew no bounds, and the unbelieving residents were constantly stirred up. They made complaints that the Christian Jews were disorderly, and dangerous to the public good. Constantly they were setting in motion something that would stir up strife. This caused the Christians to be banished from Rome. Among those banished, were Aquila and Priscilla, who went to Corinth, and there established a business as manufacturers of tents. When Paul came to Corinth, he solicited work from Aquila. <RH, March 6, 1900 par. 6>

The apostles counseled and prayed together, and decided that they would preach the gospel as it should be preached, in disinterested love for the souls who were perishing for lack of knowledge. Paul would work at tent-making, and teach his fellow laborers to work with their hands, so that in any emergency they could support themselves. Some of his ministering brethren presented such a course as inconsistent, saying that by so doing they would lose their influence as ministers of the gospel. The tenth chapter of Second Corinthians records the difficulties Paul had to contend with, and his vindication of his course. God had placed special honor upon Paul. He had given him his credentials, and had laid

upon him weighty responsibility. And the apostle writes, "I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you,"--because he humbled himself to do mechanical work,--"but being absent am bold toward you. . . . Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed." <RH, March 6, 1900 par. 7>

Why did Paul, an apostle of the highest rank, thus connect mechanical labor with the preaching of the gospel? Was not the laborer worthy of his hire? Why did he spend in making tents the time that to all appearance might have been put to better account? Why waste time and strength in tent-making? But Paul did not regard the time he spent in making tents as lost. As he worked with Aquila, he kept in touch with the Great Teacher. He gave to his fellow laborer needed instruction in spiritual things, and he also educated the believers in unity. While he worked at his trade, he gave an example of diligence and thoroughness. He was diligent in business, "fervent in spirit, serving the Lord." He and Aquila and Priscilla had more than one prayer and praise meeting with those associated with them in tent-making. This was a testimony to the value of the truth they were presenting. <RH, March 6, 1900 par. 8>

Paul was an educator. He preached the gospel with his voice, and in his intelligent labor he preached it with his hands. He educated others in the same way in which he had been educated by one who was regarded as the wisest of human teachers. As Paul worked quickly and skillfully with his hands, he related to his fellow workers the specifications Christ had given Moses in regard to the building of the tabernacle. He showed them that the skill and wisdom and genius brought into that work were given by God to be used to his glory. He taught them that supreme honor is to be given to God. <RH, March 6, 1900 par. 9>

By laboring with his hands, Paul was preaching the Word. And he set an example that spoke against the sentiment, then gaining influence, that the work of preaching the gospel excused the minister from mechanical and physical labor. Paul knew that if ministers neglected physical work, they would become enfeebled. He desired to teach young ministers that by working with their hands they would become sturdy; their muscles and sinews would become strengthened. Paul recognized physical work as composing a part of the education he was to give. He realized that his teaching would lack vitality if he did not keep all parts of the human machinery equally exercised. His labor to support himself and others should have been commended, rather than regarded as belittling to his position as a minister of the gospel. <RH, March 6, 1900 par. 10>

The apostle states plainly that if a man will not work, if he does not use his physical powers, neither should he eat. The healthful and equal exercise of all the powers of the being is required to keep the living machinery in the best condition. He who would have every part of the system unclogged by feebleness and disease must use every part of the system harmoniously. The muscles are not to be allowed to become weak through inaction, while the brain carries too large a share of the work. Each part of the human machinery is to bear its burden. <RH, March 6, 1900 par. 11>

After leaving Philippi, Paul went to Thessalonica, on the seacoast. The history of his work there is recorded in the first and second chapters of the Second Thessalonians. He labored in the gospel, working with his hands. "We were gentle among you," he writes, "even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you." <RH, March 6, 1900 par. 12>

The Greeks on the seacoast were sharp traders. They had long educated themselves to shrewd practice in deal, and had come to believe that gain was godliness, and that an ability to make money, whether by fair means or foul, was reason why they should be honored. Paul was acquainted with their practices, and he would not give them an opportunity for saying that he and his fellow laborers preached in order to be supported by the gospel. Although it was perfectly right for him to be supported in this way, for the laborer is worthy of his hire, yet he saw that if he was, the influence upon his fellow laborers and those to whom he preached the gospel would not be the best. Paul feared that if he lived by preaching the gospel, he might be suspected of selfish motives in doing the work. He would not give any excuse to depreciate the work of the gospel by imputing selfish motives to those who preached the Word. He would not give any an opportunity to hurt the influence of God's servants. <RH, March 6, 1900 par. 13>

March 13, 1900 The Apostle Paul and Manual Labor.

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Mrs. E. G. White.
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"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus." Here the apostle remained three years and six months, "disputing and persuading the things concerning the kingdom of God." Here he toiled at his craft also. He writes to the Corinthians: "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." <RH, March 13, 1900 par. 1>

Lifting up his toil-worn hands, Paul makes his appeal to the elders of Ephesus: "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Those hands speak to us with remarkable impressiveness. Paul is not speaking mysteries. He is appealing to their knowledge of his manner of life. The great apostle was not ashamed nor afraid of work, and he did not treat this subject as in any way lowering to his work in the ministry. <RH, March 13, 1900 par. 2>

The opinion of men has, in many minds, changed the order of God, and men have come to think that it is not fitting for a man who works with his hands to take his place among gentlemen. The Lord's purposes are not the thoughts and purposes of men. In the beginning God created man a gentleman, which means a man who can do work cheerfully. Men have worked hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such men fail to train their sons as they themselves were trained, to hard, useful labor. Their sons spend the money earned, without understanding its value. Thus they misuse a talent that the Lord designed should be used to accomplish much good. <RH, March 13, 1900 par. 3>

The public opinion is that manual labor is degrading. But men may play as hard as they like at cricket, or baseball, or in pugilistic games, without being degraded! Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While they are becoming experts in games that are not of the least value to themselves or others, Satan is playing the game of life for their souls, taking from them the precious talents God has given them, and placing in their stead his own evil attributes, which not only destroy them, but through their influence destroy those who have any connection with them. <RH, March 13, 1900 par. 4>

Satan's work is to lead men to ignore God, to so engross and absorb the mind that God will not be in their thoughts. The education they have received has been of a character to confuse the mind, and eclipse the true light. Satan does not wish the people to have a knowledge of God; and if he can set in operation games and theatrical performances that will so confuse the senses of the young that human beings will perish in darkness while light shines all about them, he is well pleased. <RH, March 13, 1900 par. 5>

The word of God lies at the foundation of all true education. Jesus Christ, who offered up his life that he might give to the human family a correct knowledge of God, gave to the church in the wilderness the education that would be for their highest good in this life, and would qualify them for the kingdom of God. He taught them that to love God and keep his commandments is the whole duty of man. <RH, March 13, 1900 par. 6>

The name of the Lord is to be glorified in the virtuous, honest, godly character of those who believe. If men walk humbly and prayerfully with God, co-operating with him in the work of salvation, righteousness will be the fruit they will bear. The apostle in his day regarded idleness as a sin, and those who indulge this evil today disgrace their profession, and bring reproach upon the gospel of Christ. Through their influence many are turned away from righteousness and truth. We are warned not to associate with those who by their course of action lay a stumbling-block in the way of others. "If any man obey not our word by this epistle," the apostle Paul says, "note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." If he refuses the admonitions of the Lord's servants, he will bring ruin upon himself, and must bear his own sin. <RH, March 13, 1900 par. 7>

The custom of supporting men and women in idleness by private gifts or church money encourages them in wrong habits. This course should be conscientiously avoided. Every man, woman, and child should be educated to practical, useful work. All should learn some trade. It may be tent-making, it may be some other business, but all should be trained to use their powers to some purpose. And God is ready to increase the capabilities of all who will educate

themselves to industrious habits. We are to be "not slothful in business; fervent in spirit; serving the Lord." God will bless all who will guard their influence in this respect. <RH, March 13, 1900 par. 8>

As a child and youth, Jesus worked with his father Joseph, and learned the carpenter's, or builder's, trade. His trade was significant. He was the character builder, and as such all his labors were perfect. At the age of twelve, on his return from his first visit to Jerusalem, his parents lost him, and, returning to Jerusalem, they sought him, sorrowing. They found him in the temple, sitting among the doctors, hearing them, and asking them questions. He was imparting light to their darkened minds, and all who heard him were astonished at his understanding and answers. When his parents saw him, and heard his questions and answers to the dignitaries of the temple, they were amazed, and scarcely knew what to say. His mother said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." "How is it that ye sought me?" he answered; "wist ye not that I must be about my Father's business?" As he said these words, he raised his hand to heaven. Divinity flashed through humanity. His countenance was lighted up like the face of an angel. His parents did not understand his words. They were a mystery which they could not fathom, but a solemn awe fell upon them. "And he went down with them, and came to Nazareth, and was subject unto them: and his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." <RH, March 13, 1900 par. 9>

The gospel of Christ is an educator. It teaches us not to pamper and indulge self, and waste the money that should be used to extend the triumphs of the cross of Christ. There never lived a more energetic, self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and traveled far and near, until a large portion of the world had heard from his lips the story of the cross of Christ. But although he had planted many churches, he refused to be supported by them, fearing that his usefulness and success as a minister of the gospel might be interfered with by suspicions of his motives. He would remove all occasion for his enemies to misrepresent him, and thus detract from the force of his message. <RH, March 13, 1900 par. 10>

The apostle would give an example to his brethren, thus dignifying and honoring industry. When ministers feel that they are suffering hardships and privations in the cause of Christ, let them in imagination visit the workshop of the apostle Paul. While this chosen man of God is fashioning the canvas, he is earning bread that he has justly earned by his labors as an apostle of Jesus Christ. At the call of duty this great apostle would lay aside his business to meet the most violent opponents, and stop their proud boasting, and then he would resume his humble employment. <RH, March 13, 1900 par. 11>

God never designed that man should live in idleness. When Adam was in Eden, means were devised for his employment. Though the race is not always to the swift, nor the battle to the strong, yet he that deals with a slack hand will become poor. Those who are diligent in business may not always be prospered; but drowsiness and indolence are sure to grieve the Spirit of God, and destroy true godliness. A stagnant pool becomes offensive, but a pure, flowing brook spreads health and gladness over the land. A man of persevering energy is a blessing anywhere. <RH, March 13, 1900 par. 12>

March 20, 1900 Young Workers to Be Taught by Those of Experience.

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Mrs. E. G. White.
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"This is life eternal," Christ prayed, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." There is in this prayer a greatness that no human language can express. Thousands upon thousands long for a knowledge of God. Some have a partial knowledge of him, but not the fullness of knowledge. Others, filled with unrest, long for something that they have not. <RH, March 20, 1900 par. 1>

Christ longed to help and save the perishing, and he expressed his longing in the words, "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. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." <RH, March 20, 1900 par. 2>

The labor for which Christ saw there was so much need was harvesting. Harvesters are few. The work of gathering in the grain takes tact and skill, that none be lost. Winnowers of souls are needed in every place where the standard of truth, on which is inscribed the commandments of God and the faith of Jesus, has been uplifted. <RH, March 20, 1900 par. 3>

"The harvest truly is great, but the laborers are few." When Christ made this statement, there were scribes and Pharisees, priests and rulers, in every city and town in the land. But the Saviour saw that these teachers were wholly unfitted to minister to the spiritual needs of the people. "Ye know not the Scriptures, neither the power of God," he said to them. Ye teach for doctrine the commandments of men. <RH, March 20, 1900 par. 4>

To every one God has committed a work. Each one is invited to take Christ's yoke and learn of him. Intensity is needed in the work of seeking to save those who are perishing out of Christ. Satan is intense in his efforts to deceive souls and gather them under his banner of apostasy and rebellion, and his laborers are without number. The Lord has a great work to be done. He has decisive battles to be fought, and he calls upon young men and young women to fight for him, to consecrate themselves to his work. "I have written unto you, young men," John says, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. . . . Ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." <RH, March 20, 1900 par. 5>

And the apostle Paul wrote, "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 stand 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, March 20, 1900 par. 6>

God calls upon his aged servants to act as counselors, to teach the young men what to do in cases of emergency. Aged workers are to bear, as did John, a living testimony of real experience. And when these faithful workers are laid away to rest, with the words, "Blessed are the dead which die in the Lord," there should be found in our schools men and women who can take the standard and raise it in new places. <RH, March 20, 1900 par. 7>

While the aged standard bearers are in the field, let those who have been benefited by their labors care for and respect them. Do not load them down with burdens. Appreciate their advice, their words of counsel. Treat them as fathers and mothers who have borne the burden of the work. The workers who have in the past anticipated the needs of the cause do a noble work when, in the place of carrying all the burdens themselves, they lay them upon the shoulders of younger men and women, and educate them as Elijah educated Elisha. <RH, March 20, 1900 par. 8>

David offered to God a tribute of gratitude for the divine teaching and guidance he had received. "O God, thou hast taught me from my youth," he declared. Those who in the history of the message have borne the burden and heat of the day, are to remember that the same Lord who taught them from their youth, inviting them, "Take my yoke upon you, and learn of me," and giving them the light of truth, is just as willing to teach young men and women today as he was to teach them. <RH, March 20, 1900 par. 9>

It is wisdom for those who have borne heavy loads to come apart and rest awhile. These faithful workers should be relieved of every taxing burden. The work they can do as educators should be appreciated. The Lord himself will cooperate with them in their efforts to teach others. They should leave the wrestling to those who are younger; the future work must be done by strong young men. The work is under the control of the Author and Finisher of our faith. He can and will give fitness to men of opportunity. He will raise up those who can fight his battles. He never leaves his work to chance. This work is a great and solemn one, and it is to go forward. <RH, March 20, 1900 par. 10>

It is not God's will that the fathers in his cause should use up their remaining vitality in bearing heavy loads. Let the young men shoulder every responsibility they can, and fight manfully the good fight of faith. The Lord knows better whom to select to do his work than do the wisest men, however interested they may be. It is God who implants his Spirit in the hearts of young men, leading them to fight for him against great odds. Thus he inspired Paul of Tarsus, who fought with all his intrusted capabilities for heaven's revealed truth, against apostates who ought to have upheld him. God's servants will have today to meet the same difficulties that Paul met. This experience some have had who are now raising the banner of truth. It is such men who can stand in defense of the truth. If they continue to be learners, God can use them to vindicate his law. <RH, March 20, 1900 par. 11>

Let not the aged workers think that they must carry all the responsibilities, all the loads. New fields of labor are constantly opening before us. Let the young men unite with experienced laborers who understand the Scriptures, who have long been doers of the Word, who have brought the truth into the practical life, relying upon Christ day by day, who seek the Lord as Daniel did. Three times a day Daniel offered his petitions to God. He knew that One mighty in counsel was the source of wisdom and power. The truth as it is in Jesus--the sword of the Spirit, which cuts both ways--was his weapon of warfare. In word, in spirit, in principle, the men who have made God their trust are an example to

the youth connected with them. These faithful servants of God are to link up with young men, drawing them with the cords of love because they are themselves drawn to them by the cords of Christ's love. <RH, March 20, 1900 par. 12>

March 27, 1900 "He That Loveth Not His Brother Abideth in Death."

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Mrs. E. G. White.
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The Lord has a message for all who are in positions of holy trust. He desires them to do honor to him by cherishing tenderness and sanctified love, by showing confidence in their brethren. In the ministration of the gospel of Jesus Christ the Lord uses diverse gifts; and he has not given any man authority to hold in low esteem the various instrumentalities and gifts of the gospel. He has not given any man the privilege of looking upon the Lord's work through his appointed agencies as inferior, or the privilege of carrying things in his own way because he thinks that way superior. This is dangerous for himself and for all who are connected with him. <RH, March 27, 1900 par. 1>

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." <RH, March 27, 1900 par. 2>

All these gifts are to be blended in the work of building a spiritual structure on the foundation of the apostles and prophets. Jesus Christ himself is the chief corner stone, "in whom all the building fitly framed together groweth unto an holy temple in the Lord." "Fitly framed together." Study these words, and seek to understand all they comprehend. "Fitly framed together," each acting his respective part. Thus we grow "unto an holy temple in the Lord." Have a care how you build. Take heed to the admonitions of the Lord. We are to work to one end, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." <RH, March 27, 1900 par. 3>

"For 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." Whence comes our power to work? "We are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." "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, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." <RH, March 27, 1900 par. 4>

These words need to be closely studied. To those in charge of his institutions God says, You must change in heart and character. You must show that you have yoked up with Christ, to learn of him his meekness and lowliness; that you have opened the heart to the Saviour's love, so that this love may flow forth in pure, rich currents of tenderness, courtesy, and kindly deeds. If the heart is not speedily unlocked, that Christ, the light and life of men, may take possession; if there is not a reformation in the soul, a determination to obey the injunctions Christ gave his disciples, you will lose the attributes he came to give. <RH, March 27, 1900 par. 5>

There is need of far more childlike sympathy. Addressing his disciples as "little children," Christ said to them, "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 manifestation of love "shall all men know that ye are my disciples." This love God now demands his disciples to show for one another. He is greatly dishonored because his professed followers are drawing in selfish lines, closing their hearts to the softening, subduing influence of Christ's Spirit, as if to show love for one another were a species of weakness. Instead of exerting the pure, holy, uplifting influence that dwelt in Christ, many are manifesting Satan's attributes. <RH, March 27, 1900 par. 6>

My brethren, how long will you be satisfied to imperil your souls by remaining unconverted, unsanctified, unholy? How long are you going to stay as you are? You may have some excellent qualifications; but if you padlock the door of the heart against Christlike love for your brethren, you do not possess the attributes that will give you an entrance into the kingdom of God. <RH, March 27, 1900 par. 7>

To the church at Ephesus John wrote, by the inspiration of the Holy Spirit: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from

whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." <RH, March 27, 1900 par. 8>

Why will brethren cherish selfishness and covetousness? Why will they allow the root of bitterness to spring up in their hearts? Would it not be well to take heed to the words of the True Witness, and find out what it is that makes the hearts of brethren as hard as steel toward one another? Shall we not ascertain for ourselves whether we are destitute of love for one another? The Lord is measuring the temple and the worshipers thereof. Will you not heed his warning? He declares, "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, March 27, 1900 par. 9>

Read the whole of the third chapter of Revelation, and seek to understand the work to be done. Those whom Christ warns have some excellent qualifications; but these are neutralized by self-love, and self-deception, self-justification for gross neglect to help their brethren in the service of God by encouraging words and deeds. There is a dead fly in the ointment. They are being weighed by One who never makes a mistake. He tells the result of actions that show that the love of Christ is not an abiding principle in the soul. The Holy Spirit has come with convicting power to God's people; but though some stir has been made, the work of true conversion has not been perfected. Self has not yet been crucified; and until it is, hardness of heart, lack of love for one another, will be seen. You will hold to your own opinion, you will not bend from your self-exaltation to study the necessities that you should relieve. Men's hearts become like flint when they seek to grasp all for themselves, refusing to relieve the necessities of those who are doing a severe and trying work. <RH, March 27, 1900 par. 10>

God calls upon you to put away your faculty for seeing the mistakes of others. Turn your attention to your own defects. Your self-righteousness is nauseating to the Lord Jesus. He declares, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." <RH, March 27, 1900 par. 11>

Position does not make character. To all who are in positions of trust Christ says: "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is an application of the great lesson of love which Christ gave the lawyer who came to him with the question, "What shall I do to inherit eternal life?" This lawyer had heard the words that just previously to this Christ had spoken to his disciples. The Saviour had been giving those who kept on his track to criticise, cavil, or condemn, unmistakable evidence that he was the Sent of God. He had healed the sick, and worked other miracles; but still the people did not believe in him, and he denounced them for their resistance of light and knowledge. <RH, March 27, 1900 par. 12>

The seventy disciples, whom Christ had sent "into every city and place, whither he himself would come," had returned with joy, saying, "Lord, even the devils are subject unto us through thy name." Christ answered them with the words, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, 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 seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned unto his disciples, and said privately, Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." <RH, March 27, 1900 par. 13>

The lawyer had been deeply convicted by these words; and he came to Christ with the question, "What shall I do to inherit eternal life?" Christ answered, "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." "Thou hast answered right," Christ said; "this do, and thou shalt live." <RH, March 27, 1900 par. 14>

Willing to justify himself, the lawyer asked, "And who is my neighbor?" In answer Christ told him of a man who had been robbed, and then left by the roadside, wounded and 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." Those who should have helped him did not. They looked upon their suffering fellow creature, and then passed by on the other side. Thus it is today. How many of those whose hearts

should be tender and compassionate refuse to admit Christ into their hearts, and therefore fail to speak kindly and tenderly to those who are in trouble. Their brother may be very much in need of encouragement, but they have none to give. They have lost the dear Saviour, if they ever had him. They are strangers to his tenderness and love. A stern, cold, forbidding, steel-like spirit controls them; and works of mercy and love are barred out. All such should remember that they do not belong to Christ's family. He does not acknowledge them as his brethren. Selfishness, self-love, is the controlling element in their lives. They do not represent the Saviour. The image of God is not stamped on the soul. <RH, March 27, 1900 par. 15>

The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within; when the sunshine of heaven fills the heart, and is expressed in the countenance. There is no such thing as a loveless Christian. It is not possible for the heart in which Christ abides to be destitute of love. The heart that is cold and stern is not catching the bright, softening beams of the Sun of Righteousness. <RH, April 3, 1900 par. 1>

Hear the testimony of the apostle John: "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, April 3, 1900 par. 2>

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we 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. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" <RH, April 3, 1900 par. 3>

Take the question to your own hearts, and answer it as if before the Judge of all the earth. A reformation must take place in every family, in every institution, in every church. "Let us not love in word, neither in tongue; but in deed and in truth." "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. . . . 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 a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." "If we love one another, God dwelleth in us, and his love is perfected in us." <RH, April 3, 1900 par. 4>

These sacred lessons, if received into the heart, will bring about the reformation essential. Many will lose heaven unless they change their selfish, unlovable, unsympathetic ways, and learn that the Spirit of Christ is not selfish and forbidding, uncourteous and loveless. Unless those who stand in responsible positions in our institutions make decided changes in heart and character, they will be condemned as lukewarm, knowing not that they are "wretched, and miserable, and poor, and blind, and naked." Unless we practice Christ's ways, and receive his Spirit, we are none of his. He desires us to reveal his love in word and action. All that we do should flow from a deep, abiding principle of love,-- a principle that is after the similitude of Christ, who is love and light and peace. But how little, how very little, of Christ's character is revealed! The spirit of self-denial is becoming a rare thing. <RH, April 3, 1900 par. 5>

Yet there is love in our churches. There are those who love God supremely and their neighbors as themselves. Their prayers and their alms come up before God as a memorial. The Lord does not lose sight of them. He is watching those who are walking in the light as fast as they receive it. They are the objects of his special care. <RH, April 3, 1900 par. 6>

The law of Christ's kingdom is in every respect to be carried out in this world. The inspired apostle declares, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "For our conversation is in heaven; 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." <RH, April 3, 1900 par. 7>

God desires to bind his family of workers together by common sympathy, pure affection. It is the atmosphere of Christlike love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his work. False philosophy alone is proud, exclusive, favoring only a few. In those who have this spirit the lowly awaken little sympathy. They possess no power nor disposition to uplift the degraded. But Christ binds men to himself, to God, and to one another. True, sanctified philosophy makes all human elements one in Christ. It builds no walls of

separation between man and his fellow men. Pure and undefiled religion makes the children of God one family, united with Christ in God. Connected as branches of the parent vine, they bear fruit to God's glory. <RH, April 3, 1900 par. 8>

April 3, 1900 The Death of Sister S. M. I. Henry.

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We have been made very sad by tidings of the death of our much-beloved Sister S. M. I. Henry. It was our hope that our sister might be able till His coming to continue the work which the Lord had raised her up and miraculously restored her to do in his cause. <RH, April 3, 1900 par. 1>

Sister Henry's whole soul was enlisted in the work of reform, and her influence was a savor of life unto life. Her personal labors we shall greatly miss. She has borne her testimony unfalteringly, yet judiciously. When convicted of the truth, her soul was glad, and without seeking to make excuse she came thankfully to the gospel feast. She rejoiced in the privilege of receiving precious truth, which makes the soul wise unto salvation, and in gratitude to God for his rich favors she felt herself under obligation to impart to others. As she had freely received, she freely gave. Faithfully did she testify to the truth. And she did this, not merely as a duty, as the work appointed her, but as a great privilege. It was her joy to make His ways known upon the earth, and his saving health among all whom her influence could reach. She was a true missionary, a gospel worker, and in heaven's record her name is written as a laborer together with God. How many souls will be saved through her precious service in drawing with Christ we can not know. The seed she has sown will continue to reproduce itself, and will show a glorious yield in the day of harvest. <RH, April 3, 1900 par. 2>

Our beloved sister is among those included in the vision of John, those of whom he bears testimony, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." <RH, April 3, 1900 par. 3>

We are permitted still to labor in sowing the seed. In the field of the world both good and evil seed are still being sown, and good and evil shall strive against each other until the great harvest. How full of meaning are those words of Inspiration, "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." So also these other words, "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, April 3, 1900 par. 4>

Day by day we see the opposing workers. In the same field, at the same time, is the work of sowing done, one sowing the seed of evil, the other of good. Those who reject the word of truth are scattering seeds of error. They are working to confuse and darken the understanding, and fasten souls in the snare of Satan. Others, receiving the seed from the great Sower, are revealing Jesus Christ, and are preparing the way for our Lord's second coming. <RH, April 3, 1900 par. 5>

Let us who have still the privilege of sowing be diligent and faithful. Let us at all times be found co-operating with Christ in sowing the good seed for the saving of many souls unto life eternal. <RH, April 3, 1900 par. 6>

May we individually be found among that number whom John beheld, and of whom he exclaimed, with joyous triumph, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." *Feb. 28, 1900.*

Ellen G. White. <RH, April 3, 1900 par. 7>

April 10, 1900 Pure and Undefiled Religion.

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Mrs. E. G. White.

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"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?" "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." <RH, April 10, 1900 par. 1>

Christ was a man of sorrows, and acquainted with grief. His human life was one long travail in behalf of the inheritance he was to purchase at such infinite cost. He was touched with the feeling of our infirmities. And in consideration of the value he places upon those who are the purchase of his blood, he adopts them as his children,

making them the objects of his tender care; and in order that they may have their temporal and spiritual necessities supplied, he commits them to his church, saying, Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me. This is to be our watchword; and if we carry it faithfully into our lives, we shall hear the benediction, "Well done, thou good and joy faithful servant: . . . enter thou into the joy of thy Lord." <RH, April 10, 1900 par. 2>

Speaking through his prophet of the work to be done by Christ in the world, God says: "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." And Christ himself declared: "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." <RH, April 10, 1900 par. 3>

This is to be the work of every servant of Christ; and his professed followers would do well to ask themselves, Have I the mind of Christ? Have I, with humble heart, sought to help and bless the souls that are oppressed, those who are tempted and tried by poverty and affliction? or have I heard the voice of my fellow men asking for pity, for consideration, and for mercy, and spurned their earnest cry? Have I made it harder for them to place their faith and confidence in a prayer-hearing God? Have I by harsh, un pitying words crushed the wounded spirit, and in hardness of heart quenched the last spark of hope in the soul? In the sight of God the richest treasure is a humble, contrite heart. The name of the Lord is magnified when the heart becomes tender, sensitive to another's woe, and pitiful of his suffering. When the Holy Spirit works upon our hearts and minds, we shall not shun duty and responsibility, and, like the priest and Levite, pass by on the other side, leaving the wounded, helpless soul to its misery. Angels of God stand ready to work with us as we minister to souls. <RH, April 10, 1900 par. 4>

It is possible for a man to think himself a Christian, and yet have entirely incorrect ideas of Christianity. He may regard himself as a follower of Christ, and think he is doing an essential work, and yet do that work with such a spirit and in such a way as to stir up the worst passions of the human heart. There are many intelligent men who mean to be Christians, but who deceive themselves. Their religion is not after the order of Christ, but is a shadow of some other man's mind, and does great harm to the cause of truth when brought into connection with the work. If these persons would study the works of Christ, they would see that in their lives are revealed the attributes of Satan, rather than the beauty of the meek and lowly Jesus. <RH, April 10, 1900 par. 5>

There are many who believe the truth, but their faith is not that faith which works by love and purifies the soul. At times they may speak the truth as it is in Jesus. They may be kind, and may deal with equity. They may have right ideas, and at times come to correct decisions in regard to the work. They may have ability to teach others, to educate the young, or to deal with the erring; but self is strong in them, and if in their work something arises which cuts across their plans, they place all the strength of their being on the enemy's side. They become unkind and unfeeling. They make unholy decisions, and act in a way to hurt souls nigh and afar off. They lie against the truth, while claiming to believe. Bitterness is cherished against the souls who are the purchase of the Son of God; and when, through misconception, their own spirit is brought into exercise, their unchristlike disposition manifests itself against those who are innocent. These men misrepresent Christ. By the heavenly universe as well as by men, it is seen that they have not renewed, sanctified hearts, but are coarse in disposition, unsympathetic, unkind, uncourteous, unchristlike. <RH, April 10, 1900 par. 6>

God has represented this work in his word, saying, "Ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad." This has been the course pursued by many professing Christians. They have driven souls onto Satan's battle ground, to be tempted, to falter, and to fall. For a time the work may not show the result of such a course of action; for God works to preserve the honor of his cause. But when messages of warning and mercy are repeatedly rejected, these defects will become apparent; alienation will be aroused, distrust awakened. Those who have connected themselves with these men will find that they are losing personal piety and faith in Christ, that their characters are becoming molded after a wrong pattern. Temptations will be many and strong to be unmerciful, unsympathetic, untouched by the feeling of others' infirmities. Instead of learning in the school of Christ, they are being educated in wrong ways by teachers whose defects of character will close against them the gates of heaven. <RH, April 10, 1900 par. 7>

When the judgment shall sit, and the books shall be opened, these men will be called to account for the blood of souls that is upon their garments. In that day God will ask them, "Who hath required this at your hand?" <RH, April 10, 1900 par. 8>

No man is to be trusted with high responsibilities who does not take himself in hand daily, and through the grace given set his heart in order. Often those who do the greatest harm are those who accept positions of trust, but who have

not inquired at every step, Is this the way of the Lord? The one who allows his heart to become hardened by Satan's temptations, who permits his natural disposition to gain the victory, fails to receive the impress of heaven. He becomes sapless and impoverished, and bears only wild fruit. The professed children of God who refuse the guidance of their Heavenly Father, and disregard God's message and messengers, will mourn too late the blessings they have lost. With anguish of soul they will call to mind the opportunities and privileges that were within their reach, but which they failed to improve, and which are lost to them forever. <RH, April 10, 1900 par. 9>

Men are slow to learn the lesson that the spirit manifested by Jehu will never bind hearts together. It is not safe for us to bind up our interests with a Jehu religion; for this will result in bringing sadness of heart upon God's true workers. God has not given to any of his servants the work of punishing those who will not heed his warnings and reproofs. When the Holy Spirit is abiding in the heart, it will lead the human agent to see his own defects of character, to pity the weakness of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, Christlike. <RH, April 10, 1900 par. 10>

Mark how tender and pitiful the Lord is in his dealings with his creatures. While we were yet sinners, Christ died for us, and he stands ready to receive every wanderer who will return. The ear of the Lord is open to the cry of every one who is poor in spirit. Even before the prayer is offered, or the yearning of the soul made known, the Spirit of God goes forth to meet it. Never has there been a good desire, however weak, never a prayer lifted to God, however faltering, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working in the human heart. <RH, April 10, 1900 par. 11>

Our Heavenly Father appreciates his erring child, and encourages him to return. The Father's arm is placed about his repenting son; the Father's garments cover his rags; the ring is placed upon his finger as a token of his royalty. And yet how many there are, themselves needing salvation as much as he, who look upon the struggling soul not only with indifference, but with contempt. Like the Pharisee they say, "God, I thank thee, that I am not as other men are, . . . or even as this publican." How hard and ungracious are the thoughts cherished toward the straying sheep! How can God look with pleasure upon men and women who, claiming to be co-workers with Christ, regard the prodigal with contempt; who, while the soul is making its first struggles against the flood of temptation, stand by, like the elder brother in the parable, stubborn, self-willed, complaining? Will he not judge for these things? If those in positions of trust had realized what God expects of them in rescuing the human race, many lambs that have been killed by neglect would now be safe in the fold of God. If one half the time and strength that is now devoted to sermonizing were spent in seeking to win back the straying ones, there would be rejoicing in the heavenly courts. These sermons *lived* would have a telling influence in winning souls to Christ. <RH, April 10, 1900 par. 12>

We need to make great changes. We need to hold to pure principles in reverence for Christ and respect for the purchase of his blood. There must be a continual growth in those attributes that tend to perfection of character. When divine grace has opened our hearts, we shall impart to others of the grace we have received. And the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus. <RH, April 10, 1900 par. 13>

April 17, 1900 "For a Perpetual Covenant."

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Mrs. E. G. White.
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A powerful foe, who puts on a very inviting appearance, is ever soliciting men and women for their companionship. He presents to them glowing advantages, which he tells them will be theirs if they will follow his advice. As the enemy tempted Eve, so he tempts human beings today, promising that in disobedience they will find liberty and freedom, which will make them as gods. Thus thousands upon thousands are drawn into the broad road that leads to destruction. <RH, April 17, 1900 par. 1>

Satan has endeavored to change God's law by instituting a spurious sabbath, and he uses every device to induce men and women to unite with him in his apostasy; and under his leadership the Christian world has chosen another mark than that of God. I will copy a few lines from an article I have read, called "The Changed Signpost:" "Some years ago, when the world was more boisterous than it is at present [a questionable assertion], it was thought a good joke to turn round a signpost erected at a junction where two roads met. Of course the perplexity and misery which that often caused was great. Once a signpost was erected by God for those who journeyed through this world. The road to happiness was as clearly defined as was the road to the city of refuge under the Jewish dispensation. One finger of the signpost pointed out loving obedience to the Creator as the road to felicity; while the other indicated disobedience, or

sin, as the path to misery. In an evil hour for our race, the great enemy turned the signpost round; so that ever since that time, multitudes have mistaken the true road to happiness." <RH, April 17, 1900 par. 2>

The Lord has stated expressly that life and truth are to be found in the path of obedience. Obedience is the waymark all must follow. God has declared that the seventh day is the Sabbath of the Lord. He has exalted this day as a memorial of his work of creation, plainly stating that it is to be a sign between him and his people throughout their generations. Thrice is this repeated in the thirty-first chapter of Exodus, and the speaker is Jesus Christ. "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: everyone 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, April 17, 1900 par. 3>

In these words the Lord has clearly defined the road to the city of God; but the great apostate has changed the signpost, setting up a false one--a spurious sabbath. He says: "I will work at cross purposes with God. I will empower my delegate, the man of sin, to take down God's memorial, the seventh-day Sabbath. Thus will I show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day bearing not the credentials of heaven, a day that can not be a sign between God and his people. I will lead the people who accept this day, to place upon it the sanctify that God placed upon the seventh day. Through my vicegerent I will exalt myself. The first day shall be extolled, and the Protestant world shall receive this spurious sabbath as genuine. Through the non-observance of the Sabbath God instituted, I will bring his law into contempt. The words, 'A sign between me and you throughout your generations,' I will make to serve on the side of my sabbath. Thus the world will become mine. I will be ruler of the earth, prince of the world. I will so control the minds under my power that God's Sabbath shall be an object of contempt. A *sign*? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws shall be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law; and the earth will be wholly under my dominion." <RH, April 17, 1900 par. 4>

The man of sin has instituted a false sabbath, and the professed Christian world has adopted this child of the papacy, refusing to obey God. Thus Satan leads men and women in a direction opposite to the city of refuge; and by the multitudes who follow him, it is demonstrated that Adam and Eve are not the only ones who have accepted the words of the wily foe. <RH, April 17, 1900 par. 5>

The enemy of all good has turned the signpost round, so that it points to the path of disobedience as the path of happiness. He has insulted Jehovah by refusing to obey a "Thus saith the Lord." He has thought to change times and laws; but has he done this? The words in the thirty-first chapter of Exodus answer this question. With his own finger the Lord wrote the commandments on the tables of stone. "In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." The Creator has plainly stated that after creating the world, he rested on the seventh day, sanctifying and blessing this day as a memorial of creation, and giving it to his people as a rest day. "that ye may know," he says, "that I am the Lord that doth sanctify you." Thus he desires to test their loyalty. Shall we set aside the divine command given in such positive language, and follow the path of the transgressor? Who will venture to change the signpost, so that it shall point the wrong way, vindicating the man of sin? It is a terrible thing to place a human institution where the Lord's great memorial should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has sanctified and blessed, declaring it to be his holy day, and put in its place a common working day; to try to compel men to respect and reverence this day. <RH, April 17, 1900 par. 6>

The Lord's word is truth. It is so plain that we can not mistake its meaning. It is not evidence that people need; for this they have. But they do not desire to walk in the way of the Lord's commandments. The world is walking contrary to the divine will; but God has a people on this earth, and between him and them the Sabbath is a sign, whereby they know that he is the Lord that sanctifies them. Upon them his mark is placed. "They that shall be of thee shall build the old waste places: . . . 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." <RH, April 17, 1900 par. 7>

It is obedience to the word of the living God that brings men into close relationship with Christ. Today he is saying, as he said to the Jewish people, Oh that "thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace"! And soon will be heard the irrevocable sentence, "But now they are hid from thine eyes." He said, again, as he wept over the devoted city: "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." It was not that the Jewish people could not receive Christ; they would not. Thus it will be with many in our day. <RH, April 17, 1900 par. 8>

What does the Lord require of us?--The observance of his Sabbath, "as a perpetual covenant." God wishes every family to bear this sign. Thus we may show that we are loyal and true to his commandments. Look at our world, full of disrespect for God, in open rebellion against him who in a moment could destroy every soul that breathes the breath of life. What has made the world so full of violence?--A disregard of God's law. This was what filled the earth with rebellion and corruption in the days before the flood. See the regard shown today for the spurious sabbath. And those who make laws to guard this false rest day make laws also which legalize the liquor traffic, a curse that is brutalizing the beings made in the image of God, by taking away their reason. Knowing full well the sure result, man takes the wages of his fellow man, giving him in return poison that destroys his reason, and sends him from the saloon full of false ideas. He has sold his reason for liquor, and is led into all kinds of violence. Satan presents before his mind things that, though unreal, seem real to him. He is filled with a determination to kill the one who, he supposes, stands in his way. Terrible crime, and sometimes murder, is the result. Yet notwithstanding its fearful effects, the liquor curse is protected by law. <RH, April 17, 1900 par. 9>

Why do not those who make laws abolish this debasing traffic?--Because they do not bear God's sign. They do not keep his commandments. Therefore they tolerate that which is making the world a second Sodom. As it was in the days of Noah, when the wickedness of men was so great that God swept from the face of the earth every living thing save that which found refuge in the ark, so also shall it be when the Son of man is revealed. Man's theories are exalted, honored, and placed where God and his law should be. But God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. When every case is decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of infinite Justice to receive sentence,--a life measuring with the life of God for obedience, and death for transgression. <RH, April 17, 1900 par. 10>

April 24, 1900 Christian Perfection.

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Mrs. E. G. White.
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"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." <RH, April 24, 1900 par. 1>

If all could appreciate this great blessing, what an advantage it would be to them! We can obtain like precious faith with Peter and those who were his companions, only through one source,--the righteousness of Christ, who as a sin-bearer stood at the head of humanity, overcoming in our behalf, that we might overcome in his strength. "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, April 24, 1900 par. 2>

If man could appreciate this great blessing, what an advantage it would be to him! He is given the privilege of being a laborer together with God in the saving of his soul. Receiving and believing is his part of the contract. He is to receive Christ as his personal Saviour, and is to continue to believe in him. This means abiding in Christ, showing in him, at all times and under all circumstances, a faith that is a representation of his character--a faith that works by love, and purifies the soul from all defilement. Christ is the author of this faith, and he demands that it be constantly exercised. Thus we receive a continuous supply of grace. <RH, April 24, 1900 par. 3>

Each person must obtain an experience for himself. No one can depend for salvation on the experience or practice of any other man. We must each become acquainted with Christ in order properly to represent him to the world. "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." None of us need excuse our hasty temper, our misshapen characters, our selfishness, envy, jealousy, or any impurity of soul, body, or spirit. God has called us to glory and virtue. We are to obey the call.

<RH, April 24, 1900 par. 4>

"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." How can we escape the power of one who was once an exalted angel in the heavenly courts? He was a being full of beauty and personal charm, blessed with a powerful intellect. Because of his exaltation he thought himself equal with God. He rebelled against his Creator, and by his rebellion he led astray some of the heavenly angels. With these he was cast out of heaven, and then he set up a kingdom of his own, determined that he would allure the world to his apostate banner. How can we discern his false theories and resist his temptations?--Only through the individual experience gained by receiving a knowledge of Jesus Christ our Lord. Without divine aid we could not possibly escape the temptations and snares that Satan has prepared to deceive human minds. <RH, April 24, 1900 par. 5>

In his prayer to the Father, Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We must learn of Christ. We must know what he is to those he has ransomed. We must realize that through belief in him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. Christ is the sin-bearer; John pointed the people to him, saying, "Behold the Lamb of God, which taketh away the sin of the world." And Paul declared, "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, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." <RH, April 24, 1900 par. 6>

Christ says 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." We are ever to learn of Christ. Yoked up with him in perfect restraint, we are to be learners during our whole lifetime. Then we are indeed "laborers together with God." We can be acceptable teachers only as we learn Christ's meekness and lowliness. Constantly we must learn more and more regarding these attributes. As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of his nature, we co-operate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus. The Saviour declares, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." In him there is inexhaustible fullness. As we follow on to know the Lord, we shall lead souls to the living word. With us they will know that his going forth is prepared as the morning. <RH, April 24, 1900 par. 7>

Why, then, do we not have more of the Holy Spirit?--Because we do not abide in Christ; because we do not eat his flesh and drink his blood. All who eat the heavenly bread will have eternal life. God has given us every facility, every grace. He has provided the riches of heaven's treasure, and it is our privilege to draw continually from this capital. But we do not avail ourselves of this privilege. Vanity, evil-thinking, and evil-speaking keep us powerless and inefficient. Self is cherished, petted, exalted; and therefore we can not work out our own salvation in harmony with God's will.

<RH, April 24, 1900 par. 8>

The service of Christ demands prompt obedience. We are to walk as he walked, following closely in his footsteps, manifesting his meekness and lowliness. "Can two walk together, except they be agreed?" "He that saith he abideth in him, ought himself also so to walk even as he walked." The service of Christ is pure and elevated. The path he traveled is not one of self-pleasing, self-gratification. He speaks to his children, saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The price of heaven is submission to Christ. The way to heaven is obedience to the command, Deny thyself, take up thy cross, and follow me. As Jesus journeyed, so we must journey. The path he followed, we must follow; for that path leads to the mansions he is preparing for us. <RH, April 24, 1900 par. 9>

May 1, 1900 Christian Perfection.

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Mrs. E. G. White.

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"And beside this," the apostle continues, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." As man works on the plan of addition, adding grace to grace, God works on the plan of multiplication. Peter declares, "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, May 1, 1900 par. 1>

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." But a profession of faith without corresponding works is nothing. "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." This is a description of a professed Christian who lives a life of sin. He grieves the Lord Jesus, and puts him to open shame because he manifests a character after the similitude of Satan. He retains the same objectionable traits of character that he had before he claimed to have received Christ. Indulging his corrupt tendencies, he forgets to be a doer of the Word. He does not eat the flesh nor drink the blood of the Son of God. He does not practice Christ's words nor do his works. <RH, May 1, 1900 par. 2>

Then comes the conclusion: "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." This is the life-insurance policy that every one may have. "Wherefore," the apostle says, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." <RH, May 1, 1900 par. 3>

For a man to be effectually saved, the truth of the Word must be inwrought in the soul. It is a power that works inwardly to bless the soul of the receiver, and outwardly to bless the souls of others. Take the Word just as it reads, and be a doer of it. The Holy Spirit works with the consecrated soul who searches the Scriptures. <RH, May 1, 1900 par. 4>

Now, just now, is our great opportunity to study the word of life. The hearts of many in this world are hungering for the bread of life and thirsting for the water of salvation. They desire to know the Scriptures; they desire to know what the word of God says to them. The Holy Spirit is impressing their hearts, drawing them to the bread of life. They see everything around them changing. They come to hear the Word just as it reads. They desire to build upon a firm foundation; and therefore Christians are counseled to be always ready to give a reason of the hope that is in them, with meekness and fear. <RH, May 1, 1900 par. 5>

A clear, faithful testimony must be borne by every shepherd of the flock of God. The state of the heart is to be our first concern. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Mere speech is nothing. Preaching the Word, and then working contrary to that Word, makes it of none effect. Lip knowledge, forms and ceremonies, are of little value if Christ does not abide in the soul. We are to watch for souls as they that must give an account. We are to sanctify the Lord God in our hearts. Then we shall be men and women of faith and prayer and power. There is a great work to be done. The heart must be faithfully sentineled, else pride and rebellion will bear rule within. Evils without will awaken evils within, and the soul will wander in its own homemade fog, all the time charging upon some one else the result of its own unchristian course of action. <RH, May 1, 1900 par. 6>

The living Word must dwell in us richly, else we can never sanctify the Lord God in our hearts. We must live by the Word, and take self in hand, closely examining ourselves to see whether we love God, or are bound up in our own conceit. Every heart that is not subdued by grace is treacherous, and will lead to ruin. <RH, May 1, 1900 par. 7>

What privileges are ours if we will only believe and walk humbly before God, ever seeking to learn his will concerning us. The graces of the Spirit--love, joy, peace, long-suffering, gentleness, goodness--are the fruits that a life hid with Christ in God will produce. As a people who have had great light, we should be far advanced in spirituality and holiness. "Neither pray I for these alone," Christ said, "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." By manifesting Christlike love we present to the world the credentials that God sent his Son to this earth to save the human race. It is our privilege so fully to partake of the divine nature that we may be one with Christ as he is one with the Father. When this is so, Christ can confess us before God and before the heavenly angels. <RH, May 1, 1900 par. 8>

Christ prayed for his disciples and for us, "As thou has sent me into the world, even so have I also sent them into the world." "Sanctify them through thy truth: thy word is truth." We have need of all the spiritual help that we can obtain in order to do the work to be done in this world. Satan is taking the world captive through the use of tea and coffee, liquor and tobacco. The mind is dulled by the use of narcotics. Can any one make an impression on a man who is drunk? A

drunken man is unable to distinguish between right and wrong, because the enemy has control of his brain. He has sold his reason for that which makes him mad. He has no sense of what is right; for the liquor he drinks is so drugged that it makes him insane. Satan spread a net for his feet by tempting him to take the liquor poison, and he knows no more what he is doing than a madman. <RH, May 1, 1900 par. 9>

The result of liquor-drinking is demonstrated by the awful murders that take place. How often it is found that theft, incendiarism, murder, were committed under the influence of liquor. Yet the liquor curse is legalized, and works untold ruin in the hands of those who love to tamper with that which ruins not only the poor victim, but his whole family. <RH, May 1, 1900 par. 10>

Intemperance is widespread. How much man's senses are perverted by the use of liquor and tobacco it is impossible to say. Judges, senators, lawyers, the men who frame the laws of the land, are many of them working under the stimulus of liquor. What safety is there in their management? Are the men who command the great ocean steamers, who have the control of railways, strict temperance men? Are their brains free from the influence of intoxicants? If not, the accidents occurring under their management will be charged to them by the God of heaven, whose property men and women are. Liquor-drinkers are under Satan's destroying influence. He presents to them his false ideas, and no confidence can be placed in their judgment. <RH, May 1, 1900 par. 11>

As the time draws near that is to decide the destiny of every soul, Satan will make strenuous efforts to corrupt the race. But Christ gave his life to save human beings. He pledged his divine word to work in behalf of humanity. <RH, May 1, 1900 par. 12>

He was Commander of the heavenly host, but he left the royal courts to come to this earth. Laying aside his kingly crown, he stepped from his exalted position, and took upon him our nature, that by his own life he might pay the ransom for every soul. <RH, May 1, 1900 par. 13>

Yes; Christ gave his life for the life of the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He gave his Son to be the propitiation for the sins of men and women. How many appreciate this sacrifice sufficiently to touch not, taste not, handle not, accursed, intoxicating beverages? Who are co-operating with Christ by practicing temperance in their lives, by keeping their tables free from all that will intoxicate? <RH, May 1, 1900 par. 14>

The Lord calls for workers who are partakers of the divine nature, who have escaped the corruption that is in the world through lust. He would have every man to step forth in his God-given manhood, every woman in her God-given womanhood. He desires them to stand forth like faithful sentinels, to keep back the tide of moral woe, to break the fetters that are binding human beings in slavery. God calls upon his ministers to do faithful work in presenting the great curse that man himself is manufacturing. From every pulpit the message should be heard, "Abstain from fleshly lusts, which war against the soul." <RH, May 1, 1900 par. 15>

May 8, 1900 The Call to the Feast.

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Mrs. E. G. White.
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"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 were 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 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, May 8, 1900 par. 1>

The king sent his messengers first to those who were called his chosen people. But these, wholly intent on securing worldly gain, sent in their refusal, saying, "I pray thee, have me excused." They did not have sufficient respect for the master of the feast to accept his invitation. They are represented in the words, "Them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him." Thinking their own wisdom sufficient, these have much to say, as if they were oracles of wisdom. The Lord declares, "Hold thy peace at the presence of the Lord God:

for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit." <RH, May 8, 1900 par. 2>

When the class that were first called refused the invitation, the king sent his messengers into the highways, where were found those who were not so deeply absorbed in the work of buying and selling, planting and building. "The wedding is ready," the king said, "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, May 8, 1900 par. 3>

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." <RH, May 8, 1900 par. 4>

There are those who come in to enjoy the privileges of the banquet of truth who have not eaten the flesh and drunk the blood of the Son of God. They claim to believe and teach the word to others, but they work the works of unrighteousness. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." <RH, May 8, 1900 par. 5>

Those first called, who refused the invitation, represent God's chosen people. The Lord declares, "Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me." Had they heeded the call which meant so much to them, they could have united with the messengers in giving the invitation. But with one consent they began to make excuse. Still the blessing of truth must be set before them, to give them an opportunity to heed the message. <RH, May 8, 1900 par. 6>

The invitation neglected by those who had first been bidden, was sent to another class. It was given to the Gentile world. And it was first to be proclaimed, "in the highways,"--to those who had an active part in the world's work, to the leaders and teachers among men. Let the Lord's messengers bear this in mind. It comes to the shepherds of the flock, the teachers divinely appointed, as a word to be heeded. Those belonging to the higher ranks of society are to be sought out with tender affection and brotherly regard. This class has been too much neglected. It is the Lord's will that men to whom he has entrusted many talents shall hear the truth in a manner different from the way in which they have heard it in the past. Men in business, in positions of trust, men with large inventive faculties, and scientific insight, men of genius, are to be among the first to hear the gospel call. <RH, May 8, 1900 par. 7>

There are men of the world who have God-given powers of organization, which are needed in the carrying forward of the work for these last days. All are not preachers; but men are needed who can take the management of the institutions where industrial work is carried on, men who in our conferences can act as leaders and educators. God needs men who can look ahead, and see what needs to be done, men who can act as faithful financiers, men who will stand as solid as a rock to principle in the present crisis and in the future perils that may arise. <RH, May 8, 1900 par. 8>

We need and have needed talent that it was the Lord's purpose we should have. But so much selfishness has been woven into our institutions that the Lord has not wrought to connect with the work those who should be connected with it because he has seen that they would not be recognized or appreciated. <RH, May 8, 1900 par. 9>

There are conscientious men who have not yet seen the light of truth who need to be taught. Those who have labored in the temperance cause, and who in their work have had the Lord behind them, should have had far more labor put forth in their behalf. We need to feel our responsibility in this work. Do not go to those in the higher ranks of life and call them in such a disrespectful manner that they will not listen. <RH, May 8, 1900 par. 10>

The teachers, the leading men among the people, must be called. To them the invitation must be given. They must be dealt with personally and earnestly; for if one teacher is won to the truth, he will be able to communicate to many others the light received. More work should have been done for those in high places. Those who give the last message

of mercy to a fallen world are not to pass by the ministers. God's servants are to approach them as those who have a deep interest in their welfare, and then plead for them in prayer. If they refuse to accept the invitation, tell the Master about it, and then your duty is done. <RH, May 8, 1900 par. 11>

Lest we should think only of great and gifted men, to the neglect of the poorer classes, those who are in humble circumstances, Christ in the parable of the great supper instructs his messengers to go also to those in the byways and hedges, to the poor and lowly of this earth. Go to those in gross darkness, and as many as you shall find, bid to the feast. This is the work we are to do. Labor is to be put forth for all classes. <RH, May 8, 1900 par. 12>

The humblest men and women have their appointed work. The most lowly, if they will receive the truth, will be accepted by Christ to do his work. The Lord will do a great work through humble men in reaching humble men. God will accept the talents of the greatest men, but if these refuse to return to him their intrusted gifts, he uses humbler workers. It is God who has given men all the power they possess. Those who refuse to use their gifts in his appointed way will be left to their own finite wisdom, to lose their all. God will accept the patient, loving service of lowly people. Through the skill of a multitude of humble workers he will carry on his work. <RH, May 8, 1900 par. 13>

From the arrangements made for the building of the tabernacle we see from whence man gets his strength, skill, and education. "The Lord spake unto Moses, saying, See, I have called by name Bezaleel, . . . the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber. . . . And in the hearts of all that are wisehearted I have put wisdom, that they make all that I have commanded thee." <RH, May 8, 1900 par. 14>

Those in the byways and hedges came in response to the call of the messenger. The servants gathered together as many as they found, both bad and good, and the wedding was furnished with guests. So those who come to the gospel feast are a mixed company. Some are true believers; others have not on the wedding garment. Some will accept the invitation, and apparently take their stand as believers, who have never put on Christ. But the work of separation is not given to any human being. Yet there is laid upon the church the work of carrying out the Bible rule in regard to disorderly members. <RH, May 8, 1900 par. 15>

Those who came to the feast had no fitness for it in their common dress; and therefore fitting apparel was provided for them. So before we are ready for the banquet Christ has prepared, we must put on the garment he has provided, the robe of his righteousness. <RH, May 8, 1900 par. 16>

The man who came in to the feast without the wedding garment, represents those who violate God's law. Christ gave his life to make it possible for God to pardon sin. Violation of the law caused Adam to lose Eden. The disobedient can never enter in through the gates of the holy city. They can never have a right to the tree of life. The Lord has made every provision that no soul need in any way dishonor him. He has provided the wedding garment, and it is essential for each to be clothed in this garment. Those who think they are complete without Christ's righteousness will find in the end that they have lost their souls. Faith is made perfect by works. Those who make no change in character, though claiming the privilege of being called Christians, have not on the wedding garment. They think that in themselves they are good enough, virtuous enough. Without faith in Christ, they rest upon their own merits. True repentance for sin they have never felt. Therefore when Christ comes in to examine the guests, the command goes forth, "Bind him hand and foot, . . . and cast him into outer darkness." <RH, May 8, 1900 par. 17>

"Many are called, but few are chosen." This is a true statement of the final outcome. Man is very dear to the heart of God, and all are invited to this feast. But many come not having on the wedding garment. They do not accept Christ's righteousness. They have not repented and made peace with God. They have not received his free gift. <RH, May 8, 1900 par. 18>

Christ must be all and in all to every soul. Those who try in their own strength to solve the mystery of the creation of man, the mystery of redemption, the mystery of eternity, will be baffled. But those who put on the garment provided for them at an infinite cost, find an abundant entrance to the rich feast of spiritual blessings. By receiving this garment they acknowledge that in bestowing it God confers on them a great favor. And as they receive the righteousness of the Saviour, God places his stamp on them. <RH, May 8, 1900 par. 19>

Only one can bestow this priceless gift, but all may receive it, and thus become entitled to a place at the feast. The call to this feast is a call to partake of the richest spiritual provision. All who respond to this call will find awaiting them an abundant supply of grace, and the more grace they receive, the more they desire. Those who partake of this feast may turn to their heavenly Father, saying, Thou has kept the best wine until now. <RH, May 8, 1900 par. 20>

May 15, 1900 God Loveth a Cheerful Giver.

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Mrs. E. G. White.
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Liberality is one of the directions of the Holy Spirit, and when the professed people of God withhold from the Lord his own in gifts and offerings, they meet with spiritual loss. The Lord can not reward a stinted offering. Says the apostle, "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." <RH, May 15, 1900 par. 1>

God has made men his almoners, co-partners with himself in the great work of advancing his kingdom of the earth; but they may pursue the course pursued by the unfaithful servant, and by so doing lose the most precious privileges ever granted to men. For thousands of years God has worked through human agencies, but at his will he can drop out the selfish, the money-loving, and the covetous. He is not dependent upon our means, and he will not be restricted by the human agent. He can carry on his own work though we act no part in it. But who among us would be pleased to have the Lord do this? <RH, May 15, 1900 par. 2>

It were better not to give at all than to give grudgingly; for if we impart of our means when we have not the spirit to give freely, we mock God. Let us bear in mind that we are dealing with One upon whom we depend for every blessing, One who reads every thought of the heart, every purpose of the mind. <RH, May 15, 1900 par. 3>

The apostle Paul had a special work to present before his Corinthian brethren. There was a famine in Jerusalem, and the disciples, "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." They presented the need to the churches, expecting to receive a small sum for the relief of the needy saints; and in prayer they presented before the Lord the necessity. But the Macedonian brethren, moved by the Spirit of God, first made an entire consecration of themselves to God, and then gave all that they had. They felt it a privilege thus to give expression to their trust in God. The Macedonian brethren were poor, but they did not have to be urged to give. They rejoiced that they had opportunity to contribute of their means. Of themselves they came forward and made the offering, in their Christlike simplicity, their integrity and love for their brethren, denying themselves of food and clothing in cases where they had no money. And when the apostles would have restrained them, they importuned them to receive the contribution, and carry it to the afflicted saints. <RH, May 15, 1900 par. 4>

This self-denial and self-sacrifice far exceeded Paul's expectations, and he was filled with thanksgiving; and taking courage by this example, by epistle he exhorted Titus to stir up the church in Corinth to the same good works. "Moreover, brethren," he wrote to the Corinthians, "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." <RH, May 15, 1900 par. 5>

This movement on the part of the Macedonians was inspired of God to arouse in the Corinthian church the spirit of liberality. Paul sought to uproot the plant of selfishness from the hearts of his brethren; for the character can not be complete in Christ when self-love and covetousness are retained. The love of Christ in their hearts would lead them to help their brethren in their necessities. By pointing them to the sacrifice Christ had made in their behalf, he sought to arouse their love. "I speak not by commandment," he said, "but by occasion of the forwardness of others, and to prove the sincerity of your love. 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, May 15, 1900 par. 6>

Here is the apostle's mighty argument. It is not the commandment of Paul, but of the Lord Jesus Christ. The Son of God had left his riches and honor and glory, and clothed his divinity with humanity, that humanity might take hold of divinity, and become a partaker of the divine nature. He came not to live in the palaces of kings, to live without care or labor and be supplied with all the conveniences which human nature naturally craves. The world never saw its Lord wealthy. In the council of heaven he had chosen to stand in the ranks of the poor and the oppressed, to take his place with the humble worker, and learn the trade of his earthly parent. He came to the world to be a reconstructor of character, and he brought into all his work the perfection which he desired to bring into the character he was

transforming by his divine power. Nor did he shun the social life of his countrymen. That all might become acquainted with God manifest in the flesh, he mingled with every class of society, and was called the friend of sinners. In himself Christ possessed an absolute right to all things, but he gave himself to a life of poverty that man might be rich in heavenly treasure. Commander in the heavenly courts, he took the lowest place on earth. Rich, yet for our sake he became poor. Though he was in the form of God, he "thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." <RH, May 15, 1900 par. 7>

How great was the gift of God to man, and how like our God to make it! With a liberality that can never be exceeded he gave, that he might save the rebellious sons of men and bring them to see his purpose and discern his love. Will you, by your gifts and offerings, show that you think nothing too good for Him who "gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life"? The man who truly loves God will not offer to him lip service merely. He will bring to the treasury his gifts and offerings, that laborers may be sent forth to sow the precious seed. <RH, May 15, 1900 par. 8>

For a little time the Lord allows man to be his steward, that he may test his character. In that time man decides his eternal destiny. If he works in opposition to the will of God, he can not belong to the royal family. The silver and the gold, which were not his, but the Lord's, he has misapplied. The day of probation granted him he has abused, and he receives the reward of the unfaithful servant. <RH, May 15, 1900 par. 9>

Evidence of the work of grace in the heart is given when we do good to all men as we have opportunity. The proof of our love is given in a Christlike spirit, a willingness to impart the good things God has given us, a readiness to practice self-denial and self-sacrifice in order to help advance the cause of God and suffering humanity. Never should we pass by the object that calls for our liberality. We reveal that we have passed from death unto life when we act as faithful stewards of God's grace. God has given us his goods; he has given us his pledged word that if we are faithful in our stewardship, we shall lay up in heaven treasures that are imperishable. <RH, May 15, 1900 par. 10>

Men and women need to understand that the means they are handling are not their own. "Ye are not your own," the apostle says, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." To withhold our offerings will not be for our own interest or for the glory of God. The Lord will use all who will give themselves to be used. But he requires heart service. "My son," he says, "give me thine heart." When the heart is given to God, our talents, our energy, our possessions, all we have and are, will be devoted to his service. <RH, May 15, 1900 par. 11>

May 22, 1900 The Camp-Meeting in Victoria.

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Mrs. E. G. White
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The camp-meeting for the Central Australian Conference was this year held at Geelong, Victoria. This city is about fifty miles southwest from Melbourne, on the same bay, and can be reached from Melbourne by either boat or cars. It ranks third in Victoria for population, and is a prosperous and beautiful town. <RH, May 22, 1900 par. 1>

For several years there have been a few Sabbath-keepers in Geelong, and they have occasionally been visited by our ministers. About two years ago, in company with Elder A. T. Robinson and others, I spent a few days here, and held meetings with the little company of believers. We also had two public meetings in a large hired hall; but no extended effort has been made in presenting the truth in this place. <RH, May 22, 1900 par. 2>

Our camp-meeting opened Thursday evening, March 8. The ground is a five-acre paddock, centrally situated, and well sheltered. There were about fifty tents in the encampment, besides the large pavilion, one hundred and four by fifty feet. This was seated to accommodate about fifteen hundred persons, and it was well filled at the opening service. <RH, May 22, 1900 par. 3>

The meetings have been conducted by Elders Daniells, Farnsworth, and Starr. From one thousand to fifteen hundred persons have been in attendance at the evening services. The word of the Lord has been presented with power, and the people have listened with intense interest. <RH, May 22, 1900 par. 4>

I have spoken once each Sabbath and Sunday, and have attended some of the morning meetings. At these I have dwelt especially upon faith, the necessity of our taking God at his word, and the duty of cultivating cheerfulness and gratitude. Our voices should be oftener heard in praise and thanksgiving to God. His praise should continually be in our

hearts and upon our lips. <RH, May 22, 1900 par. 5>

This will be a benefit to ourselves. It is the very best way to resist the temptation to indulge in idle, frivolous conversation. We are represented as bearing the insignia of heaven, and by our offerings of prayer and praise we are to show that we are guided and controlled by the Holy Spirit. <RH, May 22, 1900 par. 6>

Why do we keep so silent in regard to the goodness of the Lord? Why is there so little praise and thanksgiving? How heaven must look upon our ungrateful silence, so like the sullenness of peevish children! All heaven is interested in our salvation. The Lord God himself is our helper. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." "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." This is the testimony the Lord desires us to bear to the world. <RH, May 22, 1900 par. 7>

Such a testimony will have an influence upon others. As we seek to turn men from their errors, we must show them that we have something better. If more joy were revealed in our religious experience, a much more favorable impression would be made. Unbelievers would see the consistency of our faith. If we praised God's name as we should, the flame of love would be kindled in many hearts. <RH, May 22, 1900 par. 8>

On the Sabbath, March 10, few outsiders came to the camp-ground. But there were present over a hundred of the workers from the Echo publishing house at North Fitzroy, and a goodly number of our brethren and sisters from the suburbs of Melbourne, from Ballarat, and from Adelaide in South Australia. We had excellent meetings. A meeting for the youth and another for the children were held in some of the larger tents. These were continued every day during the week. <RH, May 22, 1900 par. 9>

On Sunday a large number attended the six o'clock morning meeting. I united with the people in prayer for the outpouring of the Holy Spirit. I then dwelt upon the necessity of believing that we do receive the blessings for which we ask. "Ask, and it shall be given you," is the promise. Our part is to rest on the word with unwavering faith, believing that God will do according to his promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ, and let the soul be encouraged by communion with him. The redemption he has purchased for us is complete. The offering he made was plenteous and without stint. Heaven has a never-failing supply of help for all who are needy. <RH, May 22, 1900 par. 10>

It is the Saviour's delight to see his followers co-laborers with God, receiving bountifully all the means of fruit-bearing, and giving bountifully, as workers under him. Christ glorified his Father by the fruit he bore, and the lives of his true followers will produce the same result. Receiving and imparting, his workers will produce much fruit. "Hitherto," Christ said to his disciples, "have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." <RH, May 22, 1900 par. 11>

On Sunday morning a Sabbath-school convention was held. I spoke in the afternoon on the subject of temperance, taking the first chapter of Daniel as my text. All listened attentively, seeming surprised to hear temperance presented from the Bible. After dwelling on the integrity and firmness of the Hebrew captives, I asked the choir to sing,--

"Dare to be a Daniel,
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!"

The inspiring notes of this song rang out from the singers on the stand, who were joined by the congregation. I then resumed my talk, and I know that before I had finished, many present had a better understanding of the meaning of Christian temperance. The Lord gave me freedom and his blessing, and a most solemn impression was made upon many minds. <RH, May 22, 1900 par. 12>

In our work, more attention should be given to the temperance reform. Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the Third Angel's Message. Especially does the temperance reform demand our attention and support. We should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. <RH, May 22, 1900 par. 13>

On Tuesday I was attacked with influenza, and was unable to attend meeting again until the next Sabbath. This was a holiday, and there was a large attendance from the city. I was still suffering from the influenza, but the Lord gave me his sustaining grace, and my voice was clear and strong as I spoke from the first chapter of Second Peter. On Sunday

afternoon the audience was very large. I spoke from Isaiah 58, explaining every verse, but dwelling especially upon the words, "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, May 22, 1900 par. 14>

Sunday evening the tent was crowded, and hundreds were standing outside. Elder Farnsworth gave a most powerful discourse on the subject of the Sabbath and Sunday. Then he asked for an expression from those to whom the claims of the Sabbath had been made clear. A large number rose to their feet. When the meeting closed, the people gathered in little groups to discuss what they had heard. Our ministers were in the midst of these gatherings, and talked with the people. Some were expressing their astonishment at the truths presented, some with trembling hands were trying to find the Scripture proof for Sunday-keeping. Others declared that the things which the minister had read were not in their Bibles. They felt that the people who had turned the world upside down had come to Geelong. Many seemed to realize their need of Bible instruction. Never before had the gospel of truth come to their ears as they had heard it at this meeting. <RH, May 22, 1900 par. 15>

The meeting this last Sunday evening surpassed anything we have before witnessed. In some respects it resembled the meetings held in 1843 and 1844. <RH, May 22, 1900 par. 16>

In the work at our camp-meetings we should give prominence to the truths of the Third Angel's Message. We are in danger of giving this message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. While the professed Christian world claim to believe in Christ, they are violating the law which Christ himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teachings. <RH, May 22, 1900 par. 17>

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may continue to hold the four winds, that they may not blow to injure or destroy, until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The Third Angel's Message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. <RH, May 22, 1900 par. 18>

Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. <RH, May 22, 1900 par. 19>

From the first of our meeting in Geelong, we have been treated in the most kind and courteous manner by the people of the city. Among the crowds that have come to the camp-ground no disrespect has been shown. Even among the children and youth there has seemed to be no disposition to create disturbance. Our audiences have not been made up of men and women of the baser sort. They have been persons of intelligence. And they have not come in order to gratify curiosity. Very few have been seen strolling about the grounds, observing the homes of the campers. The people made their way directly to the tent. All were quiet, and appeared reverential. There seemed to be as great solemnity as if we were within the walls of a church. The people listened as if for their lives. We have never attended a meeting where there was better order or a greater interest than there has been here. <RH, May 22, 1900 par. 20>

After the evening meetings the people would linger for half an hour, and often longer, talking together of the things they had heard. Some of our workers would engage in conversation with them, and answer the questions and objections that arose in their minds. Our ministers make it a point, as far as possible, to meet the people at the close of the evening service. They take their hands in a friendly grasp, expressing pleasure at meeting them, and the hope that they will come again. Thus is woven a thread in the tie that binds heart to heart. The social hand-clasp brings a warmth to the heart, and a sense of relationship. "All ye are brethren." <RH, May 22, 1900 par. 21>

To these advances the people are ready to respond. They promise to come again, saying, "We have never heard such sermons: and all the teaching is from the Bible." Many hearts are stirred, and they are asking, "What must I do to be saved?" "How can I come into harmony with God?" <RH, May 22, 1900 par. 22>

It was proposed to continue our meeting on the camp-ground over the third Sabbath and Sunday. But there was an appearance of rain, and knowing that the equinoctial storm would soon be due, we decided to transfer our services to a large hall in the city. This hall is the one in which Elder Robinson and I spoke when we were here two years ago. It is

well seated, and will accommodate a larger number than the tent. The regular rent is one pound per night, but it has been secured for our meetings as long as we desire it, for half this sum. And we have the hall, free, for Sabbath and Sunday afternoons. We thank the Lord for the use of this large hall in which to continue the work so favorably begun. <RH, May 22, 1900 par. 23>

Our camp-meeting closed free from debt. Economy has been exercised in all the arrangements, and by earnest effort, sufficient means has been raised to meet expenditures; so there will be no debt from this source to burden the hearts of the workers for the coming year. And a hundred pounds has been pledged for the new Sydney Sanitarium. This is a good donation to come from the little company of believers assembled at this meeting. They have done what they could. <RH, May 22, 1900 par. 24>

The precious blessing of God has attended our meeting from the beginning to the close. Every meeting has been a victory. We have had evidence that the Lord Jesus and his army of angels were with us. Their presence has been in our tent, and they have encompassed us round about. The peace of heaven has invaded our encampment. The softening, subduing influence of the Holy Spirit has been upon human hearts, and not an inharmonious note has been heard. <RH, May 22, 1900 par. 25>

Had we needed greater evidence as to the ministry required for giving the last message of mercy to the world, we have had it at this meeting. Thousands of all classes of people have had the word of God opened to them. But for the camp-meeting many of these might never have been reached. Such a solemn awakening has never before been witnessed in this place. Of a truth it could be said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." <RH, May 22, 1900 par. 26>

May 29, 1900 Christ's Ambassadors.

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Mrs. E. G. White.
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As Christ represented the Father to the world, so Christ's followers are to represent the Son. "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." Christ charges his disciples to shine as lights in the world, reflecting the light of God as they see it in the face of Jesus Christ. Again he compares his people to the salt. "Ye are the salt of the earth," he says; "but if the salt have lost his savor, wherewith shall it be salted?" Unless our daily lives reveal the saving properties of Christ, how can the world have a representation of the truth as it is in Jesus? That religion which has not power to enlighten and save perishing souls, is good for nothing but to be cast out and trodden under foot of men. <RH, May 29, 1900 par. 1>

In his life work and his plans for reaching the people, Christ teaches us how we shall represent him. "Seek ye first the kingdom of God, and his righteousness," he says. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching." <RH, May 29, 1900 par. 2>

God is the author of our faith, and when we each act our individual part, he perfects the work, glorifying his name in the finishing of it. God sees all the possibilities there are in men to work out his divine end; and those who are called to be laborers together with him, he will instruct to work according to his plans. As co-workers with Christ they will labor for the poor, the outcast, and the depraved. They will not fail nor be discouraged, for, imbued with the Spirit of Christ, they will see hope for the most hopeless. They will work in God's lines, realizing that man must be sought for and labored for in order to be made Christlike. <RH, May 29, 1900 par. 3>

God never designed that one man's mind or judgment should be a controlling power. Whenever he has had a special work to be done, he has always had men ready to meet the demand. In every age when the divine voice has asked, Who will go for us? the response has come, "Here am I; send me." In ancient times the Lord had connected with his work men of varied talents. Abraham, Isaac, Jacob, Moses with his meekness and wisdom, and Joshua with his varied capabilities, were all enlisted in God's service. The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel,--all were needed. Elijah with his stern traits of character, God used at his appointed time, to execute judgment upon Jezebel. <RH, May 29, 1900 par. 4>

God will not give his Spirit to those who make no use of the heavenly gift. But those who are drawn out of and away

from themselves, seeking to enlighten, encourage, and bless others, will have increased ability and energy to expend. The more light they give, the more they receive. There is nothing isolated or selfish in the religion of Jesus Christ. Every true Christian will feel that he has something to do for the salvation of souls. The ambassadors for Christ, who assume the responsibility of watching for souls, must be closely connected with God. They will feel that they are not their own, but the Lord's, and that God has a right to use all their powers for the honor and glory of his name. <RH, May 29, 1900 par. 5>

The time is hastening on when those who stand in defense of the truth will know by experience what it means to be partakers in Christ's sufferings. The great oppressor sees that he has but a short time in which to work, that soon he will lose his hold upon man and his power be taken from him, and he is working with all deceivableness of unrighteousness in them that perish. Superstition and error are trampling upon truth, justice, and equity. Every power that is antagonistic to truth is strengthening. There is a work to be done in the earth, and God calls upon us individually to act a part in unfurling the banner of truth. There is great need of real missionaries and of the real missionary spirit. Many of us are far behind the providences of God. Because we do not see so much accomplished as we hope, we become discouraged. This is not as God wills. He desires us to work earnestly, engaging all the tact and wisdom he has endowed us with, and leave the results with him. We must realize that we are co-workers with Christ, and we each must have the faith which will take hold upon omnipotent power, a faith that can not be repulsed or baffled by the obstacles that Satan may oppose. <RH, May 29, 1900 par. 6>

Paul was a living example of what every true Christian should be. He lived for God's glory. His words come sounding down the line to our time: "For me to live is Christ." "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." He who was once a persecutor of Christ in the person of his saints now holds up before the world the cross of Christ. Paul's heart burned with a love for souls, and he gave all his energies for the conversion of men. There never lived a more self-denying, earnest, persevering worker. His life was Christ; he worked the works of Christ. All the blessings he received were prized as so many advantages to be used in blessing others. <RH, May 29, 1900 par. 7>

Christ calls every man and woman to put on the armor of his righteousness and begin to work. I am at your right hand to help you, he declares. Tell all your trials and perplexities to your God. He will never betray your confidence. There is nothing so precious to Christ as his purchased possession, his church, the workers who go forth to scatter the seeds of truth. And none but Christ can measure the solicitude of his servants as they seek to save that which is lost. He imparts his Spirit as the self-sacrificing worker, with earnest, untiring efforts, labors to win souls from sin to righteousness. He is represented as bending earthward, listening to the cry of every needy soul. He is approving or condemning the actions of human beings, and he sends help to every soul who asks in faith. Then do not let your thoughts dwell on self. Think of Jesus. He is in his holy place, not in a state of solitude, but surrounded by ten thousand times ten thousand of heavenly angels who wait to do his bidding. And he bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided. <RH, May 29, 1900 par. 8>

Souls are starving for the bread of life, and unless God's chosen ones are faithful to their trust, these souls will perish. At the judgment bar of God we shall be called to account for every word we might have spoken but did not. Our lips need to be touched with a live coal from off the altar, that when the call comes, "Whom shall I send, and who will go for us?" we may answer, "Here am I, Lord; send me." Chosen of God, and sealed with the blood of consecration, we are to stand pointing souls to the Lamb of God that taketh away the sin of the world. Then our words will no longer be cheap and meaningless; for Christ will speak through us. <RH, May 29, 1900 par. 9>

When Christ's ambassadors present the gospel in its simplicity, and the hearers respond to the word presented, nothing is more gratifying to the heart of Infinite Love than for these souls to come to him confessing their sins and giving expression to their faith; he delights to impart to them his righteousness. And angels rejoice when they see hearts opened to receive the communication of light and pardon and love. When thanksgiving arises from human hearts, heavenly beings take up the song of praise. The prophet Zephaniah represents the joy of Christ over the salvation of a lost soul: "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." <RH, May 29, 1900 par. 10>

And will not the soul redeemed render his tribute of love and homage? Yes, verily. With the psalmist he will sing, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." <RH, May 29, 1900 par. 11>

"Laborers together with God." How few understand the full meaning of the words! We can not work by ourselves.

God works, and we work. Let us study the words of Inspiration. "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." "Ye are God's husbandry, ye are God's building." The great Architect wants to form us into a holy temple for himself. Only those who are partakers of the divine nature can understand this. Those who walk even as Christ walked, who are patient, gentle, kind, meek, and lowly in heart, those who yoke up with Christ and lift his burdens, who yearn for souls as he yearned for them--these will enter into the joy of their Lord. They will see with Christ the travail of his soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord.

<RH, May 29, 1900 par. 12>

June 5, 1900 Co-Workers With Christ.

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Mrs. E. G. White.
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When the disciples were disputing as to which should be greatest in the kingdom of heaven, Christ called a little child to 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. 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! . . . 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." <RH, June 5, 1900 par. 1>

The human agent is a savor of life unto life, or he is a savor of death unto death. He either draws with Christ, or he draws away from Christ. Co-workers with Christ will manifest no harshness, no self-sufficiency. These elements must be purified from the soul, and the gentleness of Christ take possession. Never should unkindness be shown to any soul, for by the grace of God that soul may become an heir of God, a joint heir with Christ. Bruise not the hearts of Christ's purchased ones; for in so doing you bruise the heart of Christ. <RH, June 5, 1900 par. 2>

A soul hurt is often a soul destroyed. Let those who have light and privileges remember that their very position of trust makes them responsible for souls. They will have to meet again around the great white throne the souls whom they have driven from Christ, bruised and wounded to death. <RH, June 5, 1900 par. 3>

"Wherefore lift up the hands which hang down, and the feeble knees," the apostle writes; "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." That is, Let not your coldness, your unkindness, turn souls from the path that leads to Christ. There are souls who need your words of encouragement, and these can not be helped by your unfeeling decisions, and words and looks of contempt. <RH, June 5, 1900 par. 4>

Christ calls men to unity, to bind themselves together in the bands of Christian fellowship. Those who have named the name of Christ he calls to cease their criticism, and bind up with one another and with God. If God's people will work intelligently and harmoniously, he will work with them and through them. But if they spend time and energy in a strife for the supremacy, God will leave them in their weakness; for he will not work with unconsecrated elements. The word of God demands that we be one with Christ, as he is one with the Father, that, Christ says, "ye may be the children of your Father which is in heaven." <RH, June 5, 1900 par. 5>

The Redeemer did not shun man as man is inclined to shun his fellow men. When God condemned the guilty sinner because he was deserving of condemnation, the Majesty of heaven came near in all the fullness of the God-head. He looked upon the world in its fallen, corrupted state, and his heart of love was burdened because of the woe of his human creatures. He looked for the central power of all evil, and he beheld the great apostate, the fallen angel who had been expelled from the heavenly courts, and who had assumed the power and throne of God upon the earth. The Son of God read all the purpose of Satan to eclipse God from the view of man. And he knew that by paying the ransom he could end the reign of the enemy, and vindicate the justice of God. Therefore he clothed his divinity with humanity. He stooped to this fallen world that he might restore in man the divine image. <RH, June 5, 1900 par. 6>

As his prophetic eye saw the results of his sacrifice, Christ exclaimed, "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." In the place where Satan has his seat, there will I set

my cross. I will stand at the head of humanity. Through my merits man shall stand on vantage ground. I will be the great center to draw all men to God. As under the rule of Satan evil influences have conspired for the ruin of man, so under my rule the influence of my servants shall form a power to restore. The legions of hell will combine with the prince of darkness to oppose the laws of the kingdom of Christ; but to every man I will give his work, and with his work I will give power to win souls to God. Every human being who will receive and believe in me I will use in winning back the world to God. <RH, June 5, 1900 par. 7>

The redemption of man means unity with Jesus Christ. The Saviour pledged himself to recover the principles of human dependence upon a plan that could save and reform man. He would make man a laborer together with God. By the sacrifice of himself he would enable every human being to be one with his fellow men and with God. All the elements of the human character he would make sanctified instruments to carry out the Lord's great plan to rescue souls from the snares of the enemy that they might behold the Lamb of God, which taketh away the sin of the world. <RH, June 5, 1900 par. 8>

This plan unites the believers to God as one man. One rule of life is the principle of action. A chain of mutual dependence, made fast to the throne of God, passes round every blood-bought soul. "O the depth of the riches both of the wisdom and knowledge of God!" In the divine economy God has made provision that man may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Reformatory influences destroy the desire to do evil; the holy agencies of heaven sanctify the soul and choose the human agent to do service for God. It is the work of God to expel evil from the soul by connecting humanity with divinity. All difference and disunion are destroyed by a union with the great Center. God's people are made one with Christ, and the Father loves them as he loves his own Son. <RH, June 5, 1900 par. 9>

Man stands in need of just such a firm, abiding life-principle, a principle which will connect him with God, and through God with his fellow man. And God stands in need of just such workers,--men and women who are pure in spirit, compassionate, humble, men and women who are one with Christ as he is one with the Father. Christ prayed to the Father: "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 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. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." When God's people work together harmoniously and intelligently, Christ's request to the Father for them will be fulfilled. <RH, June 5, 1900 par. 10>

June 12, 1900 Caiaphas.

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Mrs. E. G. White.
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With Caiaphas the Jewish high priesthood ended. The service had become base and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. They were tyrannical and deceptive, full of selfish, ambitious schemes. Such ministrations could make nothing perfect; for it was itself utterly corrupt. The grace of God had naught to do with it. <RH, June 12, 1900 par. 1>

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. Proud and overbearing, he proved his unworthiness ever to have worn the garments of the high priest. He had no authority from heaven for occupying the position. He had not one ray of light from God to show him what the work of the priest was, or for what the office was instituted. <RH, June 12, 1900 par. 2>

So perverted had the priesthood become that when Christ declared himself the Son of God, Caiaphas, in pretended horror, rent his robe, and accused the Holy One of Israel of blasphemy. <RH, June 12, 1900 par. 3>

Many today who claim to be Christians are in danger of rending their garments, making an outward show of repentance, when their hearts are not softened nor subdued. This is why so many continue to make failures in the Christian life. An outward appearance of sorrow is shown for wrong, but their repentance is not that which needs not to be repented of. May God grant to his church true contrition for sin. Oh that we might feel the necessity of revealing true sorrow for wrong-doing! <RH, June 12, 1900 par. 4>

The mock trial of Christ shows how base the priesthood had become. The priests hired men to testify under oath to

falsehoods. But truth came to the help of Christ. Pilate declared, "I find in him no fault at all." Thus it was shown that the witness borne against the Saviour was false that the witnesses had been hired by men who cherished in their hearts the basest elements of corruption. It was God's design that those who delivered Jesus to death should hear the testimony of his innocence. "I find no fault in him," Pilate declared. And Judas, throwing at the feet of the priests the money he had received for betraying Christ, cried out, "I have sinned, in that I have betrayed the innocent blood." <RH, June 12, 1900 par. 5>

Previously to Christ's trial, when the Sanhedrin had been called together to lay plans for waylaying Christ and putting him to death, some of the members pleaded with the others to check their passion and hatred. They wished to save Christ from death. In reply Caiaphas said: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." <RH, June 12, 1900 par. 6>

These words were uttered by one who knew not their significance. He had lost the sense of the sacredness of the sacrifices and offerings. But his words meant more than he or those connected with him knew. By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was condemning one who had been prefigured in every sacrifice made, but one whose death would end the need of types and shadows. Unknowingly he was declaring that Christ was about to fulfill that for which the system of sacrifices and offerings had been instituted. <RH, June 12, 1900 par. 7>

"This," adds the evangelist, "spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." <RH, June 12, 1900 par. 8>

Caiaphas was the one who was to be in office when type met antitype, when the true High Priest came into office. Each actor in history stands in his lot and place; for God's great work after his own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But they are not forced to take this course of action. They need not become instruments of unrighteousness, any more than Cain needed to. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Cain would not hear the voice of God; and as a result, he became his brother's murderer. <RH, June 12, 1900 par. 9>

Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, they will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses to confirm truth that they themselves do not comprehend. All will co-operate in accomplishing the purposes of God, just as did Annas, Caiaphas, Pilate, and Herod. In putting Christ to death, the priests thought they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." <RH, June 12, 1900 par. 10>

Heaven and earth will pass away, but not one jot or tittle of the word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal, wicked or righteous, are fitting themselves for a part in the closing scenes of this earth's history. The wicked will trample one another down as they act out their attributes and fulfill their plans, but they will carry out the purposes of God. <RH, June 12, 1900 par. 11>

Christ, the foundation of the whole Jewish economy, stood before the Jewish rulers, to be condemned by his own nation. With his divinity clothed with humanity, he stood to be judged by the beings he had made. His garment of human flesh was to be torn from him. He could have flashed the light of his glory upon his enemies, but he bore patiently their humiliating abuse. <RH, June 12, 1900 par. 12>

Our Redeemer humbled himself, fully identifying his interests with the interests of humanity. Look at him girding himself and washing the feet of the disciples. Mark how tenderly he performs his act of ministry, to give them a lesson in true service. He who was one with God, who thought it not robbery to be equal with God, humbled himself, and took upon him the form of a servant. Constantly he ministered to the needy, the sorrowful, the distressed. But in the hour of his need, who was tender and compassionate to him? During his trial, what friend had he who dared to say as much as the heathen judge said, "I find no fault in him"? Christ's divinity was so completely veiled that it was difficult for even his disciples to believe in him; and when he died on the cross, they felt that their hope had perished. <RH, June 12, 1900 par. 13>

"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." "And the Word was made flesh, and dwelt among us," . . . full of grace and truth." "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." <RH, June 12, 1900 par. 14>

How different was the true High Priest from the false and corrupted Caiaphas. Christ stood before the false high priest, pure and undefiled, without a taint of sin. <RH, June 12, 1900 par. 15>

Christ mourned for the transgression of every human being. He bore even the guiltiness of Caiaphas, knowing the hypocrisy that dwelt in his soul, while for pretense he rent his robe. Christ did not rend his robe, but his soul was rent. His garment of human flesh was rent as he hung on the cross, the sin-bearer of the race. By his suffering and death a new and living way was opened. There is no longer a wall of partition between Jew and Gentile. "By one offering he hath perfected forever them that are sanctified." This enabled him to proclaim on the cross, with a clear and triumphant voice, "It is finished." "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Christ entered in once into the holy place, having obtained eternal redemption for us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He has qualified himself to be not only man's representative, but his advocate, so that every soul, if he will, may say, I have a Friend at court, a High Priest who is touched with the feeling of my infirmities. <RH, June 12, 1900 par. 16>

June 19, 1900 Kept in Trial.

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Mrs. E. G. White.
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"I say unto you my friends," Christ said, "Be not afraid of them that kill the body, and after that have no more that they can do." <RH, June 19, 1900 par. 1>

The priests and rulers did all that lay in their power against the only begotten Son of God, and against all who acknowledged him; for they were imbued with the spirit of him who is a liar and a murderer. But though Satan thus vented his spite against the children of God and their great Head, he could not control the conscience nor tarnish the soul. He may cause all the suffering possible to the body, but he can not change the character of the man who conscientiously serves God. <RH, June 19, 1900 par. 2>

Today men may persecute even unto death in an effort to make their fellow men worship an idol sabbath, which has been brought into existence by the man of sin, who thinks to change times and laws. But to torture and put to death is all they can do. Satan makes a continual effort to ruin the souls that God is seeking to save. By his masterly inventions and crooked deceptions he seeks to confuse men's minds in regard to the way, the truth, and the life. Under his direction men have inflicted untold pain and misery on their fellow men. But they have never been able to harm the soul. <RH, June 19, 1900 par. 3>

There is a power that can destroy both soul and body. "I will forewarn you whom ye shall fear," Christ said. "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." The Ruler of the universe bears long with the perversity of men; but he keeps a record of their works, and in proportion as they have caused pain to others, they will themselves be punished. John writes, "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 hath said 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, June 19, 1900 par. 4>

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No earthly ruler could show himself so jealous of his honor, so interested in his subjects, so kind and tender to those who put their trust in him, as does the King eternal, immortal, invisible, the Ruler high above all rule. He has strictly prohibited all sin, and has strictly enjoined practical obedience. It is Satan who fills man's heart with a desire to do evil. Those who follow him, the busy, incessant worker of evil, are not content with imperiling their own souls. They present every inducement that they think will lead others to imperil their souls. If they can not rule, they seek to ruin. A spirit of exasperation, of revenge and hatred, works in the children of disobedience, as it worked in the first great rebel. He imbues his followers with every species of malignity against those who can not be induced to join his ranks. Gaping prisons are open before them. They are threatened with the chain-gang and the stocks. Thus men

treat those who worship God according to the dictates of their own conscience. Have they forgotten that as they judge and punish, so they will be judged and punished? <RH, June 19, 1900 par. 5>

God has said, "Touch not mine anointed, and do my prophets no harm." Men have borne false witness against God's chosen ones. They have bruised their limbs with fetters, and burned them at the stake. The Lord will avenge his children. In proportion as men have carried out the spirit and purposes of Satan in causing pain to human beings, so will they suffer. Thus will they perish who have done all in their power to compel men to transgress the law that God has commanded all to obey. "I saw heaven opened, and behold a white horse," John writes; "and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords." <RH, June 19, 1900 par. 6>

Christ says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Let the Lord testify in regard to the fruit he bears. "The Spirit of the Lord God is upon me," he declares; "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 [not to sentence them to prison and exile, to chain-gangs and stocks], 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." This is the work of Christ. What a contrast to the work of Satan! <RH, June 19, 1900 par. 7>

The Lord has not forgotten his people who live in this age. He says to them, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." <RH, June 19, 1900 par. 8>

"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. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." <RH, June 19, 1900 par. 9>

"Ye shall know them by their fruits." Do those who accuse God's children come under the head of "contrite ones"?-- Instead, they show to the world, to angels, and to men, that they have chosen to stand under the banner of the prince of darkness, to swell the number of those who love and make a lie. <RH, June 19, 1900 par. 10>

We are living in probationary time. There are today only two sides, only two parties, in the world. Of those whom God sees that he can trust because they are loyal and obedient, he says: "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. 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, June 19, 1900 par. 11>

The Lord makes a covenant with his people. After being tested and tried, those who are loyal to God's commandments are pronounced trustworthy members of the royal family, children of the heavenly King; and of them it is written, "He that overcometh shall inherit all things," "and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my

God, which is New Jerusalem." <RH, June 19, 1900 par. 12>

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." <RH, June 19, 1900 par. 13>

"Because thou hast kept the word of my patience." Does this apply to the men who persecute those who conscientiously keep the commandments of God, who refuse to bow down to an idol sabbath and worship an institution of the papacy? Who is keeping the word of God's patience? This is a question of intense interest,--a question which none of us can afford to ignore; because God has said of those who do keep the word of his patience, "I also will keep thee from the hour of temptation." <RH, June 19, 1900 par. 14>

The hour of test and trial will surely come; it is even now approaching. Christ declares, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "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." Compare these words with the warning, "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, June 19, 1900 par. 15>

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them." "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." <RH, June 19, 1900 par. 16>

June 26, 1900 The Perfect Standard.

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Mrs. E. G. White.
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The law of God is the only true standard of moral perfection. In the life of Christ this law was carried into action, and this is our example. Nothing short of this will meet the requirements of God. We may plead our inability to keep the law, but this will not excuse us. Such a plea is the language of the carnal heart, which is not willing to put forth determined effort in self-conquest. Christ could say, "I have kept my Father's commandments." And the disciple John declares, "He that saith he abideth in him ought himself also so to walk, even as he walked." <RH, June 26, 1900 par. 1>

We read the biographies of Christians, and think their experience and attainments entirely beyond our reach. These, we say, are the histories of a few who were specially favored by grace. But these high attainments are for all. Christ died for every soul, and God assures us in his word that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. We may be engaged in the common duties of everyday life, but we can make these sacred by simple, earnest faith, and persevering, trusting prayer. God is honored by the steadfast integrity, the holy walk and conversation, of his people, even in the humblest walks of life. <RH, June 26, 1900 par. 2>

The apostles and prophets and holy men of old did not perfect their characters by miracle. They used the ability given them by God, trusting alone in the righteousness of Christ; and all who will use the same means may secure the same result. It is our privilege to have high spiritual attainments; for God's word has declared it. But these call for faith and labor on our part. We must have an earnest desire for higher and still higher attainments in the Christian life. Paul exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This means a close

connection with God, which will give us trust and confidence in him, until we have an experimental knowledge of his divine nature, and are changed into his image. Then we can glorify God by revealing to those with whom we associate the result of the transforming influence of his grace. <RH, June 26, 1900 par. 3>

There are many whose religion consists in theory. To them a happy emotion is godliness. They say, "Come to Jesus, and believe in him. It makes no difference what you believe so long as you are honest in your belief." They do not seek to make the sinner understand the true character of sin. He is not urged to search the Scriptures on bended knees that he may know what is truth, or to pray that his eyes may be anointed with eyesalve that he may see the grace of Christ. When the lawyer came to Christ, saying, "Master, what shall I do to inherit eternal life?" the Saviour did not say, Believe, only believe, and you will be saved. "What is written in the law?" he said; "how readest thou?" The lawyer answered: "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." Christ said, "Thou hast answered right: this do, and thou shalt live." Here the false doctrine that man has nothing to do but believe is swept away. Eternal life is given to us on the condition that we obey the commandments of God. <RH, June 26, 1900 par. 4>

Satan is willing that every transgressor of God's law shall claim to be holy. This is what he himself is doing. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm; for he can use such persons to good purpose in deceiving souls. There are many professedly sanctified ones who are aiding Satan in his work. They talk much of feeling; they speak of their love for God. But God does not recognize their love; for it is a delusion of the enemy. God has given these persons light, but they have refused to accept it. With the father of lies, they will receive the reward of disobedience. It had been better for them not to have known the way of righteousness than after they had known it to turn from the holy commandment delivered unto them. The testimony of John is, "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." "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." <RH, June 26, 1900 par. 5>

Christ warns his followers, "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravaging wolves." He exhorts us not to be deceived when false shepherds present their doctrines. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? They say the Lord has told them that they need not keep the ten commandments; but has the Lord told them this?--No; God does not lie. Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while he showed his approval of Abel's offering, Cain rose up in anger and slew his brother. <RH, June 26, 1900 par. 6>

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of value to each of us, and we must take heed how we hear. We need sound doctrine, pure faith. We cannot afford to receive the sayings of men for the commandments of God. God declares, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." <RH, June 26, 1900 par. 7>

John gives us the definition of sin. "Whosoever committeth sin," he says, "transgresseth also the law: for sin is the transgression of the law." And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. But by the crucifixion the law of ten commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words. <RH, June 26, 1900 par. 8>

The law has no power to pardon transgression. Repentance toward God and faith toward our Lord Jesus Christ must be exercised. As the sinner looks into this divine mirror, he will see the exceeding sinfulness of sin, and will be driven to Christ. Godly sorrow will result from a realization of his frailty and depravity. His faith in the atoning sacrifice will be based on the sacred promise of full and complete pardon in Christ. <RH, June 26, 1900 par. 9>

Let us earnestly inquire, What is truth? We can not afford to build on a sandy foundation. The doctrines revealed in the word of God are to be the foundation of our faith. It is of the utmost importance that we understand, as far as God has given us capacity for understanding, the principles upon which his government rests; for the principles which we

believe and receive into the heart will govern and control the actions. The more clear the understanding of the truth which is in Jesus, the more spiritual will be the religious life, the more holy the affections. <RH, June 26, 1900 par. 10>

July 3, 1900 The Treasures of God's Word.

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Mrs. E. G. White.
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"The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth that field." <RH, July 3, 1900 par. 1>

In his lessons Christ sought to reach the understanding through the actual occurrences and events that take place in this world. Instruction of the highest value is given in the parables by which Christ illustrated the spiritual character of his kingdom. The Great Teacher used the things of nature to reflect the wisdom of the Creator. Human life in all its bearings is similar to nature. Nature and human life obey the commands of God. They answer to his majestic, wonder-working power. <RH, July 3, 1900 par. 2>

And he who created the world and made the lofty mountains, who opened the fountains of the great deep, who formed the mighty rocks and the lofty trees, has given man power to appreciate these wonders of earth and heaven, power to understand the lessons drawn from them by Christ. But human intelligence could never have originated these lessons, and neither can man understand them only as God by his Holy Spirit sanctifies the observation. When the mind is freed from perverting influences, it can receive and understand these lessons. <RH, July 3, 1900 par. 3>

The field containing the treasure represents the word of God. As the treasure was found in this field, so by earnest searching, treasure is found in the Scriptures. The Bible is God's great lesson book, his great educator. All true science is contained in the Bible. Every branch of knowledge may be found by searching the word of God. But few are true Bible students. Few understand that it contains instruction not only in spiritual matters, but in all branches of knowledge. <RH, July 3, 1900 par. 4>

Human reasoning alone can never explain the science of education. Spiritual eyesight is required to understand what the true higher education is. It is the education gained by searching the Scriptures, but it is strangely neglected. If men had closely, earnestly, continuously studied God's word, making the Bible its own commentator, the key with which to unlock Scripture, they would have been as much astonished at the golden treasures revealed as was the man who found the treasure in the field. But men have departed from God's great lesson book, and their senses have become confused. <RH, July 3, 1900 par. 5>

When the word of God is laid aside for books that do not lead to God and to an understanding of the kingdom of heaven, education is a perversion of the name. Unless men have pure mental food, thoroughly winnowed from the so-called higher education, which is mingled with infidel sentiments, they can not know God. Only those who are co-workers with God can know what true education in its simplicity means. <RH, July 3, 1900 par. 6>

Too often artificial knowledge is forced into the mind, to the perversion of true education. Little confidence can be placed in human reasoning. Were Christ in the world today, the veriest stripling in the schools would prate to him of so-called science. But Christ would answer: "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 can not serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." <RH, July 3, 1900 par. 7>

These are precious lessons. The mountains, the rivers, the stones, are full of truth. They are our teachers. The instant the Lord bids nature speak, she utters her voice in lessons of heavenly wisdom and eternal truth. <RH, July 3, 1900 par. 8>

But the fallen race will not understand. The laws of nature are supposed to control the God of nature. Correct lessons can not impress the minds of those who know not the truth or the word of God. The teachers in our world have borrowed their opinions. Many have forsaken the fountain of living water, the pure snow-water of Lebanon, to drink at the low, turbid streams of the valley. <RH, July 3, 1900 par. 9>

Christ gave to the world a lesson that should be engraved on mind and soul. "This is life eternal," he said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But Satan works on human minds, saying, Do this or that action, and ye shall be as gods. By deceptive reasoning he led Adam and Eve to doubt God's word, and to supply its place with a theory that led to transgression and disobedience. And his sophistry is doing today what it did in Eden. When Christ came to our world, he selected humble fishermen as the foundation of his church. To these disciples he tried to explain the nature of his kingdom and mission. But their limited comprehension imposed a restraint upon him. They had been receiving the sayings of the scribes and Pharisees, and therefore much of what they believed was untrue. And though Christ had many things to say to them, they were unable to hear much of what he longed to communicate. <RH, July 3, 1900 par. 10>

Christ finds the religionists of this time so full of erroneous sentiments that there is no room in their minds for the truth. With the education given, teachers mingle the sentiments of infidel authors. Thus they have sown tares in the minds of the youth. They give utterance to sentiments that should not be presented to young or old, never thinking of what kind of seed they are sowing, or of the harvest they will have to garner as the result. <RH, July 3, 1900 par. 11>

How few realize that the Bible is the great instrument of God's government through probationary time! This Word is the direct unveiling of truth, and we need a far greater knowledge of its teachings than we now have. A man may go through all the grades of the schools and colleges of today; he may devote all his powers to acquiring knowledge: but unless he has a knowledge of God, unless he understands and obeys the laws that govern his being, he will destroy himself by wrong habits, by using tea, coffee, and strong drink. Thus he thinks to brace himself up, but instead he loses his power of self-appreciation. He loses self-control. He can not reason acutely and correctly about matters that concern him most closely. He is reckless and irrational in his treatment of his body, and by wrong habits he makes of himself a complete wreck. Happiness he can not have; for his neglect to cultivate pure, healthful principles, that he may be a sound man, places him under the control of habits that ruin his peace. For a time he may be elated by the stimulus of alcohol, but this elation is followed by a corresponding depression, and by sluggish movements of the brain. His years of taxing study are lost, for he has destroyed himself. By indulgence he has destroyed the harmonious action of the different parts of the being. He has misused his physical and mental powers, and the temple of the body is in ruins. By acquiring earthly knowledge he thought to gain a treasure; and he laid his Bible aside, ignorant that it contained a treasure worth everything else. <RH, July 3, 1900 par. 12>

Christ came to our world to reveal God. The gospel is his instrument of redemption. John testifies of Christ, "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. In him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." <RH, July 3, 1900 par. 13>

Christ sought to win the minds of those who were absorbed in earthly things, and teach them of heavenly things. Had the teachers of his day been willing to be instructed by the Great Teacher, had they yoked up with Christ, co-operating with him in sowing the world with the pure seeds of truth, the world would have been converted, and prepared for the society of the royal family in the heavenly courts. Had the scribes and Pharisees united their forces with the Saviour, the knowledge of Christ would have restored the moral image of God in man. The Old and New Testaments would have been the lesson book of every school; for men would have realized that therein is found true science. <RH, July 3, 1900 par. 14>

Christ's parables are far more than a representation of natural objects. In them is the power of true teaching, which brings conviction to mind and heart. This is not the conviction that logical reasoning produces, but a conviction deeper and more lasting. <RH, July 3, 1900 par. 15>

The Lord Jesus is the model teacher, and he has given to the world the Old and New Testaments as a text-book. He who created our world, the Father and King of the heavenly world, knows just how to instruct the human family. Satan has been playing the game of life for the souls of men and women; but God has no pleasure in the death of the wicked: and when the Lord of life and glory came to this earth, he came to restore the moral image of God in man, and he left an example in his lessons that he desires all teachers to follow. These lessons teach men how to escape from the degradation of sin, that mind and heart may not be filled with cheap imagery by following the common tread of the world. They are a source of divine knowledge, which will qualify the student for the higher grade. If mind and heart are not perverted by false theories, if the light proceeding from him who is the light of the world is not quenched, students will obtain an education that will be accepted by God. The mass of rubbish that has been presented will be cut away from the education given in our schools. <RH, July 3, 1900 par. 16>

There is no time now to fill the mind with false ideas of what is called higher education. There can be no higher education than that which comes from the Author of truth. The word of God is to be our study. We are to educate our children in the truths found therein. It is an inexhaustible treasure; but men fail to find this treasure because they do not search until it is within their possession. In this Word is found wisdom, unquestionable and inexhaustible wisdom, that

did not originate in the finite mind, but in the infinite mind. <RH, July 3, 1900 par. 17>

When man is willing to be instructed as a little child, when he submits wholly to God, he will find in the Scriptures the science of education. When teachers and students enter Christ's school, to learn from him, they will talk intelligently of higher education, because they will understand that it is that knowledge which enables men to understand the essence of science. <RH, July 3, 1900 par. 18>

He who would seek successfully for the hidden treasure must rise to higher pursuits than the things of this world. His affections and all his capabilities must be consecrated to this search. Men of piety and talent catch views of eternal realities, but often they fail to understand, because the things that are seen eclipse the glory of the unseen. By many man's wisdom is thought to be higher than the wisdom of the divine Teacher, and God's lesson book is looked upon as old fashioned, so much so indeed as to be thought tame and stale. But by those who have been vivified by the Holy Spirit it is not so regarded. They see the priceless treasure, and would sell all to buy the field that contains it. In the place of bringing into our schools books containing the suppositions of supposedly great authors, they will say, Tempt me not to disrespect the greatest Author and the greatest Teacher the world has ever known, who gave his life for us, that by his death and resurrection we might have everlasting life. He never makes a mistake. He is the great fountain-head, from whom all wisdom flows. <RH, July 3, 1900 par. 19>

Those who make the word of God their study, who dig for the treasures of truth, will appreciate the weighty principles taught, and will digest them. As a result, they will be imbued with the Spirit of Christ; and by beholding, they will become changed into his likeness. They will teach like disciples who have been sitting at the feet of Jesus, who have accustomed themselves to learn of him, that they might know him whom to know aright is life eternal. <RH, July 3, 1900 par. 20>

No one can search the Old and New Testaments in the Spirit of Christ without being rewarded. "Come unto me, all ye that labor and are heavy laden," the Saviour says, "and I will give you rest. Take my yoke [of obedience] 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 Great Teacher's invitation is before you. Will you willingly respond to it? You can not draw near, placing yourself as a learner at the feet of Christ, without having your mind enlightened, and your heart quickened with a pure, holy admiration. You will then say, "Blessed is he that cometh in the name of the Lord." <RH, July 3, 1900 par. 21>

Disobedience has closed the door to a vast amount of knowledge that might have been gained from the word of God. Understanding means obedience to God's commandments. Had men been obedient, they would have understood the plan of God's government. The heavenly world would have opened its chambers of grace and glory for exploration. Human beings would have been altogether different from what they are now, in form, in speech, in song; for by exploring the mines of truth, men would have been ennobled. The mystery of redemption, the incarnation of Christ, his atoning sacrifice, would not be, as they are now, vague in our minds. They would have been not only better understood, but altogether more highly appreciated. <RH, July 3, 1900 par. 22>

In eternity we shall learn that which, if we had received the enlightenment that it was possible for us to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths that Christ longed to open to his disciples, but which they did not have faith to grasp. Forever and forever, new views of the perfection and glory of Christ will appear. <RH, July 3, 1900 par. 23>

July 3, 1900 "The Desire of Ages."

Let canvassers handle books which bring light and strength to the soul, and let them drink in the spirit of these books. Let them put their whole soul into the work of presenting these books to the people. If they are imbued with the Spirit of God, heavenly angels will give them success in their work, and they will gain a deep, rich experience. God would be pleased to see "The Desire of Ages" in every home. In this book is contained the light he has given on his work. To our canvassers I would say, Go forth with your hearts softened and subdued by reading of the life of Christ. Drink deeply of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish. <RH, July 3, 1900 par. 1>

Those who will read attentively the words which the human agent has tried to present clearly to enlighten the minds of others, will receive God's blessing. He will be with every one who seeks to understand the truth that he may set it before others in clear lines. Make no delay. God has spoken plainly and clearly, giving instruction to be given to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus.

Mrs. E. G. White. <RH, July 3, 1900 par. 2>

July 10, 1900 The Lord's Vineyard.

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Mrs. E. G. White.
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"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it; and built a tower, and let it out to husbandmen, and went into a far country." <RH, July 10, 1900 par. 1>

A description of this vineyard is given in Isaiah: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein." <RH, July 10, 1900 par. 2>

This figure represents the advantages and opportunities given to Israel. To them as his church God committed his oracles. Through Moses they received divine precepts and commandments. Guides and ministers were appointed them. God gave them riches and prosperity. They had every temporal and every spiritual advantage. They were hedged about by the law of ten commandments. This was what distinguished Israel from every other nation on the face of the earth. <RH, July 10, 1900 par. 3>

The church is God's peculiar treasure, precious in his sight, and dear to his heart of infinite love. Christ gave the parable of the vineyard to set before his hearers the wonderful history of his church. The householder made every provision that the vineyard should receive the best of attention. Nothing was left undone that could be done to make the vineyard an honor to the one who owned it. <RH, July 10, 1900 par. 4>

"Moreover, brethren," Paul writes, "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." <RH, July 10, 1900 par. 5>

When the children of Israel were in bondage to the Egyptians, God revealed himself as a God above all human authority, all human greatness. The signs and miracles he wrought in behalf of his people show his power over nature, and over the greatest among those who worshiped nature, who ignored the power that made nature. God went through the proud land of Egypt just as he will go through the earth in the last days. With fire and tempest and death the great I AM redeemed his people, to make them glorious as his special representatives. He took them out of the land of bondage. He bore them as upon eagles' wings, and brought them unto himself, that they might dwell under the shadow of the Most High. <RH, July 10, 1900 par. 6>

Christ was the invisible leader of the children of Israel in their wilderness wanderings. Enshrouded in the pillar of cloud by day and the pillar of fire by night, he led and guided them. In their behalf he constantly manifested the riches of his love and patience. <RH, July 10, 1900 par. 7>

Moses was appointed by God to be the visible leader of the people. He received a special education for this work; and though he had little confidence in himself, he had confidence in God. But often the people whom he was leading lost faith in God. At one time, when Moses was in the mount communing with God, they went to Aaron, saying, "Up, 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." Aaron had been left as the guardian of the church; and had he been faithful to his duty, had he held the people to their allegiance, this terrible record of idolatry need never have been written. But he yielded to the clamor of the people. He betrayed sacred trust; and had not Moses interposed in his behalf, death would have been his penalty. <RH, July 10, 1900 par. 8>

When Moses came down from the mount and saw what the people were doing, he said to Aaron, "What did this people 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, . . . we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf." <RH, July 10, 1900 par. 9>

Once more the Lord showed his forbearance in dealing with his erring people. Opportunity was given for them to save themselves from the punishment that had been ordered. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. 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

through the camp, and slay every man his brother, and every man his companion, and every man his neighbor." <RH, July 10, 1900 par. 10>

In calling for this division of the people, Moses exposed himself to the wrath of those who would not repent, the boldest and most obstinate, who might have fallen upon him in an attempt to take his life. But God was there to sustain his servant; he placed around him a bulwark of unseen angels. <RH, July 10, 1900 par. 11>

"And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." It may seem to us that this punishment was severe. But God pronounced it an act of consecration to put to death all who justified their idolatry. It was not the choice of the children of Levi to do this fearful work; God had said that the unrepenting should be slain. <RH, July 10, 1900 par. 12>

After the command of the Lord was obeyed, Moses said to the people, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--" Here Moses paused, as if not knowing what to say. He knew that the request he had presented was a great one. "And if not," he continued, "blot me, I pray thee, out of thy book which thou hast written." Moses was speaking to Jesus Christ, who had given himself as a propitiation for the sins of the world. As he pleaded before his Lord, the depth of his love for his people was revealed. God saw it all, and he was honored by his servant's love and compassion. "Whosoever hath sinned against me, him will I blot out of my book," he said. "Therefore now go, and lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee." <RH, July 10, 1900 par. 13>

The children of Israel were indeed given great privileges. They witnessed a most wonderful manifestation of God's power when they passed through the Red Sea. And day by day they journeyed under the pillar of cloud, the symbol of the divine presence. Why did they not value the privilege of being taught by the living God? Christ was their instructor. He was their guardian, their shield, their defense. He desired them to render perfect obedience to his commands. This would be a hedge about them, keeping them from destroying themselves by sinful practices. With wonderful patience, Christ strove to educate the people to believe in him as the author and finisher of their faith. He intrusted to them the everlasting principles of truth, justice, and purity. <RH, July 10, 1900 par. 14>

God desired his people to obey him because they realized that obedience would make them men and women of understanding. He drew the willing and obedient to him with cords of love. He desired his people to go forth conquering and to conquer. It was their privilege to reveal in their lives the character of their leader. The souls of men and women are of infinite value in God's sight, not because, as many declare, they have natural immortality, but because it is possible for them through faith in Christ to gain immortality. Christ only has immortality. Belief in him is to the repentant soul the germ of a new life. <RH, July 10, 1900 par. 15>

With such a leader, with such manifestations of his greatness and power, the children of Israel should have been inspired with faith and courage to go forward. But they failed to carry out God's purpose. "With many of them God was not well pleased: for they were overthrown in the wilderness." Only two of those who crossed the Red Sea lived to go over into the promised land. <RH, July 10, 1900 par. 16>

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." In the place of offering praise and thanksgiving to God, acknowledging his blessings, calling the attention of those associated with them to him, they drew minds away from him by their wrong course of action. <RH, July 10, 1900 par. 17>

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." <RH, July 10, 1900 par. 18>

We need to beware lest we suffer the same fate as did ancient Israel. The history of their disobedience and downfall has been recorded for our instruction, that we may avoid doing as they did. It has been written "for our admonition, upon whom the ends of the world are come." If we pass by these cautions and warnings, developing the same traits of character developed by the Israelites, what excuse can we plead? <RH, July 10, 1900 par. 19>

July 17, 1900 The Lord's Vineyard.

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Mrs. E. G. White.

During the Jewish economy, at appointed times God sent prophets and messengers to receive his portion from the husbandmen. These messengers saw that everything was being appropriated to a wrong use, and the Spirit of God inspired them to warn the people of their unfaithfulness. But though the people were convicted in regard to their unrighteous course, they would not yield, but became more stubborn. Entreaties and arguments were of no avail. They hated reproof. <RH, July 17, 1900 par. 1>

"When the time of the fruit drew near," Christ said, in giving the parable of the vineyard, "he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise." <RH, July 17, 1900 par. 2>

Paul records the treatment received by God's messengers. "Women received their dead raised to life again," he declares; "and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." <RH, July 17, 1900 par. 3>

For centuries God looked with patience and forbearance upon the cruel treatment given to his ambassadors, at his holy law prostrate, despised, trampled underfoot. He swept away the inhabitants of the Noachian world with a flood. But when the earth was again peopled, men drew away from God, and renewed their hostility to him, manifesting bold defiance. Those whom God rescued from Egyptian bondage followed in the footsteps of those who had preceded them. Cause was followed by effect; the earth was being corrupted. <RH, July 17, 1900 par. 4>

A crisis had arrived in the government of God. The earth was filled with transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction. <RH, July 17, 1900 par. 5>

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "I will send my beloved Son," he said. "It may be they will reverence him." Amazing grace! Christ came not to condemn the world, but to save the world. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." <RH, July 17, 1900 par. 6>

The heavenly universe was amazed at God's patience and love. To save fallen humanity the Son of God took humanity upon himself, laying aside his kingly crown and royal robe. He became poor, that we through his poverty might be made rich. One with God, he alone was capable of accomplishing the work of redemption, and he consented to an actual union with man. In his sinlessness, he would bear every transgression. <RH, July 17, 1900 par. 7>

The love that Christ manifested can not be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with his own sinless nature, because by this act of condescension he would be enabled to pour out his blessings in behalf of the fallen race. Thus he has made it possible for us to partake of his nature. By making himself an offering for sin, he opened a way whereby human beings might be made one with him. He placed himself in man's position, becoming capable of suffering. The whole of his earthly life was a preparation for the altar. <RH, July 17, 1900 par. 8>

Christ points us to the key of all his suffering and humiliation,--the love of God. We read in the parable, "Last of all he sent unto them his son, saying, They will reverence my son." Again and again the Jewish nation had apostatized. Christ came to see what he could do for his vineyard that he had not done. With his divinity clothed with humanity, he stood before the people, presenting to them their true condition. <RH, July 17, 1900 par. 9>

How was the Son of God received?--When the husbandmen saw him, they said, within themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Christ came to his own, but his own received him not. They rewarded him evil for good, and hatred for love. His soul was filled with grief as he saw the backsliding of Israel. As he looked at the devoted city, and thought of the punishment to come upon it, he exclaimed, with weeping, "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." <RH, July 17, 1900 par. 10>

Christ was "despised and rejected of men; a man of sorrows, and acquainted with grief." By wicked hands he was taken and crucified. Speaking of his death, the psalmist writes: "The sorrows of death compassed me, and the floods of

ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled: the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." <RH, July 17, 1900 par. 11>

After giving the parable of the vineyard, Christ put to his hearers the question, "When the Lord therefore of the vineyard cometh, what will he do unto those wicked husbandmen?" Among Christ's hearers were the very men then planning how they could take his life. But so engrossed had they become in the narrative, that they answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." They did not realize that by their denunciation of the husbandmen they had pronounced their own sentence. But Jesus now fastened the guilt where it belonged. <RH, July 17, 1900 par. 12>

"Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" he asked. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." <RH, July 17, 1900 par. 13>

As Christ made the application of his words, the Pharisees saw the meaning of the parable. His words struck home to their hearts, and they cried out, in dismay, "God forbid." The Lord permitted them to see and realize their peril. They saw a true picture of their condition. They were given a vivid, momentary view of their course of action and its result. But they closed their eyes against light, and hardened their hearts against conviction. They were determined to carry out their satanic purpose. <RH, July 17, 1900 par. 14>

"And whosoever shall fall on this stone," Christ continued, "shall be broken: but on whomsoever it shall fall, it will grind him to powder." Those who remain impenitent will understand the meaning of the wrath of the Lamb. The punishment that was to fall upon the Jewish people would be all the more terrible because of the poor return they had made for God's great mercy and love. Not long after this parable was given, the Son of God stood in Pilate's judgment hall, before a human tribunal, and there he was condemned by false witnesses. Though declared innocent by a heathen judge, he was delivered into the hands of the cruelest power that earth can produce,--a mob inspired by Satan. <RH, July 17, 1900 par. 15>

"What could have been done more to my vineyard, that I have not done in it?" God asks. "Wherefore, when I looked that it should bring forth grapes brought it forth wild grapes?" When God called for fruit in its season, the Jewish people were surprised that he expected anything of the kind. They professed to be the most pious people on the earth. They had been employed as guardians and almoners of truth, and they should have used the Lord's goods to bless and benefit the world. But they abused the messengers sent to them; and when God sent his Son, the heir to the inheritance, they lifted him upon the cross of Calvary. One day they will see the result of their impenitence. No longer will be heard the pleadings of infinite love; but the wrath of the Lamb, the power they defied, will fall upon them as a rock, grinding them to powder. <RH, July 17, 1900 par. 16>

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." But that which would have been their greatest blessing became their condemnation, because they were disobedient, unthankful, unholy. <RH, July 17, 1900 par. 17>

The Lord declared that he required his husbandmen to give him the returns of his vineyard. Men are not to use their possessions as their own, but only as intrusted to them. The Lord's portion is to be faithfully returned to him. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." <RH, July 17, 1900 par. 18>

The statutes regarding the Lord's portion were often repeated that the people might not forget them. They were to return to God his rental money. This he claimed as his portion. Their physical and mental powers as well as their money were to be used for him. His vineyard was to be faithfully cultivated, so that a large income could be returned to him in tithes and offerings. A portion was to be set apart for the sustenance of the ministry, and was to be used for no other purpose. Gifts and offerings were to be made to relieve the necessity of the church. Means was to be appropriated for the relief of the poor and suffering. <RH, July 17, 1900 par. 19>

The history of the children of Israel shows us the many privileges they enjoyed. And the richest blessings were in store for them if they kept the Lord's commandments. "Know therefore," God declared, "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." "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" <RH, July 17, 1900 par. 20>

Shall we profit by the teaching of the parable of the vineyard? "God, who at sundry times and in divers manners spake in time 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 at the right hand of the Majesty on high." <RH, July 17, 1900 par. 21>

Christ has a church in every age. Obedience to the commandments of God gives us a right to the privileges of this church. There are those in the church who are made no better by their connection with it. They themselves break the terms of their election. If we comply with the conditions God has made, we shall secure our election to salvation. Perfect obedience to his commandments is the evidence that we love God. <RH, July 17, 1900 par. 22>

"I had planted thee a noble vine," God declares, "wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" The lesson is for us. Paul declares, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." This message comes to all who share the privileges once given to ancient Israel. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief." "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." <RH, July 17, 1900 par. 23>

July 24, 1900 God's Estimate of Service.

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"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. <RH, July 24, 1900 par. 1>

"Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. <RH, July 24, 1900 par. 2>

"So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen." <RH, July 24, 1900 par. 3>

In this parable Christ compares the kingdom of heaven to a man in search of workmen. Those in search of work took their position in the market place, and at different hours during the day the husbandman went there and engaged men. The steward was directed to call them together in the evening, that they might receive their wages. Beginning with those hired last, he paid them all the same sum. This offended those who had begun work early in the day. Had they not worked for twelve hours? they reasoned; and was it not right that they should receive more than those who had worked for only a few hours in the cooler part of the day? "These last have wrought but one hour," they said, "and thou hast

made them equal unto us, which have borne the burden and heat of the day." <RH, July 24, 1900 par. 4>

"Friend," the householder said to one of them, "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: for many be called, but few chosen." <RH, July 24, 1900 par. 5>

On another occasion Christ said, "Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." <RH, July 24, 1900 par. 6>

By these parables Christ would teach us a lesson of humble service. He who reads the hearts of all men knew that in the spiritual life of his followers traits of character would appear that would lead them to indulge in proud boasting and in disparaging others, as if they understood the value of soul-service. Those indulging these attributes would regard their work as of much value, while looking upon the work of their fellow laborers as inferior. <RH, July 24, 1900 par. 7>

The law of nature is that we reap as we sow. But Christ was here laying down the principles of the law of his kingdom. He did not consult the opinions of others regarding him, but steadily worked out his own purpose according to his own standard. The way in which, in the parable, the owner of the vineyard dealt with his workers, represents God's dealing with the human family. God declares, "My thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Christ came to this earth to represent God, and he was not bound about by the actions of any other householder. He worked according to the laws of the kingdom that is not of this world. He did not aim to follow any human standard. <RH, July 24, 1900 par. 8>

The gospel of the kingdom is not confined by any precise regulations. Christ deals with men in a way that develops their moral and spiritual capabilities. He does not reward his servants according to the amount of labor done, or according to the visible results, but according to the spirit brought into the work. To observers this dealing seems unequal, and their sympathy goes out to those who say, "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 the Lord makes no excuse for this supposed unfairness. "Those who came first," he says, "received the amount for which they agreed to work. The last stipulated no terms. They left the matter of payment with me, having faith that I would do what is right and just." <RH, July 24, 1900 par. 9>

No one should enter Christ's service in the spirit of a hireling. Such ones work for the remuneration they receive. They think their work is of greater value than the work of those who come in later; and they try to make terms with God, saying that for a stated reward they will do a stated amount of work. Thus did those in the parable who were first called. There are many professed believers who possess a large measure of the hireling spirit. They work for the wages they hope to receive. <RH, July 24, 1900 par. 10>

Those who came at the eleventh hour were so thankful for an opportunity to work that they left the matter of payment with their employer. They were glad to work at any price. Their hearts were full of thanksgiving, full of love for the one who had accepted them, and they showed their faith in him by asking no questions in regard to reward. When at the close of the day the householder began with them, and paid them for a full day's work, they were greatly surprised. This was unlike any treatment they had ever received. They knew that they had not earned the money given them. The kindness expressed in the countenance of their employer went to their hearts, and filled them with gratitude. They never forgot the goodness of the householder, or the gracious compensation they received. <RH, July 24, 1900 par. 11>

Thus it is with the poor sinner who knows his unworthiness, who has long neglected to enter the Master's vineyard, but who comes at the eleventh hour. His time of service seems short, and his wages large. He expects very little, and will be satisfied with little, if only Christ will accept him in his service. <RH, July 24, 1900 par. 12>

Those who make a definite demand receive their wages--nothing more. Does not this teach us that faith is needed in the service of Christ? The humble and confiding, who are willing to accept any sum, however meager, God surprises with a large reward because they bring thankfulness and joy into their work. David declares, "With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavory. And the afflicted people thou wilt save; but thine eyes are upon the haughty, that thou mayest bring them down." <RH, July 24, 1900 par. 13>

Those who think more of their wages than of the privilege of being honored as servants of the Lord, who take up their work in a self-gratulatory spirit, do not bring self-denial and self-sacrifice into their work. Christ warns those in his service not to bargain for a stipulated sum, as if their Master would not deal truly with them. The last men hired

believed the word of the householder, "Whatsoever is right I will give you." They knew that they would receive all that they deserved, and they were placed first because they brought faith into their work. If those who had labored during the whole day had brought a loving, trusting spirit into their work, they would have continued to be first. The Lord Jesus estimates the work done by the spirit in which it is done. At a late hour he will accept penitent sinners who come to him in humble faith, and are obedient to his commandments. <RH, July 24, 1900 par. 14>

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Christ gave the parable of the householder that murmurers might not receive sympathy on account of their supposed grievances. Grumblers will always find something to grumble at. Their hearts need to be purified. If the hearts of those first called had been purified, they would have seen only liberality in the action of the householder. Those who are in the service of Christ must have faith in him. The men and women who watch for something in their brethren and sisters of which they can make capital demonstrate before the heavenly universe that to them the goodness of God is an occasion of murmuring. <RH, July 31, 1900 par. 1>

The disposition to find fault and complain too often finds place among professed Christians. They may be first in enduring hardship, privation, and trial, but the spirit they indulge is unchristlike, and renders them untrustworthy. They think they are entitled to a large reward because of the work they do. Thus it was with the Jews. They depended for reward on the long years of service they had given, believing that a certain amount of work must receive a certain remuneration, and that therefore they would be more highly rewarded than those who had done less. <RH, July 31, 1900 par. 2>

The gift of God is eternal life on condition of entire obedience. But we should not think selfishly of the reward we are to receive. Of ourselves we have nothing. Our time, our talents, our capabilities, are all intrusted to us by the Lord, to be used in his service, and thus returned to him. <RH, July 31, 1900 par. 3>

God has given to every man his work. In temporal and spiritual things we are to work for him. Never are we to boast of our endowments. "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 apostle Paul reached the point where faith in God's word had become assurance. He wrote to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." This is the battle cry of one who had been faithful with his Lord's goods, and who was waiting to receive the benediction, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." <RH, July 31, 1900 par. 4>

In the book of Malachi God specifies the reward to be given to those who are faithful. All nations will see the power of God exercised in behalf of those whom he can safely bless as his chosen ones. "I will rebuke the devourer for your sakes," he declares, "and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightsome land." <RH, July 31, 1900 par. 5>

There is another class, who complain of God. "Your words have been stout against me," he says. "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." These weigh God's actions in human scales. Their words are stout against him, as they strive to vindicate themselves. By their words and actions they dishonor God, and create an atmosphere of evil about their souls. <RH, July 31, 1900 par. 6>

In strong contrast to the murmurers are the ones of whom God says, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." The Lord has a people on the earth, and his working with them reveals the supernatural results that are seen when the human will is under the control of the will of God. Of them he says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his

marvelous light." <RH, July 31, 1900 par. 7>

"Many be called, but few chosen." The Lord's invitation continues from early morning till the last hour of the day. But many who accept his invitation possess only the theory of the truth. They have not that faith which works by love and purifies the soul. They think they are entitled to large wages because of their service. They claim to have served God all their lives, as did the Jews; but they reveal a spirit that is querulous and faultfinding. Thus they show that there is no connection between God and their souls. The indulgence of this spirit of exaltation makes those who might have been first last. They will be placed last because self has not been hid with Christ in God. We are not to esteem our work as worthy of large recognition. God will reward us in accordance with the spirit that has characterized our work. <RH, July 31, 1900 par. 8>

This parable does not excuse those who, after hearing the truth, assent to it, saying, "That is all true," and then fail to comply with it. These refuse to walk in the light, because by so doing they would displease their friends or disturb their own satisfied condition of self-righteousness. The parable does not teach that the Lord will vindicate those who, because they wish their own time and their own way, refuse the first call to work. When the householder went to the market and found men unhired, he said, "Why stand ye here all the day idle?" And the reply was, "Because no man hath hired us." None of those called later in the day were there in the morning. They had not refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy. God will not be trifled with. <RH, July 31, 1900 par. 9>

The Lord requires that sacred fire be used in his service. We are to bear the message of the divine householder to our fellow men. This will impress hearts. In whatever part of the Lord's vineyard men and women are working, they need closely to examine their own hearts. <RH, July 31, 1900 par. 10>

If they are inclined to exalt themselves and disparage others, their hearts need to be changed, till they shall no longer place their own estimate upon their own work and the work of others. <RH, July 31, 1900 par. 11>

We need a spirit of love and of true dependence upon God. When we have implicit faith in him who is truth, we shall realize that worry and anxiety are unnecessary. <RH, July 31, 1900 par. 12>

Whatever work we do, we are to do it for Christ. There are many kinds of temporal work to be done for God. An unbeliever would do this work mechanically, for the wages he receives. He does not know the joy of co-operation with the master worker. There is no spirituality in the work of him who serves self. Common motives, common aspirations, common inspirations, a desire to be thought clever by men, rule in his life. Such a one may receive praise from men, but not from God. Those who are truly united with Christ do not work for the wages they receive. Laborers together with God, they do not strive to exalt self. <RH, July 31, 1900 par. 13>

In the last great day decisions will be made that will be a surprise to many. Human judgment will have no place in the decisions then made. Christ can and will judge every case; for all judgment has been committed to him by the Father. He will estimate service by that which is invisible to men. The most secret things lie open to his all-seeing eye. When the Judge of all men shall make his investigation, many of those whom human estimation has placed first will be placed last, and those who have been put in the lowest place by men will be taken out of the ranks and made first. <RH, July 31, 1900 par. 14>

August 7, 1900 At Simon's House.

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Mrs. E. G. White.
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"And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him." "Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. <RH, August 7, 1900 par. 1>

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Mary had long kept this ointment; there seemed to be no fitting opportunity to use it. But Jesus had forgiven her sins, and she was filled with love and gratitude to him. The peace of God was upon her, her heart was full of joy; and she greatly desired to do something for her Saviour. She resolved to anoint him with her ointment. She thought the ointment her own, to use as she pleased, and so it was in one

sense. But had it not first been Christ's, it could not have been hers. <RH, August 7, 1900 par. 2>

Seeking to avoid observation, Mary anointed Christ's head and feet with the precious ointment, and wiped his feet with her long, flowing hair. But as she broke the box, the odor of the ointment filled the room, and published her act to all present. "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?" Judas looked upon Mary's act with great displeasure. Instead of waiting to hear what Christ would say of the matter, he began to whisper his complaints to those near him, throwing reproach on Christ for suffering such waste. "Why was not this ointment sold," and the proceeds given to the poor? he said. Craftily he made suggestions that would be likely to awaken disaffection in the minds of those present, causing others to murmur also. Writing of this, Mark says, "There were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor?" Oh, that they had known that even though the most valuable treasures that science or art could produce had been bestowed on Jesus, it would not have been waste! <RH, August 7, 1900 par. 3>

Judas was one of the twelve; but he had not been striving to overcome his natural traits of character in accordance with the light that was constantly shining upon him. He had a high opinion of his executive ability, and looked upon himself as superior in financial management to his fellow disciples. Constantly he strove to exalt himself, and by his business ability he had gained the confidence of the eleven. But he had a narrow, avaricious spirit. For the slight services that he performed for Christ he paid himself from the money in the bag. He took from the store committed to his care, thus narrowing down their resources to a meager pittance. He was eager to put into the bag all he could obtain; and when something that he did not think essential was bought, he would say, Why is this waste? Why was not the cost of it put into the bag that I carry for the poor? <RH, August 7, 1900 par. 4>

General principles touching his case had been laid down by the Great Teacher, but Judas had not profited by these instructions. Instead, his selfishness had strengthened. This had tainted and corrupted the whole man. When Mary made her offering to the Saviour, Judas talked about the poor, "not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." He who was about to sell his Master for thirty pieces of silver had no heart for the poor. He who stole from the treasure in the bag was capable only of cruel, mean actions. He carried blasphemy in his heart. Had Mary's ointment been sold, and the proceeds fallen into Judas' possession, not one particle improved would have been the condition of the poor. <RH, August 7, 1900 par. 5>

Mary heard the words of criticism, and felt the lowering glances directed toward her. Her heart trembled within her. She feared that her sister would reproach her for extravagance. The Master, too, might think her improvident. Without apology or excuse, she was about to shrink away, but the voice of her Lord was heard: "Let her alone; why trouble ye her?" He saw that she was embarrassed and distressed. He knew that in the act of service just performed, she had expressed her gratitude for the forgiveness of her sins; and he brought relief to her mind. Lifting his voice above the murmur of criticism, he said, "She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." <RH, August 7, 1900 par. 6>

"She hath done what she could," Christ continued; "she is come beforehand to anoint my body to the burying." Jesus knew that when Mary and those accompanying her should go to the sepulcher to anoint him, they would not find a dead Saviour, whose body needed their loving ministrations, but a living Christ. <RH, August 7, 1900 par. 7>

Mary could not answer her accusers. She could not explain why she had anointed Christ on this occasion. But the Holy Spirit had planned for her. Inspiration has no reasons to give. An unseen presence, it speaks to the mind and soul, and moves the hand to action. Thus many actions are performed by the power of the Holy Spirit. <RH, August 7, 1900 par. 8>

Christ told Mary the meaning of her act, the full significance of which she had not understood. He gave her more than he received. "In that she hath poured this ointment on my body," he said, "she did it for my burial." Mary did not then think of connecting death with her gift of love. But Christ was to die; his body was to be broken. He was to rise from the tomb, and the fragrance of his life was to fill the earth. "Verily I say unto you," he declared, "whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memorial of her." <RH, August 7, 1900 par. 9>

Mary's act was in marked contrast with what Judas was about to do. He was soon to betray his Lord into the hands of cruel and blood thirsty men. What a sharp lesson Christ might have given him who had dropped the seed of criticism and evil-thinking into the minds of the disciples! How justly the criticiser might have been criticised! He who reads the motives of every heart, who understands every action, who weighs the spirit that prompts to action, might have opened before those at the feast dark chapters in the experience of Judas. The hollow pretense on which the traitor based his words might have been laid bare; for he did not sympathize with the poor, nor make efforts to relieve them. But had Christ unmasked Judas, this would have been used as a reason for the betrayal; and though charged with being a thief, Judas would have gained sympathy, even among the disciples. <RH, August 7, 1900 par. 10>

The love that Mary expressed for Christ made apparent the selfishness of Judas. By commending the action that Judas had so severely condemned, Christ rebuked Judas. This should have brought him to his senses. He should have been led to investigate his motives, and to confess that his judgment of Mary's action had been wrong. But his past experience had not been one of repentance and confession. His narrow, selfish ideas had often been rebuked by Christ in a general way. In his teachings Christ had presented the danger of selfishness and avarice. But Judas had not benefited by the instruction given. He did not take Christ's words into his heart, engraving them on his character. Of him it could be said: "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, August 7, 1900 par. 11>

Judas was given opportunities and privileges which, had they been improved, would have constituted him a man having that faith which works by love and purifies the soul. He would have been cleansed from selfishness and covetousness. Light was given him, but he refused to act on this light. His character was not changed for the better; his heart was not purified. The opportunities given him were not appreciated. He did not appropriate the truth, and put it into practice in the service of God. His mind was open to receive the temptations of the prince of darkness, and he fell into the snare prepared for him. He wanted his own way; and as the Lord does not force any man to do him service, he was permitted to entertain the temptations of the enemy. Instead of resisting Satan, he admitted him, and therefore he was controlled by a spirit that led him to criticise the words and works of Christ. <RH, August 7, 1900 par. 12>

The Saviour's love for his followers can not be measured; and Judas could not but see the lovable traits of his Master's character, his sympathy and compassion, because they were in such marked contrast with his own. But the words spoken by Christ as he rebuked him for criticising Mary's action rankled in his heart. He was not humbled, but provoked, by the reproof. He said to himself, "I will be revenged for this reproof." By betraying Christ, he thought to obtain a large sum of money. He went directly from the supper to the chief priests, and agreed to deliver Christ into their hands. The priests were greatly rejoiced, "and they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." <RH, August 7, 1900 par. 13>

The history of Judas is given as a representation of the history of some who will be in the church till the close of this earth's history. There are more than one Judas among the professed followers of Christ. They are to be found in every country, in every church. Persons that are not Christians are brought into church relationship. They may appear to serve Christ; but because of this, it does not follow that they have the love of Christ in their hearts. There are those who have the name of being in the service of Christ, but who are inspired by the same spirit as was Judas. <RH, August 7, 1900 par. 14>

Not always is a man a Christian because he professes to be a disciple of Christ. Though a disciple, Judas never understood Christ. He refused the light given him. He who sets his feet in a wrong path is very apt to misunderstand. He is blind; he can not see. He misinterprets what he hears, giving it a meaning that is altogether wrong. The Holy Spirit must guide the imagination, or words will be so placed that they will do harm. Wise words, words that the Lord has spoken, words tender and kind and true, will be given a meaning that God never meant them to have. <RH, August 7, 1900 par. 15>

There are today those who have acted as did Judas. Every opportunity has been given them to hear the word of truth, and to be sanctified through it; but they refuse to eat the bread of life. They have been given light, but they have refused to walk in it, and the light has become darkness to them. That which they once loved and upheld, they now hate and tear down. Filled with rage, they treat as poison what once was light and joy to them. <RH, August 7, 1900 par. 16>

"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." "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and who say, Who seeth us? and who knoweth us?" <RH, August 7, 1900 par. 17>

August 14, 1900 The Sin of Presumption.

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Mrs. E. G. White.
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In his dealings with the human race, God bears long with the impenitent. He uses his appointed agencies to call men to allegiance, and offers them his full pardon if they will repent. But because God is long-suffering, men presume on

his mercy. "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 patience and long-suffering of God, which should soften and subdue the soul, has an altogether different influence upon the careless and sinful. It leads them to cast off restraint, and strengthens them in resistance. They think that the God who has borne so much from them will not heed their perversity. If we lived in a dispensation of immediate retribution, offenses against God would not occur so often. But though delayed, the punishment is none the less certain. There are limits even to the forbearance of God. The boundary of his long-suffering may be reached, and then he will surely punish. And when he does take up the case of the presumptuous sinner, he will not cease till he has made a full end. <RH, August 14, 1900 par. 1>

Very few realize the sinfulness of sin; they flatter themselves that God is too good to punish the offender. But the cases of Miriam, Aaron, David, and many others show that it is not a safe thing to sin against God in deed, in word, or even in thought. God is a being of infinite love and compassion, but he also declares himself to be a "consuming fire, even a jealous God." <RH, August 14, 1900 par. 2>

By sad experience Miriam and Aaron learned that God will not regard with favor those who presume upon his goodness, especially those whom he places in positions of responsibility. The Lord deals with this sin as a grievous matter; for he is always grieved when presumptuous souls dare to speak against his appointed agencies in order to gratify their own unsanctified impulses. Aaron and Miriam thought that Moses had made a mistake in taking for his wife an Ethiopian woman, and they were betrayed into feelings of envy and jealousy. They entertained against him feelings that were wholly uncalled for. Moses was carrying a heavy burden of responsibility, and the Lord had appointed Miriam and Aaron to help him. But instead of doing this, they made his burdens more grievous to bear.

"Hath the Lord indeed spoken only by Moses?" they said. "Hath he not spoken also by us?" <RH, August 14, 1900 par. 3>

"And the Lord heard it." God was present when the offenders thought him far away, and he answered Aaron and Miriam as if they had arrayed themselves against him. "And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." <RH, August 14, 1900 par. 4>

Then, with all deference, Aaron spoke to his brother, saying, "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. . . . And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." And the Lord heard him. The same Saviour who hundreds of years later said to the leper, "I will, be thou clean," removed the stroke. But Miriam had been the instigator in this evil work. Her sin was grievous in the sight of God, and he commanded that she be kept out of the camp seven days. God had demonstrated the truth by his Spirit before Aaron and Miriam. He had given them reasoning powers, and had implanted in their hearts the element of faith; but because their wishes had been crossed, they took the side of the enemy. And God signally punished them for their murmurings and complainings. <RH, August 14, 1900 par. 5>

The case of Uzziah the king reveals how God will punish the sin of presumption. The inspired record states of this king: "Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. . . . And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper. . . . But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God." <RH, August 14, 1900 par. 6>

Uzziah was filled with wrath, that he, the king, should be dictated to by the priests, and while "he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord. . . . And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death." <RH, August 14, 1900 par. 7>

The Lord has ordained men to certain positions in his church, and he would not have them step out of the places to

which he has appointed them. When the Lord gives them a measure of success, they are not to become lifted up, and think themselves qualified to do a work for which they are not fitted, and to which God has not called them. <RH, August 14, 1900 par. 8>

In Noah's day God saw his holy law broken and trampled underfoot by a race of evil-doers. He bore patiently with their rebellion; but in the place of being softened by the patience of God, his goodness and long-suffering, the inhabitants of the old world were encouraged to still further resistance. At last the patience of God was exhausted, and he declared that he would punish men for their iniquity. "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 from the earth. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." <RH, August 14, 1900 par. 9>

When the earth was repopled, men again lost the fear of God out of their hearts. Satan worked to array them against God. Thus he was seeking to gain full possession of the earth. He misinterpreted the character of God, and charged him with the very attributes that he himself possessed, while he concealed his own character from them. He professed to be their best friend, one who was working so that God's arbitrary power should not bring them into abject slavery. Through fallen man he renewed his hostilities to God, and triumphed in the very face of Heaven. <RH, August 14, 1900 par. 10>

Through successive generations iniquity has increased, until we are nearing the time when God shall say, The cup of their iniquity is full. In David's day the contempt placed upon the law of God led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law." The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholy feet, he exclaimed: "Therefore I love thy commandments above gold; yea, above fine gold." In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God's law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, "It is time for thee, Lord, to work: for they have made void thy law." The boundary line will soon be reached. The crisis will soon come, and then God will interfere. When mercy's limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth. <RH, August 14, 1900 par. 11>

August 21, 1900 Words of Counsel to Young Ministers.

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Mrs. E. G. White.
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Writing to Timothy, his son in the gospel, and to every young man who engages in the work of the ministry, Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . . . Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." And to Titus he writes: "Young men likewise exhort to be sober-minded; in all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." <RH, August 21, 1900 par. 1>

Young men, you have a faith of which you need not be ashamed; and you have solemn, serious work before you, in laboring for souls as they that must give an account. You need a knowledge of God, deeper, fuller, clearer, than you have ever had. You need to press forward, every day receiving grace and power from the Source of all power. You have a high and holy calling; and if you would have souls for your hire, you must take firm hold upon God. Let it be seen that you are intensely in earnest. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." <RH, August 21, 1900 par. 2>

As laborers together with God, we need to know what is required of us. Let none sit down at their ease and say,

Christ has done all that is necessary. Surely it were better that Christ's sacrifice had never been made, than that it should be made to minister to sin. It is this kind of religion that makes the cross of Christ of no effect. Throw your energies into the contemplation of eternal interests. Work out your own salvation with fear and trembling. Respond to the operations of the Holy Spirit. Your soul will be lifted into a purer, holier atmosphere as you consider the important question, What shall I do to be saved? <RH, August 21, 1900 par. 3>

"I have written unto you, young men," John writes, "because ye are strong." What makes them strong?--Eating the flesh and drinking the blood of the Son of God. Thus they grow up into Christ, their living head. "And the word of God abideth in you, and ye have overcome the wicked one." This battle is to be fought over and over again. Be not content with your present experience. Sink the shaft deep in the quarry of truth. Truth, eternal truth, is the treasure for which you must seek with unremitting diligence. Do not rest until all that is superficial in your life is supplanted by a deep, fervent, solid experience. This will make you reliable in every place, because the Lord is your strength, his word your daily bread. Your religious experience will then give you strength to brace your mind against the counter-working influence of hereditary and cultivated-tendencies. <RH, August 21, 1900 par. 4>

This fallen world is in strange hands. Men rule for hire, and preach for hire. In all business transactions there is a strife for the supremacy. If Christ should walk through the streets of our cities today, few would have interest enough to follow him. Those who act a part in the government of the world have no part with Christ, who has declared, "Without me ye can do nothing." Can they be successful statesmen who have not learned the ways and methods of the Great Teacher? The men in high positions of trust should be educated in the school of Christ. Do not shun these influential men. Men of talent and influence need to understand the word of God in its purity, that they may labor with a knowledge of what saith the Scriptures. If a man were drowning, you would not stand by and see him sink beneath the waves because he was a mayor, a lawyer, a minister, or a judge. Neither must you leave these souls to perish. Thus, while you do not neglect to do the work essential for winning souls in the humble walks of life, you may win to Christ those who can fill responsible places in the cause and work of God. <RH, August 21, 1900 par. 5>

Seek conversion of body, soul, and spirit. Unfold your napkin, and begin to trade with your Lord's goods. In so doing, you will gain other talents. Every soul intrusted with talents is to use them to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine"? To such the Lord will say, "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." <RH, August 21, 1900 par. 6>

The Lord is still calling those who are apparently blind to their deficiencies, the self-complacent ones, who plan and devise how they can best serve themselves. God help the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Christ. Thousands who are now of no use in God's cause should be digging up their buried talents, and putting them out to the exchangers. Those who think that they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves, and inquire: What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not learning in Christ's school his meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ? Why am I not a decided Christian, employing all my powers in laboring for the salvation of the souls who are perishing around me? Saith not the Word, "We are laborers together with God: ye are God's husbandry, ye are God's building"? Shall I not with God's help build a character for time and eternity, and promote godliness in myself and in others through the sanctification of the truth? <RH, August 21, 1900 par. 7>

Selfishness and unbelief are spoiling many lives. The church is made weak by the inefficiency of those who should wear the yoke of Christ and lift his burdens. Christ has need of persons of genuine experience. Shall he have in his army men each with some spiritual defect, soldiers who must seek the easiest place, lest the rough path hurt their slippered feet? We are on the battlefield, enlisted for service. When the trumpet call is heard, "Advance!" do not stop to nurse your little infirmities. Forget that you have them, and move on. Where are the active soldiers, who, clad in all the armor of God, are prepared to do aggressive warfare? Where are the soldiers who are ready to lift the standard, and bear it through the battle, under the Captain's order, unto victory? <RH, August 21, 1900 par. 8>

Earnest engagements must be entered into; for the Lord is coming. Away with the ease-loving indolence that holds so many from the work. Unearth your buried talents. You are under obligation to be active, diligent workers. "Whosoever will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Do not refuse to see your responsibilities. Unite in earnest work for God. Go forth to labor, carrying your colors with you. <RH, August 21, 1900 par. 9>

"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 21, 1900 par. 10>

August 28, 1900 "Partakers of the Divine Nature."

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Mrs. E. G. White.
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"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, August 28, 1900 par. 1>

These words present before the Christian the privileges brought within his reach through the sacrifice of the Son of God. The promises are full and broad and deep. They encourage our faith; for has not God pledged his word to combine his divine power with our human efforts, that we may overcome by the blood of the Lamb and the word of our testimony? While Satan is playing the game of life for the souls of men, precious encouragement is given to the one who seeks to do God's will. "Let him take hold of my strength, that he may make peace with me," God says, "and he shall make peace with me." <RH, August 28, 1900 par. 2>

Man has the assurance that he can become a partaker of the divine nature, even as Christ became a partaker of human nature. In Christ God pledges himself to come under obligation to mankind, if man will comply with the conditions. "Take my yoke upon you," he says, "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." God purposes to yoke up with human instrumentalities. This must be a work of co-operation; for how can two walk together, except they be agreed? Never did an earthly parent pity and love his children as our Heavenly Father pities and yearns for those who strive for the overcomer's reward. Promises of his love and his grace could not be more abundant. And this that we might be "partakers of the divine nature, having escaped the corruption that is in the world through lust." <RH, August 28, 1900 par. 3>

Personal piety bears its testimony in a wise and unreserved co-operation with divine principles. The apostle Peter writes: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. . . . For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ." <RH, August 28, 1900 par. 4>

"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 now are the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conscience honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." <RH, August 28, 1900 par. 5>

"The elders which are among you I exhort," Peter continues, "who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to

another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him; for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." <RH, August 28, 1900 par. 6>

These directions to the elders of the church are to be heeded. If God, the great Master worker, is with his servants, they will reveal this fact in their daily conduct. Among those who have the oversight of the flock of God are men who bear the stamp of defective characters. They are not walking with Christ. Their piety is not sound and healthful; it is of a cheap order. These need to learn what constitutes true religion. Religion is not a patchwork concern, which makes everything of the Christian's name, and in which self is personified. A man's religion must be founded on the word of God. Practiced in the home life, and exemplified in the church, it will constitute him a laborer together with God. <RH, August 28, 1900 par. 7>

The efficiency of any church lies in the willingness of its members to learn. Upon the love and harmonious action of church-members depend their power for winning souls to Christ. Therefore cherish love and confidence; for this will give you moral strength. Those who do not make the kingdom of God their first consideration soon lose God out of their experience; for he is the great worker. "Work out your own salvation with fear and trembling," he says, "for it is God which worketh in you both to will and to do of his good pleasure." "Ye are God's husbandry, ye are God's building." Let the transforming energies of the Holy Spirit into the temple of the soul. <RH, August 28, 1900 par. 8>

In failing to co-operate with God, the church has lost her first love. Very many of God's professed people today do not love God supremely and their neighbors as themselves. The prayer of Christ for unity among his followers is not lived out. The principles that Christ carried into his life and work must be practiced. God has given dignity to men by giving his Son to save them. Christ allied himself to humanity that he might make it possible for humanity to ally itself with divine power, that man might love his fellow man with the love wherewith Christ has loved him. Christ calls upon men to exercise the same spirit of forgiveness, the same tender spirit of sympathy and love, which he has revealed for us. This is a debt that every man enlightened by the Spirit of God and converted through the truth owes to every other man with whom he comes in contact, be he friend or foe, acquaintance or stranger. <RH, August 28, 1900 par. 9>

Jesus is inviting all who will co-operate with him. A great work is to be done, and God calls the willing ones to come out from among those who will not take their stand by the side of Christ. Who will co-operate with the Captain of our salvation? A practical religion is the life and power of the church. The only way for the church to increase in efficiency is for the members to grow up to the full stature of men and women in Christ Jesus. Then will their light shine in clear, bright rays to those who have not a knowledge of the truth. Then work, yes, work with all your powers, for the perishing souls around you. And as you work, pray. God is always at your right hand, proffering you his omnipotent power. Lift up the standard higher and still higher. Let your glad cry be, "Behold the Lamb of God, which taketh away the sin of the world." The Captain of the Lord's host has gone before you. Then press on after your leader. Strike the foe like men who have learned of Christ. Handle his weapon, "It is written." Thus you can work with Christ, and even your thoughts will be brought into captivity to his will. <RH, August 28, 1900 par. 10>

As we work in Christ's lines, God will break down the partition walls. He will widen before us the circle of our influence. Leading us to the mount of Beatitudes, he will strengthen our vision by presenting before us truths of the greatest importance. All territorial lines, all man-made distinctions, disappear before his teaching. Our vision takes in sinful, suffering humanity in the regions beyond. God wishes us to learn deeper lessons. He desires to lead us to greater heights, to educate us to love and obey him. He wishes to place us where we can use the talents he has given us. He is giving us opportunities to impart grace, that he may refill us with increased grace. It is by working in Christ's lines that we become laborers together with God. Do not fail nor be discouraged in the work. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." God's promise is immutable. The unfailing God has encouraged us to ask, assuring us that he will establish his word. Hope and faith will increase as the agent of God works with all the talents that God has provided. <RH, August 28, 1900 par. 11>

When our intrusted capabilities are allowed to lie unimproved, God's vineyard is deprived of the labor it should have. We are to obey the command, "As ye would that men should do to you, do ye also to them likewise." This is a duty, broad and deep, to be brought into our practical lives, one which, under God's divine working, will be a convincing power to the world. Go, laborers, go and work in humble ways to bring souls to the truth. The Lord will open the way before you. In the great day of reckoning, the slothful servant will be dealt with according to the work he might have done by putting his talents to use. Your one talent improved will gain another talent, and those two talents will gain other two. In a faithful discharge of your duty, you will acquire increased ability, tact, knowledge, and experience. <RH, August 28, 1900 par. 12>

Had there been nothing in the world to work at cross-purposes with us, our patience, forbearance, gentleness,

meeekness, and long-suffering would not have been called into action. The more these graces are exercised, the more they will be increased and strengthened. The more we deal our temporal bread to the hungry, the oftener we clothe the naked, visit the sick, and relieve the fatherless and the widow in their affliction, the more decidedly shall we realize the blessing of God. <RH, August 28, 1900 par. 13>

Every believer who takes the yoke of Christ pledges himself--soul, body, and spirit--to do God's work in self-denial and self-sacrifice. He is a partaker of Christ's joys and of his sufferings. He is imbued with his courage. The obedience that God required of Adam in Eden will be the obedience he will render to all the commandments of God. From the first hour of his belief in Christ as his personal Saviour, all his influence will be under contribution to God. He is Christ's purchased possession, and his physical, mental, and moral powers are to be constantly increasing in adaptability for the work of God. <RH, August 28, 1900 par. 14>

Those standing under Christ's banners are to be united in the work. They are to be of one mind, of one judgment. As there is to be one Shepherd of the sheep, so there is to be one flock. Union with Christ brings man back to his allegiance to his Creator. It implants in his mind a love for God and for his holy law. The person who is one with Christ prays, and watches unto prayer, that he may have transcribed in his heart and reflected in his life the righteousness of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fullness have all we received, and grace for grace." Upon this all-perfect pattern he fixes his eye; and with open face, beholding as in a glass the glory of the Lord, he is changed into the same image from glory to glory, "even as by the Spirit of the Lord." <RH, August 28, 1900 par. 15>

September 4, 1900 Christ Man's Example.

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Mrs. E. G. White.
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There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vain-glory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon his followers to love one another as he has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,--not to covet them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead his followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony. <RH, September 4, 1900 par. 1>

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in his service to his glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God. <RH, September 4, 1900 par. 2>

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person." <RH, September 4, 1900 par. 3>

Now, of the human: "He was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of

a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain.

<RH, September 4, 1900 par. 4>

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family, he was mortal; but as a God, he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the lifegiving energies that human beings will need and must receive. <RH, September 4, 1900 par. 5>

Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination can not take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility. <RH, September 4, 1900 par. 6>

But he stepped still lower; the Man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! he felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step he humbled himself to die,--but what a death! It was the most shameful, the most cruel,--the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth,--died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see me laugh me to scorn; they shoot out the lip, they shake the head." Ps. 22:7. He was numbered with the transgressors, he expired amid derision, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that he was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created. <RH, September 4, 1900 par. 7>

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God, as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death. The prophet gives to the world his words, "I hid not my face from shame and spitting." <RH, September 4, 1900 par. 8>

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as if they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths that he could reach, in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy--striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christlike? <RH, September 4, 1900 par. 9>

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be his disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, till there was no lower point to which he could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should

be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled himself, agonized, and died the shameful death upon the cross in our behalf! <RH, September 4, 1900 par. 10>

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil-surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self-exaltation, must be put away from us, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds. <RH, September 4, 1900 par. 11>

Pride of talent, pride of intellect, can not exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalty would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never, exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain. <RH, September 4, 1900 par. 12>

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way,--a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving him by active ministry to those for whom he died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom he uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus Christ. <RH, September 4, 1900 par. 13>

September 11, 1900 "Deny Thyself, and Take Up the Cross."

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Mrs. E. G. White.
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In the nineteenth chapter of Matthew is recorded the case of the rich young ruler. This young man's tastes and desires were not offensive, but favorable to the growth of spirituality. As he saw Jesus blessing the little children, he was convinced that this must be a good man. He was sure that he could live in perfect harmony with him. Hastening to the Saviour, he knelt before him, and said, "Good Master, what good thing shall I do, that I may have eternal life?" "Why callest thou me good?" Christ asked. "There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." <RH, September 11, 1900 par. 1>

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" He had been flattered for his amiable traits of character. He was willing to do good things, and he flattered himself that by his integrity in dealing with his fellow men he was fulfilling the law. The perfection of character he thought he possessed, ranked him in the same state spiritually as was Paul when, touching the letter of the law, he thought himself blameless. But no human standard can save a soul from death. God's standard must be seen, acknowledged, and followed. <RH, September 11, 1900 par. 2>

"If thou wilt be perfect," Christ said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Jesus needed the co-operation of just such men, whom God had intrusted with his goods. It is God's plan that those to whom he has given money or houses or lands shall act as his faithful almoners, relieving the sufferings of their fellow beings, and in this way winning them to the Saviour. <RH, September 11, 1900 par. 3>

By helping the Saviour to help the needy, suffering ones around him, the young ruler would indeed have been laying up treasure in heaven. The test had come to him. What would be the result? When he heard Christ's words, "he went away sorrowful, for he had great possessions." <RH, September 11, 1900 par. 4>

Jesus tested the young ruler by a true standard,--the law of righteousness,--which requires man to love his neighbor as himself; and the ruler proved himself to be destitute of love for either God or man. He thought himself perfect, but he was weighed in the balances of the sanctuary, and found wanting. He was alienated from God; for he regarded that which God had given him in trust as of far more value than heavenly treasure. He went away sorrowful, because he could not selfishly retain his possessions and at the same time have the pleasure of following Christ. <RH, September 11, 1900 par. 5>

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" They expected the young ruler to do as Matthew had done, and because of his refusal they were sorrowful and dejected. Jesus said, "With men this is impossible; but with God all things are possible." <RH, September 11, 1900 par. 6>

Today the Holy Spirit works upon some who are not as self-confident as this young ruler. There are men and women who are truly converted, as was Paul. He says, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. . . . 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. Wherefore the law is holy, and the commandment holy, and just, and good." If the rich young ruler had seen by the light of the commandment that he was sinful; if, like Paul, he had honored God by obeying the commandments in spirit and in truth, his sinful nature would have been slain by the law, and he would have laid hold of eternal life. <RH, September 11, 1900 par. 7>

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A great work needs to be done in our churches. The members are not prepared for the coming of the Lord. God's law needs to be written in mind and heart. Many, like the rich young ruler, when tested and tried, will refuse to deny self, to take up the cross and follow Christ. When the test comes to a man, and he refuses to obey, he shows that he is unregenerate in heart, whatever may be the outward propriety of his conduct, or whatever belief he may claim to have in the truth. He needs to have the law brought home to his conscience, that he may see the exceeding sinfulness of sin. He must die to self. Until self is crucified, he can not know what spiritual holiness is. <RH, September 11, 1900 par. 8>

The question was asked by Christ, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Man sells himself cheaply when he spends his life in securing worldly advantages; for in the ambition to secure earthly estate, God is forgotten, and he reaps loss to all eternity. His money and lands can not pay a ransom for his soul. Better, far better, to have shattered hopes and the world's denunciation with the approval of God, than to sit with princes and forfeit heaven. "Ye can not serve God and mammon," Christ declares. <RH, September 11, 1900 par. 9>

The young ruler represents many in our world today. God has intrusted his goods to them, that they may advance his kingdom by planting the standard of truth in places where the message has never been heard. But they do not carry out God's purpose. The words, "Deny thyself, take up thy cross, and follow me," cut directly across their cherished plans, and they refuse to obey. God's messages come to his people, but they have not been, and are not yet, willing to receive them. He is testing them as he was testing the young ruler when he said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." God calls upon his people to turn from the earthly to the heavenly, to yield up to him his own. Nothing that they have is theirs; they themselves are not their own; for God's word declares, "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, September 11, 1900 par. 10>

There is no caste with God. Those who believe that there are certain principles to which the poor must adhere, and from which the rich are exempt, are under a fatal delusion. There is not one standard for the poor, and another for the rich. God does not call upon one to do all the self-sacrificing, while the other lives according to his own ideas and plans. It behoves us at this time to live as if in sight of eternal realities, to lose sight of self, to tear out of the heart every fiber of selfishness. If rich men keep the commandments of God, they will do the work that needs to be done for those whom Christ purchased with his blood. In this way only can they follow Christ. In order to save suffering humanity from perishing in sin, he left the royal courts and came to the earth. Laying aside his kingly crown and royal robe, he resigned his high command in the heavenly courts, and for our sakes became poor, that we through his poverty might be made rich. When God intrusts man with riches, it is that he may adorn the doctrine of Christ our Saviour by using his earthly treasure in advancing the kingdom of God in our world. He is to represent Christ, and therefore is not to live

to please and glorify himself, to receive honor because he is rich. <RH, September 11, 1900 par. 11>

When the heart is cleansed from sin, Christ is placed on the throne that self-indulgence and love of earthly treasure once occupied. The image of Christ is seen in the expression of the countenance. The work of sanctification is carried forward in the soul. Self-righteousness is banished. There is seen the putting on of the new man, which after Christ is created in righteousness and true holiness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." God is a rich provider. He is a fountain of inexpressible love; and he desires all his servants to remember that, as his faithful servants, they are to use his bountiful provisions to relieve the necessities of suffering human beings whom he has bought with the blood of his only begotten Son. <RH, September 11, 1900 par. 12>

September 18, 1900 "Abide in Me."

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Mrs. E. G. White.
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By the parable of the true vine, Christ explained to his followers the relation that must exist between him and his people. "I am the true vine," he said, "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 can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." <RH, September 18, 1900 par. 1>

Christ used the figure of the vine that, as we look upon it, we may call to remembrance his precious lessons. Rightly interpreted, nature is the mirror of divinity. Christ pointed to the vine and its branches, saying, I give you this lesson that you may understand my relationship to you, and your relationship to me. There was not the least excuse for his hearers to misunderstand his words. The figure he used was as a mirror held up before them. <RH, September 18, 1900 par. 2>

His lesson will be repeated to the ends of the earth. All who receive Christ by faith become one with him. The branches are not tied to the vine; they are not joined to it by any mechanical process of artificial fastening. They are united to the vine, so as to become part of it. They are nourished by the roots of the vine. So those who receive Christ by faith become one with him in principle and action. They are united to him, and the life they live is the life of the Son of God. They derive their life from him who is life. <RH, September 18, 1900 par. 3>

Baptism may be repeated over and over again, but of itself it has no power to change the human heart. The heart must be united with Christ's heart, the will must be submerged in his will, the mind must become one with his mind, the thoughts must be brought into captivity to him. A man may be baptized, and his name be placed on the church roll, and yet his heart be unchanged. Hereditary and cultivated tendencies may still work evil in his character. <RH, September 18, 1900 par. 4>

The regenerated man has a vital connection with Christ. As the branch derives its sustenance from the parent stock, and, because of this, bears much fruit, so the true believer, united with Christ, reveals in his life the fruits of the Spirit. The branch becomes one with the vine; storm can not carry it away; frost can not destroy its vital properties. Nothing is able to separate it from the vine. It is a living branch, and it bears the fruit of the vine. So with the believer. By good words and good actions, he reveals the character of Christ. <RH, September 18, 1900 par. 5>

There are many who get above the simplicity of Christ, supposing that they must do some great thing in order to work the works of God. Things of a temporal nature absorb their attention, and they have little time or thought for eternal realities. Wearied with cares that draw their minds from spiritual things, they constantly ask themselves the question, How can I find time to study and practice the word of God? Christ is acquainted with the difficulties that try every soul, and he says, "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. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." <RH, September 18, 1900 par. 6>

Our first and highest duty is to know that we are abiding in Christ. He must do the work; but we are to seek to know what saith the Lord, yielding our lives to his guidance. When we have the spirit of an abiding Christ, everything will take on a changed aspect. The Saviour alone can give us the rest and peace we need; and every invitation he gives us to seek the Lord, is a call to abide in him. It is an invitation not merely to come to him, but to remain in him. <RH, September 18, 1900 par. 7>

Christ's object in presenting before his disciples this parable was to show them how necessary it was for them to have the moral excellence revealed in his character. He longed to create in them a desire for the Holy Spirit. He reproached them for their dullness of comprehension; for many of the truths he sought to teach were lost to them because of their lack of spiritual intuition. After his resurrection he said to them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." The Bible now seemed a new book to the disciples, containing definite instruction. They saw that the events which had taken place in the suffering and death of their beloved Master were a fulfillment of prophecy. <RH, September 18, 1900 par. 8>

"Now ye are clean through the word which I have spoken unto you," Christ said. In receiving and obeying his word, the disciples were cleansed and purified. Praying for them to his Father, he said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them through thy truth: thy word is truth." <RH, September 18, 1900 par. 9>

In no other way can Christ's disciples be cleansed but by obedience to the truth. The apostle Paul writes: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." And Peter writes: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." <RH, September 18, 1900 par. 10>

As the branch derives its nourishment from the vine, so all who are truly converted draw spiritual vitality from Christ. "Verily, verily, I say unto you," he declared, "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, September 18, 1900 par. 11>

"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? 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. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." <RH, September 18, 1900 par. 12>

Thus Christ presents the false union with himself in contrast with the true. Those who have not a living connection with Christ may to outward appearance be in fellowship with him. Their names may be enrolled on the church books, but they are not members of his body. They do not bear fruit to the glory of God. "Ye shall know them by their fruits," Christ said. "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, September 18, 1900 par. 13>

Christ has provided means whereby our whole life may be an unbroken communion with himself; but the sense of Christ's abiding presence can come only through living faith. There must be a personal consecration to him. Self must be hid with Christ in God; then the grace received will be constantly imparted as a grateful offering to God. In this union Christ identifies himself with man before God and the heavenly universe. "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." Our sins are reckoned to Christ. His righteousness is imputed to us, and we are made the righteousness of God in him. Because of his atoning sacrifice, our prayers go up to the Father, laden with the fragrance of Christ's character, and, one with Christ, we are accepted in the

Beloved. <RH, September 18, 1900 par. 14>

Christ's connection with his believing people is illustrated by this parable as by no other. We should study the lesson, that we may know what the parent stock is to the branch, and in what light the Lord regards those who believe and abide in Christ. Let all contemplate the completeness it is their privilege to have, and ask themselves the question, Is my will submerged in Christ's will? Is the fullness and richness of the Living Vine--his goodness, his mercy, his compassion and love--seen in my life and character? <RH, September 18, 1900 par. 15>

September 25, 1900 Self-Exaltation.

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Mrs. E. G. White.
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Self-exaltation is a dangerous element. It tarnishes everything it touches. It is the offspring of pride, and it works so ingeniously that, unless guarded against, it will take possession of the thoughts and control the actions. <RH, September 25, 1900 par. 1>

The Laodicean message must be proclaimed with power; for now it is especially applicable. Now, more than ever before, are seen pride, worldly ambition, self-exaltation, double-dealing, hypocrisy, and deception. Many are speaking great swelling words of vanity, saying, "I am rich, and increased with goods, and have need of nothing." Yet they are miserable, and poor, and blind, and naked. <RH, September 25, 1900 par. 2>

There are those who sincerely desire to see God, and who, in true penitence, seek the Lord, that they may find him, and by his power reach the high and holy ideal set before them. With unfeigned lips they pray, "Wilt thou not revive us again: that thy people may rejoice in thee?" "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine." "O Lord, revive thy work in the midst of the years, and in the midst of the years make known; in wrath remember mercy." <RH, September 25, 1900 par. 3>

But there are also those who go on frowardly in their own way. The Lord says to them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Let those who name the name of God search their hearts to see whether they be in the faith. Let them search the Word carefully, reviewing the experience of God's ancient people. <RH, September 25, 1900 par. 4>

"An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the Angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the Lord." <RH, September 25, 1900 par. 5>

The people bowed before God in contrition and repentance. They offered sacrifice, and confessed to God and to one another. The sacrifices they offered would have been of no value if they had not shown true repentance. Their contrition was genuine. The grace of Christ wrought in their hearts as they confessed their sins and offered sacrifice, and God forgave them. <RH, September 25, 1900 par. 6>

The revival was genuine. It wrought a reformation among the people. They remained true to the covenant they had made. The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. His voice was no longer heard in reproof and warning. One by one the faithful sentinels who had crossed the Jordan laid off their armor. A new generation came upon the scene of action. The people departed from God. Their worship was mingled with erroneous principles and ambitious pride. <RH, September 25, 1900 par. 7>

"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 the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not." <RH, September 25, 1900 par. 8>

Man is prone to forget God, though claiming to serve him. The people of Nazareth thought they loved Christ, but when he showed them that they were no more the favorites of heaven than were the Gentiles, they dragged him from the synagogue, and tried to throw him from the crown of the hill. The multitudes who were fed by Christ thought they loved him, until he told them that they cared more for the bread that perishes than for the bread of eternal life. The rich young ruler thought he loved the Saviour. He had listened to the gracious words that fell from his lips, and had seen his wonderful works. But when the Saviour said, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me," he went away sorrowful, clinging to his idol. He loved his riches more than he loved Christ. Simon the Pharisee thought he loved Jesus, until he found that the Saviour did not esteem him as highly as he did a poor, sorrowful, repentant woman. <RH, September 25, 1900 par. 9>

Many see much to admire in the life of Christ. But true love for him can never dwell in the heart of the self-righteous. Not to see our own deformity is not to see the beauty of Christ's character. When we are fully awake to our own sinfulness, we shall appreciate Christ. The more humble are our views of ourselves, the more clearly we shall see the spotless character of Jesus. He who says, "I am holy, I am sinless," is self-deceived. Some have said this, and some even dare to say, "I am Christ." To entertain such a thought is blasphemy. Not to see the marked contrast between Christ and ourselves is not to know ourselves. He who does not abhor himself can not understand the meaning of redemption. To be redeemed means to cease from sin. No heart that is stirred to rebellion against the law of God has any union with Christ, who died to vindicate the law and exalt it before all nations, tongues, and peoples. Pharisaic self-complacency and bold assumptions of holiness are abundant. There are many who do not see themselves in the light of the law of God. They do not loathe selfishness; therefore they are selfish. Their souls are spotted and defiled. Yet with sin-stained lips they say, "I am holy. Jesus teaches me that the law of God is a yoke of bondage. Those who say that we must keep the law have fallen from grace." <RH, September 25, 1900 par. 10>

Christ says, "Blessed are they that do his commandments." The heavenly benediction is pronounced upon those who keep the law. "They shall have right to the tree of life," the Saviour declares, "and shall enter in through the gates into the city." <RH, September 25, 1900 par. 11>

We must decide for ourselves whether or not these words will be spoken to us. A right decision will be revealed by action in harmony with the law of God. But we can not possibly keep the commandments without the help of Christ. He alone can save us, by cleansing us from all sin. He does not save us by the law; but neither will he save us in disobedience to the law. He draws us to himself because he has been lifted upon the cross of Calvary. <RH, September 25, 1900 par. 12>

The degree of our love for God depends upon the clearness and fullness of our conviction of sin. "By the law is the knowledge of sin." The more we see of the perils to which we have been exposed by sin, the more grateful we shall be for deliverance. <RH, September 25, 1900 par. 13>

Finite man, though supposing himself to be wise, can not see God until he becomes a fool in his own estimation. God is infinitely wise and just and good. His plan for the redemption of the human race is not comprehended by the wisest of this earth. Men grasp at one item of science, and in their foolishness, thinking themselves wise, they exalt science above the God of science. But all true science proceeds from God. <RH, September 25, 1900 par. 14>

Men exalt themselves among men, and speak of what they know of higher education. If they only knew more, they would wish to sink out of sight. They may think and reason to the utmost of their ability; but were the veil lifted, they would see infinity beyond. They know hardly anything of the mysteries of God, who holds supervision over the universe. It will take all eternity to unfold his plans. Let those who think themselves competent to weigh and measure the counsels of divine wisdom be assured that they know not even the A B C of what is comprehended in higher education. When they gain even a glimpse of the true and living God, they will show a becoming humility. The sight will suggest the command, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." <RH, September 25, 1900 par. 15>

God has worlds upon worlds that are obedient to his law. These worlds are conducted with reference to the glory of the Creator. As the inhabitants of these worlds see the great price that has been paid to ransom man, they are filled with amazement. With intense interest they watch the controversy between Christ and Satan; and as this controversy progresses, and the glory of God shines brighter and brighter, they give praise to God. And yet, because finite men can discern a little of God's marvelous power, they take the glory that belongs to the Creator. Oh, that the veil could be removed, and they could see beyond their wisdom! Every mouth would cease its boasting. Men would see the greatness of the plans of God, and their knowledge would seem to them unspeakably inferior. They would never again think themselves qualified to sit in judgment on God's plans, or to arraign him before their tribunal that they might pass sentence on his works. <RH, September 25, 1900 par. 16>

October 2, 1900 Lessons from the Christ-Life.

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Mrs. E. G. White.
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"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. . . . <RH, October 2, 1900 par. 1>

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. <RH, October 2, 1900 par. 2>

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, 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, October 2, 1900 par. 3>

"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 strawed: 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 strawed: 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, October 2, 1900 par. 4>

Thus Christ by definite instruction prepared his disciples for their work. He is our Master, as he was theirs, and this instruction we are to follow. We are to work earnestly and vigilantly to prepare the way for the second coming of the Lord. There is much to be done in preparation for that solemn event. Waiting, watching, praying, and working, -- this is what we are to do as servants of God. Personal consecration is necessary, and we can not have this unless heart-holiness is cultivated and cherished. <RH, October 2, 1900 par. 5>

God requires us to be faithful in his service. Let there be no spiritual declension. The apostle exhorts us to be "not slothful in business; fervent in spirit; serving the Lord." All are to strive to increase their capabilities, that they may continually do better work for the Master. He has provided every facility, so that his servants can labor intelligently. <RH, October 2, 1900 par. 6>

When invited to a dinner or a feast, Christ accepted the invitation. He was accused by the religious leaders of eating with publicans, and they cast at him the imputation that he was like them. The respect shown to Christ at the feasts he attended was in marked contrast to the manner in which the scribes and Pharisees were treated, and this made them envious. When at a feast, Christ controlled the conversation, and gave many precious lessons. Those present listened to him; for had he not healed their sick, comforted their sorrowing, and taken their children in his arms? Publicans and sinners were drawn to him; and when he spoke, their attention was riveted on him. <RH, October 2, 1900 par. 7>

Christ taught his disciples how to conduct themselves when in the company of others. He instructed them in regard to the duties and regulations of true social life, which are the same as the laws of the kingdom of God. He taught the disciples, by example, that when attending any public gathering, they need not want for something to say. His conversation when at a feast differed most decidedly from that which had been listened to at feasts in the past. Every word he uttered was a savor of life unto life. He spoke with clearness and simplicity. His words were as apples of gold in pictures of silver. <RH, October 2, 1900 par. 8>

Christ gave lessons adapted to the needs of his hearers. It was at a feast that he gave the parable of the great supper. <RH, October 2, 1900 par. 9>

"It came to pass," the record says, "as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. . . . And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto 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, October 2, 1900 par. 10>

In his parables Christ held up the mirror of his Father's mind. Every insult shown by man to his fellow man only made him more conscious of their need of his divine sympathy. He realized the harm Satan was trying to do through the power of position and wealth. In his human nature he felt the need of the ministration of heavenly angels. He felt the need of his Father's help, as no other human being has ever felt it. He was himself winning, as a powerful warrior, a victory in behalf of the world that he had created; and under the most trying circumstances his faith did not fail. He placed himself in his Father's hands, and every insult he endured enabled him better to understand man's great need. As our substitute and surety, he felt every pang of anguish that we can ever feel. He himself suffered, being tempted. <RH, October 2, 1900 par. 11>

"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. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." <RH, October 2, 1900 par. 12>

Christ's humanity made him very tender toward humanity. The lessons he gave his disciples were in perfect harmony with his announcement of his life work. We read that after being tempted in the wilderness, Christ returned to Galilee, "and he taught in their synagogues, being glorified of all. 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, October 2, 1900 par. 13>

In everything Christ sought first the kingdom of God and his righteousness; and that which he did he commands his followers to do. This example he gave to the human race that they might in his strength render to God the obedience he requires, and in the end present themselves perfect before his throne. He was one with the Father. His life was a fulfilling of the law, a continual obedience to God's commands. <RH, October 2, 1900 par. 14>

October 9, 1900 A Neglected Work.

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Mrs. E. G. White.
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Every Christian family should illustrate to the world the power and excellence of Christian influence. God designs that every family on earth shall be a symbol of the family in heaven, and parents should realize their accountability to keep their homes free from every taint of moral evil. Fathers and mothers should teach the infant, the child, and the youth, of the love of Jesus. Let the first baby lisplings be of Christ. The father, the priest of the family, if he is connected with God, will feel a divine charge to set himself apart to the grand and elevating work of saving the souls of his children. <RH, October 9, 1900 par. 1>

But the work of parents, which means so much, is greatly neglected. Awake, parents, from your spiritual slumber, and understand that the very first teaching the child receives is to be given to him by you. You are to teach your little ones to know Christ. This work you must do before Satan sows his seeds in their hearts. Christ calls the children, and they are to be led to him, educated in habits of industry, neatness, and order. This is the discipline Christ desires them to receive. <RH, October 9, 1900 par. 2>

Parents, your children's future success depends on the home discipline they receive during their early years. If you have allowed Satan to discipline and control them, if you have not taken up and fulfilled your God given responsibilities, if you have neglected to seek the Lord for wisdom to enable you to co-operate with him in the work of training your children, if you have not taught them what it means to do the will of God, their lives will testify to your neglect. <RH, October 9, 1900 par. 3>

The lessons given during the first years of life determine the future of the child. In husbandry, plants need constant and diligent care at the very first, that they may grow symmetrically. So it is with children. From the earliest moments of their life the children are learners. They are built up by what they see and hear, and parents are sowing the seed that will yield a harvest, either for weal or for woe. If pleasant scenes are kept before them in the home, they will become familiar with Christian courtesy, kindness, and love. But if parents are Christians in name only, and are not doers of the

word, they place on their children their own superscription, and not the superscription of God. Children long for something to impress the mind. For Christ's sake, parents, give their hungering, thirsting souls something upon which to feed. <RH, October 9, 1900 par. 4>

Children are naturally active, and if parents do not furnish them with employment, Satan will invent something to keep them busy in an evil work. Therefore train your children to useful work. But do not feel it your duty to make their lives unpleasant. The unpleasantness will come fast enough. Bring all the pleasure possible into your exercises as teacher and educator of your children. Encourage them to make a companion of you. Sinful impulses, sinful inclinations, and objectionable habits you will surely find in your children; but if you encourage them to seek your society, you can give a right mold to their tastes and feelings, and banish discontent, repining, and rebellion. Overcome their pride by giving them an example of meekness and lowliness of heart. <RH, October 9, 1900 par. 5>

A woe rests upon parents who have not trained their children to be God-fearing, but have allowed them to grow to manhood and womanhood undisciplined and uncontrolled. During their own childhood they were allowed to manifest passion and willfulness and to act from impulse, and they bring this same spirit into their own homes. They are defective in temper, and passionate in government. Even in their acceptance of Christ they have not overcome the passions that were allowed to rule in their childish hearts. They carry the results of their early training through their entire religious life. It is a most difficult thing to remove the impress thus made upon the plant of the Lord; for as the twig is bent, the tree is inclined. If such parents accept the truth, they have a hard battle to fight. They may be transformed in character, but the whole of their religious experience is affected by the lax discipline exercised over them in their early lives. And their children have to suffer because of their defective training; for they stamp their faults upon them to the third and fourth generation. <RH, October 9, 1900 par. 6>

This is a serious question, and one that should be carefully and prayerfully studied by those who have children, that they may know how to educate their little ones to be Christians. How many parents there are who are too careless and selfish to try to overcome the rude traits in their own characters lest they be perpetuated in the characters of their children. Such parents need to think solemnly of the training they are giving the younger members of the Lord's family. <RH, October 9, 1900 par. 7>

The neglect of parents to train their children makes the work of the teacher doubly hard. The children bear the stamp of the unruly, unamiable traits revealed by their parents. Neglected at home, they regard the discipline of the school as oppressive and severe. Such children, if not carefully guarded, will leaven other children by their undisciplined, deformed characters. They practice deception by misrepresenting their school matters to their parents. They complain of their teachers and the rules, and parents believe their testimony before the testimony of Christian teachers who are seeking to do their duty in the fear of God. Thus the work of the teacher is made much more taxing than it should be, because parents have not the truth stamped upon their hearts. The good that children might receive in school to counteract their defective home training, is undermined by the sympathy which their parents show for them in their wrong-doing. <RH, October 9, 1900 par. 8>

Shall parents who believe the word of God continue their crooked management, and confirm in their children their evil propensities? Fathers and mothers professing the truth for this time might better come to their senses, and no longer be partakers in this evil, no longer carry out Satan's devices by accepting the false testimony of their unconverted children. It is enough for teachers to have the children's influence to contend with, without having the parents' influence also. <RH, October 9, 1900 par. 9>

This great work is a work that can be done only by the Holy Spirit. And the Spirit can not do this unless parents welcome Christ into their hearts as an abiding guest. The Holy Spirit must be honored in the temple of the soul, where he delights to dwell. <RH, October 9, 1900 par. 10>

October 16, 1900 God the Dependence of His People.

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Mrs. E. G. White.
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Those who bear the message of mercy to perishing souls must themselves be under the discipline of God. The Lord is waiting to qualify men to carry his word to those that are afar off and to those that are nigh. He speaks to his people, warning them not to corrupt their simplicity and their trust in the Lord by sinking their individuality in any living person. The Lord will teach all who will seek him for wisdom, whatever their calling or profession. "Obey them that have the rule over you," he says, "and submit yourselves: for they watch for your souls, as they that must give account,

that they may do it with joy, and not with grief." Those who give evidence that they are chosen of God will fulfill these specifications. The soul that is imbued with the Spirit of Christ becomes one with Christ in his deep, unrelenting love for perishing souls. Christ is formed within, the hope of glory, and he works through the human instrument. <RH, October 16, 1900 par. 1>

Human beings desire too much power. They desire to control, and the Lord God, the mighty worker, is left out of their work. The workmen feel qualified to hold the highest place. Let no man attempt to manage that work which should be left in the hands of the great I AM, who, in his own way, is planning how the work shall be done. The Lord says to the unfaithful stewards, Stand out of the way, and let the Lord's voice be heard. He waits not for the human voice to be heard before he works by his might and power. The message of the third angel will be proclaimed, and those who do not advance with it in knowledge and consecration will be left behind. God is the instructor of his servants, and he speaks through whom he will. <RH, October 16, 1900 par. 2>

At the taking of Jericho the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of the victory. So today no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh that men would see the necessity of looking to God for their orders! The Holy Spirit will descend, and take up his abode in the heart of the sincere suppliant as he comes to the footstool of mercy. We are encouraged to come boldly to the throne of grace, believing that God hears and answers prayer. We have a great High Priest, who is passed into the heavens, Jesus, the Son of God. His promise to the children of men is, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." His dwelling-place is in every locality where men are seeking with honest hearts to do his work. "The glory which thou gavest me I have given them," Christ prayed; "that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." <RH, October 16, 1900 par. 3>

The world's Redeemer worked in dependence upon the Father. "I came down from heaven," he said, "not to do mine own will, but the will of him that sent me." "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." "My meat is to do the will of him that sent me, and to finish his work." <RH, October 16, 1900 par. 4>

The eternal Father is waiting for us to take our eyes off finite man, and place our dependence on him. Then look not to man for your light and strength. Put not your trust in the arm of flesh. All your love and praise and exaltation are to be given to him who loved you and gave himself for you. Strive to be one with Christ as he was one with the Father; but in no case exalt man, not even the ablest speaker that ever lived. Lift up Jesus. Talk of him, extol his name, and by so doing your own hearts will be warmed and encouraged and strengthened. As the believer studies the word and beholds Christ, he will become more and more like Christ. Searching the Scriptures, he will learn of Christ, whom to know aright is life eternal. <RH, October 16, 1900 par. 5>

The office work of the minister is not to attract people to himself. Christ declares, "Without me ye can do nothing." Then to whom do all your words of praise belong? Not to man. He may have talent and ability, but these are only lent him by God. He is not to take the place of the great power of God, for at best he is only God's instrumentality; God does his work through him. John the Baptist declared of himself that he was not that Light, but that he came to bear witness of the Light. To that Light he was ever pointing. His voice proclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Let the minister of Christ direct every word of praise away from self; put self out of sight, and never feel that his work is well done until the mind's eye can see only Jesus, the crucified One. <RH, October 16, 1900 par. 6>

Self-esteem and self-love are eating out the vitals of true godliness in the church. Many whose names are on the church books are not truly converted. They do not realize the necessity of having a personal connection with Christ. The heart that has not fallen on the Rock, Christ Jesus, is proud of its wholeness. Men desire a dignified religion; they would walk in a path wide enough to take in their own attributes. Their self-love, their love of praise, excludes the precious Saviour from the heart; for God can not accept any heart that is not wholly his. <RH, October 16, 1900 par. 7>

How many there are who are ignorant of what it means to be a child of God, an heir of heaven! They have a sneer on their countenances, and in their hearts, for the simplicity of true godliness. They suppose that they have advanced beyond such weakness. To such the preaching of the cross is foolishness. They have no experience in it. It is unintelligible to them. They are wise in their own conceits, and know not that they are "wretched, and miserable, and poor, and blind, and naked." The True Witness says to them, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." To those who think that they have so great

knowledge that they do not need to learn anything, God says, "I will bring to naught the understanding of the prudent." Those who are full of self-conceit, and think themselves wise should read the words of Inspiration through the apostle Paul: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." <RH, October 16, 1900 par. 8>

The Lord's ways are not man's ways. Our minds are often attracted to the great deeds of men; but who is it that gives to any man the capability to do? Is it not the divine Teacher? And should not all praise and honor flow back to him? Just as long as the praise of man is in your mind and on your lips, you place him where God should be. You are weak in moral power, and every time you utter one word of praise of man you become the agent of Satan to destroy. Let heaven register the praises of men. It is not safe for you to do it. <RH, October 16, 1900 par. 9>

The words of the psalmist, "O God, thou hast taught me from my youth," may be true of every soul. God delights to teach those who will learn of him. The entrance of his word gives light and understanding to the simple. To all who will open their minds to comprehend the precious truths of his word, God will give knowledge that will make them wise unto salvation. We are to strike a keynote that will vibrate to every soul, and bring joy to the heavenly intelligences. Presenting the cross of Calvary, we are to cry, "Behold the Lamb of God, which taketh away the sin of the world." When we shall cease to trust in man, and shall make God our efficiency, we shall see the earth filled with the glory of the Lord as the waters cover the sea. <RH, October 16, 1900 par. 10>

October 23, 1900 The Yoke of Restraint and Obedience.

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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." <RH, October 23, 1900 par. 1>

Christ's yoke is a yoke of restraint and obedience. We owe full and complete obedience to our Lord; for we are his by creation and by redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <RH, October 23, 1900 par. 2>

We are to bear the yoke of Christ that we may be placed in complete union with him. "Take my yoke upon you," he says. Obey my requirements. But these requirements may be in direct opposition to the will and purposes of the human agent. What then is to be done? -- Hear what God says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The yoke and the cross are symbols representing the same thing, -- the giving up of the will to God. Wearing the yoke unites finite man in companionship with the dearly beloved Son of God. Lifting the cross cuts away self from the soul, and places man where he learns how to bear Christ's burdens. We can not follow Christ without wearing his yoke, without lifting the cross and bearing it after him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our darling desires, and step in Christ's footsteps. <RH, October 23, 1900 par. 3>

The Lord does not encourage the wisest, the most cherished plans of human beings if he sees that they are not for the health of the spirituality of his cause. Sometimes the Lord's purposes come in direct opposition to plans in which the human agent can not see a flaw. Then it is that the right hand must be sacrificed and the right eye taken out. Purposes that seem in every way desirable may have to be given up. The Lord sees that for the spiritual health of the human agent and for the future well-being of his cause all self-confidence must be cut away. Human wisdom and self-sufficiency must be broken down. <RH, October 23, 1900 par. 4>

Men frame for their own necks yokes that seem light and pleasant to wear, but they prove galling in the extreme.

Christ sees this, and he says, Take my yoke upon you. The yoke you would place upon your own neck, thinking it a precise fit, will not fit at all. Take my yoke upon you, and learn of me the lessons essential for you to learn; for I am meek and lowly in heart, and ye shall find rest unto your souls. My yoke is easy, and my burden is light. The Lord never makes a false estimate concerning his heritage. He measures the men with whom he is working. When they submit to his yoke, when they give up the struggle that has been unprofitable for themselves and for the cause of God, they will find peace and rest. When they become sensible of their own weakness, their own deficiencies, they will delight to do God's will. They will submit to the yoke of Christ. Then God can work in them to will and to do of his good pleasure, which is often entirely contrary to the plans of the human mind. When the heavenly anointing comes to us, we shall learn the lesson of meekness and lowliness, which always brings rest to the soul. <RH, October 23, 1900 par. 5>

God brings men into trying places, to see if they will trust in a power out of and above themselves. He sees not as man sees. He often has to break up human connections and change the order which man has mapped out, which is perfect in his estimation. What man thinks is for his spiritual and temporal interests may be altogether at variance with the experience he must have in order to be a follower of Christ. His idea of his own value may be far out of the way. <RH, October 23, 1900 par. 6>

Tests are placed all along the way from earth to heaven. It is because of this that the road to heaven is called the narrow way. Character must be tested, else there would be many spurious Christians, who would keep up a fair semblance of religion until their inclinations, their desire to have their own way, their pride and ambition, were crossed. When, by the Lord's permission, sharp trials come to them, their lack of genuine religion, of the meekness and lowliness of Christ, shows them to be in need of the work of the Holy Spirit. Christ's command, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," is the touchstone that discovers the quality of the experience. When a man's inclinations or ambitious hopes are crossed, he reveals the spirit that governs him. <RH, October 23, 1900 par. 7>

Christ declares that the only course for men and women to pursue for their present and eternal good is to comply with his invitation. He invites all to wear his yoke and learn his meekness and lowliness. He knows that it is positively necessary for them to do this. But no human being can wear the yoke of submission and obedience who does not learn daily in the school of Christ. Whatever may be a person's supposed amiability, however qualified for usefulness he may appear to be, however righteous he may be apparently, he can not work for God unless he learns of Christ. Qualifications for true service can never be acquired apart from Christ. No one, whatever his supposed abilities, can bear the test of trial unless he is a student in the school of Christ. <RH, October 23, 1900 par. 8>

Our Saviour purchased the human race by humiliation of the very severest kind. He, the Majesty of heaven, disrobed himself of his glory, and clothed his divinity with humanity, that he might pass through what humanity must pass through. He submitted to mockery, abuse, scorn, and to a cruel, shameful death to make it possible for man to be saved. He points us to the only path that will lead to the strait gate, opening into the narrow way, beyond which lie broad and pleasant pastures. He has marked out every step of the way; and that no one may make a mistake, he tells us just what to do. "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." This is the only way in which sinners can be saved. Knowing that no one can obey this command in his own strength, Christ tells us not to be worried nor afraid, but to remember what he can do if we come to him, trusting in his strength. He says, If you yoke up with me, your Redeemer, I will be your strength, your efficiency. <RH, October 23, 1900 par. 9>

The blessings connected with Christ's invitation can be realized and enjoyed by those only who wear Christ's yoke. Accepting this invitation, you withdraw your sympathy, your affections, from the world, and place them where you can enjoy the blessing of close fellowship and communion with God. By coming to Christ, you bind up your interests with his. <RH, October 23, 1900 par. 10>

The Lord has determined that every soul who obeys his word shall have his joy, his peace, his continual keeping power. Such men and women are brought near him always, not only when they kneel before him in prayer, but when they take up the duties of life. He has prepared for them an abiding place with himself, where the life is purified from all grossness, all unloveliness. By this unbroken communion with him, they are made co-laborers with him in their life-work. <RH, October 23, 1900 par. 11>

Christ says, "Without me ye can do nothing." As we advance step by step in the path of obedience, we shall know how true is the promise that they who follow on to know the Lord shall know that his going forth is prepared as the morning. Clearer light is ready to shine upon all who follow him who is the light of the world. Every one who takes upon him the yoke of Christ, with full determination to obey the word of God, will have a healthy, symmetrical experience. He will enjoy the blessings that come to him as a result of the hiding of his life with Christ in God. In business life he will work out the principles laid down in Christ's sermon on the mount. He will renounce the bag of deceitful weights, and will despise the fraud of tricks in trade. He will earn money, not to hoard it, but to put it in

circulation. He has an abiding sense that he is a part of the heavenly firm, and that it is his duty to trade upon the talents given him by God. He realizes that he is adopted into the family of God, and that he must act toward all as Christ acted when he was upon this earth. <RH, October 23, 1900 par. 12>

What a diligent, constant work is the work of the true Christian. Ever he wears the yoke of Christ. Evil surmisings are not allowed to take root in his heart. He has genuine modesty, and does not talk of his qualifications and accomplishments. Self-admiration is not a part of his experience. There is much to learn in regard to what comprises true Christian character. It certainly is not self-inflation. The true Christian keeps his eyes fixed on Him who searches the heart and tries the reins, who requires truth in the inward parts. His constant prayer is, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Compliments are not to be given to sinful, erring men. The glory and majesty of God should ever fill our souls with a holy awe, humbling us in the dust before him. His condescension, his wide, deep compassion, his tenderness and love, are given us to strengthen our confidence, and remove that fear which tendeth unto bondage. The Lord wants us to give him all there is of us, in a steady, evenly balanced Christian life, a life that illustrates the principles of his law. <RH, October 23, 1900 par. 13>

Let us not endure the thought of being religious dwarfs. Let us press on, receiving the counsel of Jesus Christ, having that faith which works by love and purifies the soul. We must ever be growing unto the full stature of men and women in Christ Jesus, till we are complete in him. Christ will come and abide with every soul who will say from the heart, Come in. He loves every one who has a desire to follow him. He knows that it is the impatience and fretfulness of the human heart, and the pride that loves not humility, that keeps the soul from good. He invites us, Come unto me. Take my yoke upon you. I require you to do nothing that I have not done before you. All I ask you to do is to follow my example. Walk in the path I have marked out. Place your feet in my footsteps. <RH, October 23, 1900 par. 14>

"Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: 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." <RH, October 23, 1900 par. 15>

October 30, 1900 "Pray Without Ceasing."

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Mrs. E. G. White.
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Prayer is the breath of the soul, the channel of all blessings. As, with a realization of the needs of humanity, with a feeling of self-loathing, the repentant soul offers its prayer, God sees its struggles, watches its conflicts, and marks its sincerity. He has his finger upon its pulse, and he takes note of every throb. Not a feeling thrills it, not an emotion agitates it, not a sorrow shades it, not a sin stains it, not a thought or purpose moves it, of which he is not cognizant. That soul was purchased at an infinite cost, and is loved with a devotion that is unalterable. <RH, October 30, 1900 par. 1>

Prayer to the Great Physician for the healing of the soul brings the blessing of God. Prayer unites us one to another and to God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul. By prayer the sick have been encouraged to believe that God will look with compassion upon them. A ray of light penetrates to the hopeless soul, and becomes a savor of life unto life. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire,"--we shall know what this means when we hear the reports of the martyrs who died for their faith,--"turned to flight the armies of the aliens." <RH, October 30, 1900 par. 2>

We shall hear about these victories when the Captain of our salvation, the glorious King of heaven, opens the record before those of whom John writes, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." <RH, October 30, 1900 par. 3>

Christ our Saviour was tempted in all points like as we are, yet he was without sin. He took human nature, being

made in fashion as a man, and his necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. It was by prayer to his Father that he was braced for duty and for trial. Day by day he followed his round of duty, seeking to save souls. His heart went out in tender sympathy for the weary and heavy laden. And he spent whole nights in prayer in behalf of the tempted ones. <RH, October 30, 1900 par. 4>

Christ has given his disciples assurance that special seasons for devotion are necessary. Prayer went before and sanctified every act of his ministry. He communed with his Father till the close of his life; and when he hung upon the cross, there arose from his lips the bitter cry, "My God, my God why hast thou forsaken me?" Then, in a voice which has reached to the very ends of the earth, he exclaimed, "Father, into thy hands I commend my spirit." Strength for the performance of daily duties is derived from worshiping God in the beauty of holiness. The night seasons of prayer which the Saviour spent in the mountain or in the desert were essential to prepare him for the trials he must meet in the days to follow. He felt the need of the refreshing and invigorating of soul and body, that he might meet the temptations of Satan; and those who are striving to live his life will feel this same need. <RH, October 30, 1900 par. 5>

The Christian is given the invitation to carry his burdens to God in prayer, and to fasten himself closely to Christ by the cords of living faith. The Lord authorizes us to pray, declaring that he will hear the prayers of those who trust in his infinite power. He will be honored by those who draw nigh to him, who faithfully do his service. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." The arm of Omnipotence is outstretched to guide us and lead us onward and still onward. Go forward, the Lord says; I understand the case, and I will send you help. Continue to pray. Have faith in me. It is for my name's glory that you ask, and you shall receive. I will be honored before those who are watching critically for your failure. They shall see the truth triumph gloriously. "All things, whatsoever ye ask in prayer, believing, ye shall receive." <RH, October 30, 1900 par. 6>

The believer in Christ is consecrated to high and holy purpose. Before the service of the royal priesthood the glory of the Aaronic priesthood is eclipsed. Called according to God's purpose, set apart by grace divine, invested with Christ's righteousness, imbued with the Holy Spirit, offering up the sacrifices of a broken and contrite heart, the true believer is indeed a representative of the Redeemer. Upon such a worshiper, God looks with delight. He will let his light shine into the chambers of the mind and into the soul-temple if men, when they lack wisdom, will go to their closets in prayer, and ask wisdom from him who gives to all men liberally and upbraids not. The promise is, "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." Christ has pledged himself to be our substitute and surety, and he neglects no one. There is an inexhaustible fund of perfect obedience accruing from his obedience. In heaven his merits, his self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of his people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of his life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged himself to intercede in our behalf, and the Father always hears his Son. Pray then; pray without ceasing; an answer is sure to come. <RH, October 30, 1900 par. 7>

But let me speak in warning: "If any man regard iniquity in his heart, the Lord will not hear him." <RH, October 30, 1900 par. 8>

Show a firm, undeviating trust in God. Be ever true to principle. Waver not; speak decidedly that which you know to be truth, and leave the consequences with God. Bear in mind that God tests the genuineness of your desire. Believe the word of God, and never cease to press your petitions to his throne with sanctified, holy boldness. "Men ought always to pray, and not to faint." By precept and example keep the standard uplifted. Your testimony, in its genuineness and reality, God will make powerful in the power of the life to come. The word of the Lord will be in your mouth as truth and righteousness. <RH, October 30, 1900 par. 9>

Let all remember that the mysteries of God's kingdom can not be learned by reasoning. True faith, true prayer--how strong they are! The prayer of the Pharisee had no value, but the prayer of the publican was heard in the courts above, because it showed dependence reaching forth to lay hold of Omnipotence. Self was to the publican nothing but shame. Thus it must be with all who seek God. Faith and prayer are the two arms which the needy suppliant lays upon the neck of infinite Love. <RH, October 30, 1900 par. 10>

"We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. . . . What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us

from the love of God, which is in Christ Jesus our Lord." <RH, October 30, 1900 par. 11>

Why do you not cease from sin? You may overcome if you will co-operate with God. Christ's promise is sure. He pledges himself to fill the office of personal Intercessor, saying, "I will pray the Father." He who could not see human beings exposed to eternal ruin without pouring out his soul unto death in their behalf, will look with pity and compassion upon every one who realizes that he can not save himself. He will look upon no trembling suppliant without raising him up. He who through his own atonement provided for man an infinite fund of moral power will not fail to employ this power in their behalf. We may take life's controversies and troubles to his feet; for he loves us. His every word and look invite our confidence. He will shape and mold our characters according to his will, and every day we shall be found asking, "Lord, what wilt thou have me to do?" <RH, October 30, 1900 par. 12>

Let us commit the needs of the soul to him who has loved us, and given his precious life that he might make it possible for us to learn of him. While lifting the cross, he says to us, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Christ alone can make us capable of responding when he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." This means that every day self must be denied. Christ can give us the noble resolve, the will to suffer, and to fight the battles of the Lord with persevering energy. The weakest, aided by divine grace, may have strength to be more than conqueror. <RH, October 30, 1900 par. 13>

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" These gifts are freely given to us by God. Oh, how weak is our faith, that we do not avail ourselves of the rich, glorious promises of God! It is his nature to bestow his gifts upon us. All-wise and all-powerful, he will give liberally to all who ask in faith. He is more merciful, more tender, more patient and loving than any earthly parent. He draws us to him by endearing language, that we may have courage and confidence. We are won to him by the disclosure of the tender sympathy that flows from his heart of love. No human parent could plead as earnestly with an erring child as God pleads with us. <RH, October 30, 1900 par. 14>

All things are possible to those that believe. No one coming to the Lord in sincerity of heart will be disappointed. How wonderful it is that we can pray effectually, that unworthy, erring mortals possess the power of offering their requests to God! What higher power can man require than this,--to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our heart's desire in our closets. Then we go forth to walk with God as did Enoch. <RH, October 30, 1900 par. 15>

We speak with Jesus Christ as we walk by the way, and he says, "I am at thy right hand." We may walk in daily companionship with Christ. When we breathe out our desire, it may be inaudible to any human ear, but that word can not die away into silence, nor can it be lost, though the activities of business are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery, to the heavenly courts. It is God to whom we are speaking, and the prayer is heard. Ask then; "ask, and it shall be given you." <RH, October 30, 1900 par. 16>

October 30, 1900 The Schools of the Ancient Hebrews.

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The institutions of human society find their best models in the word of God. For those of instruction, in particular, there is no lack of both precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people. <RH, October 30, 1900 par. 1>

The Lord reserved to himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law. <RH, October 30, 1900 par. 2>

God commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealings with their people. The home and the school were one. In the place of stranger lips, the loving hearts of father and mother were to give instruction to their children. Thoughts of God were associated with all the events of daily life in the home dwelling. The mighty works of God in the deliverance of his people were recounted with eloquence and reverential awe. The great truths of God's providence and of the future life were impressed on the young mind. It became acquainted with the true, the good, the beautiful. <RH, October 30, 1900 par. 3>

By the use of figures and symbols the lessons given were illustrated, and thus more firmly fixed in the memory.

Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating that reached beyond things seen and transitory, to the unseen and eternal. <RH, October 30, 1900 par. 4>

From this education many a youth of Israel came forth vigorous in body and in mind, quick to perceive and strong to act, the heart prepared like good ground for the growth of the precious seed, the mind trained to see God in the words of revelation and the scenes of nature. The stars of heaven, the trees and flowers of the field, the lofty mountains, the babbling brooks, all spoke to him, and the voices of the prophets, heard throughout the land, met a response in his heart. <RH, October 30, 1900 par. 5>

Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill-dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ in the humble home at Nazareth; such the training by which the child Timothy learned from the lips of his mother Eunice, and his grandmother Lois, the truths of Holy Writ. <RH, October 30, 1900 par. 6>

Further provision was made for the instruction of the young, by the establishment of the "school of the prophets." If a youth was eager to obtain a better knowledge of the Scriptures, to search deeper into the mysteries of the kingdom of God, and to seek wisdom from above, that he might become a teacher in Israel, this school was open to him. <RH, October 30, 1900 par. 7>

By Samuel the schools of the prophets were established, to serve as a barrier against the widespread corruption resulting from the iniquitous course of Eli's sons, and to promote the moral and spiritual welfare of the people. These schools proved a great blessing to Israel, promoting that righteousness which exalts a nation, and furnishing it with men qualified to act, in the fear of God, as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. The instructors were men who were not only versed in divine truth, but who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and for piety. <RH, October 30, 1900 par. 8>

In Samuel's day there were two of these schools,--one at Ramah, the home of the prophet; and the other at Kirjath-jearim, where the ark then was. Two were added in Elijah's time, at Jericho and Bethel, and others were afterward established at Samaria and Gilgal. <RH, October 30, 1900 par. 9>

The pupils of these schools sustained themselves by their own labor as husbandmen and mechanics. In Israel this was not thought strange or degrading; it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not thought anything degrading that Paul and Aquila earned a livelihood by their labor as tent-makers. <RH, October 30, 1900 par. 10>

The chief subjects of study were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. It was the grand object of all study to learn the will of God and the duties of his people. In the records of sacred history were traced the footsteps of Jehovah. From the events of the past were drawn lessons of instruction for the future. The great truths set forth by the types and shadows of the Mosaic law were brought to view, and faith grasped the central object of all that system--the Lamb of God that was to take away the sins of the world. <RH, October 30, 1900 par. 11>

The Hebrew language was cultivated as the most sacred tongue in the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellects brought forth from the treasure house of God things new and old. <RH, October 30, 1900 par. 12>

The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God, but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God. <RH, October 30, 1900 par. 13>

How wide the difference between the schools of ancient times, under the supervision of God himself, and our modern institutions of learning. Even from theological schools many students are graduated with less real knowledge of God and of religious truth than when they entered. Few schools are to be found that are not governed by the maxims and customs of the world. There are few in which a Christian parent's love for his children will not meet with bitter disappointment. <RH, October 30, 1900 par. 14>

In what consists the superior excellence of our systems of education? Is it in the classical literature which is crowded into our sons? Is it in the ornamental accomplishments which our daughters obtain at the sacrifice of health or mental strength? Is it in the fact that modern instruction is so generally separated from the word of truth, the gospel of our

salvation? Does the chief excellence of popular education consist in treating the individual branches of study apart from that deeper investigation which involves the searching of the Scriptures, and a knowledge of God and the future life? Does it consist in imbuing the minds of the young with heathenish conceptions of liberty, morality, and justice? Is it safe to trust our youth to the guidance of those blind leaders who study the sacred oracles with far less interest than they manifest in the classical authors of ancient Greece and Rome? <RH, October 30, 1900 par. 15>

"Education," remarks a writer, "is becoming a system of seduction." There is a deplorable lack of proper restraint and judicious discipline. The most bitter feelings, the most ungovernable passions, are excited by the course of unwise and ungodly teachers. The minds of the young are easily excited, and drink in insubordination like water. <RH, October 30, 1900 par. 16>

The existing ignorance of God's word, among a people professedly Christian, is alarming. The youth in our public schools have been robbed of the blessing of holy things. Superficial talk, mere sentimentalism, passes for instruction in morals and religion; but it lacks the vital characteristics of real godliness. The justice and mercy of God, the beauty of holiness, and the sure reward of right-doing, the heinous character of sin, and the certainty of punishment are not impressed upon the minds of the young. <RH, October 30, 1900 par. 17>

Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into schoolbooks. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness, horrible to contemplate. Many of our public schools are hotbeds of vice. <RH, October 30, 1900 par. 18>

How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. Divine co-operation must be fervently sought. And we shall not seek in vain. The promises of God's word are ours. We may expect the presence of the heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man,--soul, body, and spirit,--and to the glory of God through Christ. <RH, October 30, 1900 par. 19>

November 6, 1900 The Temple of God.

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Mrs. E. G. White.
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"Know ye not," Paul asks, "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." Man is God's workmanship, his masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write his law. Every nerve and muscle, every mental and physical endowment, is to be kept pure. <RH, November 6, 1900 par. 1>

God designs that the body shall be a temple for his Spirit. How solemn then is the responsibility resting on every soul. If we defile our bodies, we are doing harm not only to ourselves, but to many others. Christians are under obligation to God to keep soul, body, and spirit free from all that defiles; for they have been bought with a price. He who defiles himself by false doctrines or by any unholy practice, is helping to defile the church; for his influence is corrupting. <RH, November 6, 1900 par. 2>

How many there are, blessed with reason and intelligence, talents which should be used to the glory of God, who willfully degrade soul and body. Their lives are a continual round of excitement. Cricket and football matches and horse-racing absorb the attention. The liquor curse, with its world of woe, is defiling the temple of God; but it brings a revenue into the public treasury: therefore it is legalized. By the use of liquor and tobacco men are debasing the life given them for high and holy purposes. Their practices are represented by wood, hay, and stubble. Their God-given powers are perverted, their senses degraded, to minister to the desires of the carnal mind. <RH, November 6, 1900 par. 3>

The drunkard sells himself for a cup of poison. Satan takes control of his reason, his affections, his conscience. Such a man is destroying the temple of God. Tea-drinking helps to do this work. Yet how many there are who place destroying agencies on their tables. <RH, November 6, 1900 par. 4>

No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. He who perverts his powers is defiling the temple of the Holy Spirit. The Lord will not work a miracle to restore to soundness those who continue to use drugs which so degrade soul, mind, and body that sacred things are not appreciated. Those who give themselves up to the use of tobacco and liquor do not appreciate their intellect. They do

not realize the value of the faculties God has given them. They allow their powers to wither and decay. <RH, November 6, 1900 par. 5>

God desires all who believe in him to feel the necessity of improvement. Every intrusted faculty is to be improved. Not one is to be neglected. As God's husbandry and building, man is under his supervision in every sense of the word; and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation. He will not place tobacco in his mouth, knowing that it defiles God's temple. He will not drink wine or liquor, knowing that, like tobacco, it degrades the whole being. <RH, November 6, 1900 par. 6>

Christ gave his own life that men and women might be lifted above the cheap, common, perishable things of this world, to the life which measures with the life of God. But Satan has thrown his shadow athwart the pathway of thousands. He desires to darken the spiritual horizon by eclipsing the light shining from the throne of God. He is pleased when man uses his God-given powers in games and amusements, in selfish nothingness. <RH, November 6, 1900 par. 7>

With his own life Christ has bought man, and given him a probation in which to work out his own salvation. God asks his children to live a pure, holy life. He has given his Son that we may reach this standard. He has made every provision necessary to enable man to live, not for animal satisfaction, like the beasts that perish, but for God and heaven. God is not satisfied when human beings live merely a selfish life. Christ died that the moral image of God might be restored in humanity, that men and women might be partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to use no power of our being for selfish gratification; for all our powers belong to him, and are to be used to his glory. He who does nothing to glorify God might better never have been born. Those who live merely an animal life are by precept and example teaching others to leave eternity out of their reckoning. <RH, November 6, 1900 par. 8>

The violation of a moral obligation which man owes to himself means robbery of God. Thus we work contrary to our highest interests, and utterly fail of representing God. The physical penalty of disregarding the laws of nature will appear in the form of sickness, ruined constitutions, and even death itself. But a settlement is also to be made by and by with God. He keeps an account of every work, whether it is good or evil, and in the day of judgment every man will receive according to his work. Every transgression of the laws of physical life is a transgression of the laws of God; and punishment must and will follow every such transgression. <RH, November 6, 1900 par. 9>

The human house, God's building, requires close, watchful guardianship. With David we can exclaim, "I am fearfully and wonderfully made." God's workmanship is to be preserved, that the heavenly universe and the apostate race may see that men and women are temples of the living God. <RH, November 6, 1900 par. 10>

The perfection of character which God requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. The Lord requires the service of the entire being. He desires men and women to become all that he has made it possible for them to be. It is not enough for certain parts of the human machinery to be used. All parts must be brought into action, or the service is deficient. <RH, November 6, 1900 par. 11>

A lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" Christ placed the burden of the answer upon the questioner by asking him, "What is written in the law? how readest thou?" Before the whole multitude the lawyer 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." And Christ said, "Thou hast answered right: this do, and thou shalt live." The whole being--heart, soul, mind, and strength--is to be used in God's service. What is there left that is not devoted to God? <RH, November 6, 1900 par. 12>

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. God expects men to use the intellect he has given them. He expects them to use every reasoning power for him. They are to give the conscience the place of supremacy that has been assigned to it. The mental and physical powers, with the affections, are to be so cultivated that they can reach the highest efficiency. Thus Christ is represented to the world. By this painstaking effort man is qualified to co-operate with the great Master Workman in saving souls unto life eternal. This is why God intrusted us with talents,--that we might have life, eternal life, in the kingdom of heaven. <RH, November 6, 1900 par. 13>

Is God pleased to see any of the organs or faculties he has given man neglected, misused, or deprived of the health and efficiency it is possible for them to have? Then cultivate the gift of faith. Be brave, and overcome every practice which mars the soul-temple. We are wholly dependent on God, and our faith is strengthened by believing, though we can not see God's purpose in his dealing with us, or the consequence of this dealing. Faith points forward and upward to things to come, laying hold of the only power that can make us complete in him. "Let him take hold of my strength, that he may make peace with me," God declares; "and he shall make peace with me." <RH, November 6, 1900 par. 14>

November 13, 1900 Walk in the Light.

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Mrs. E. G. White.
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"Now is my soul troubled," Christ declared, "and what shall I say?" The Saviour came to this world as a man, his divinity allied to humanity. He found its inhabitants under the jurisdiction of Satan, who claimed to be the god of this world. He saw those for whom he had given his life intent upon self-glorification. He saw those who should have followed their convictions of right seeking to evade the truth, which he presented to them in plain, distinct lines. <RH, November 13, 1900 par. 1>

Satan rebelled against God in the heavenly courts. As no one could live in heaven in opposition to God, he was expelled. So great were his powers of deception that he carried with him a large number of the heavenly beings. With these sympathizers he came to this earth, determined to carry on the war against God. And when Christ came, he found the apostate working with the children of men, trying in every way to deceive them, that they should not obey the truth. <RH, November 13, 1900 par. 2>

This filled Christ's heart with sorrow. "What could have been done more to my vineyard, that I have not done in it?" he asked. "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" He saw that those for whom he had labored were filled with hatred against the truth of God. For them he had stepped down from his position as Commander of the heavenly host, laying aside his royal robe and kingly crown, and clothing his divinity with humanity. Yet they despised and rejected him. They lived lives of disobedience, refusing to hear and obey the word of God. It was in view of all this that Christ said, "Now is my soul troubled; and what shall I say [more than I have said]?" He saw the trial before him. He saw the humiliation he was to endure at the hands of the impenitent, blinded Jews. He saw that those for whom he had done so much were soon to crucify him. "For my love they are my adversaries," he declared. <RH, November 13, 1900 par. 3>

Jesus was indeed heaven's greatest gift to our world. But the treasures of truth he brought were rejected because to receive them involved a cross. The Light of heaven, he came to this world to shine amid the darkness of sin. But the people chose darkness rather than light, and the way of disobedience rather than the path of obedience. They would not heed the invitations, the warnings, and the cautions sent them. They abused their privileges and mercies. <RH, November 13, 1900 par. 4>

The climax was almost reached. The time for the Jews to take sides for or against Christ had come. The hour of grace was fast passing. The wrath of God was fast filling the cup of his indignation. <RH, November 13, 1900 par. 5>

Christ saw the retribution that was to come upon the Jews as a result of their course of action,--their rebellion against God, and their hatred of the Roman power, which they were compelled to obey. Had the Jews been loyal to God, the armies of heaven would have shielded them from their adversaries. They brought their ruin upon themselves. Christ saw them mustering their forces for the defense of Jerusalem. But God was not their helper. The invisible host of heaven was not fighting in their behalf. Christ saw the beautiful temple, in which the Jews had taken such pride, consumed by fire till it was only a heap of smoldering ashes. He saw the nation scattered. He saw its rich men despoiled of the wealth gained by fraud and disobedience. He saw the people dispersed through foreign countries, the acknowledged citizens of none, a people without any sure abiding place. He listened to the wail of anguish that rose as their children's children were hunted from place to place, always refused protection or relief. This brought such grief to his heart that he exclaimed, with tears, "Now is my soul troubled." With quivering lips he breathed the prayer, "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." <RH, November 13, 1900 par. 6>

"Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him." Christ and his disciples, with the Greeks who had received the truth, heard the words spoken from heaven, and Jesus said, "This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." It was Christ's death on the cross that struck Satan's death knell. <RH, November 13, 1900 par. 7>

"And I, if I be lifted up from the earth, will draw all men unto me." Wonderfully significant words! Henceforth there would be no partition wall between Jew and Gentile. The gospel would be preached to all nations. Will all hear the message of salvation?--They will; for Christ has said it. And if they obey his gracious words, they will be claimed by God in the day when he makes up his jewels. "I will spare them," he says, "as a man spareth his own son that serveth him." All are drawn. Not one is left without conviction. Christ gives everyone evidence. But not all accept the evidence. Many show plainly that it is not evidence they want, but an excuse for disregarding a plain "Thus saith the Lord." Instead of fearing and trembling before God, rejoicing that they have the privilege of listening to warnings and

reproof, some inwardly wish that light had never come to them, to bring them to the test of decision. <RH, November 13, 1900 par. 8>

"Yet a little while is the light with you," Christ continued. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Whence came their hardness of heart?--Through transgression. The parable of the unfaithful husbandmen shows plainly that the Jews carried out their ambitious desires till the love and fear of God departed from them. <RH, November 13, 1900 par. 9>

No one is to understand from this scripture that God arbitrarily blinded the eyes and hardened the hearts of the Jews. It was Christ's work to soften hard hearts. But if men resisted the work of Christ, the sure result would be that their hearts would become hardened. <RH, November 13, 1900 par. 10>

Christ quoted a prophecy which more than a thousand years before had predicted what God's foreknowledge had seen would be. The prophecies do not shape the characters of the men who fulfill them. Men act out their own free will, either in accordance with a character placed under the molding of God or a character placed under the harsh rule of Satan. <RH, November 13, 1900 par. 11>

God tested the Jews to see if they would believe on his Son, or listen to the false charges made against him by the Pharisees, charges originating in the mind of Satan, whose effort it is to intercept every ray of divine light. <RH, November 13, 1900 par. 12>

God gave the Jewish people wonderful light, wonderful evidence of his majesty, his power, his truth. It was not long since Christ had given them a crowning evidence of his divinity. He had raised from the grave a man who had been dead four days. Lazarus came forth from the tomb to testify to the mighty power of Jesus of Nazareth. <RH, November 13, 1900 par. 13>

No greater evidence than this could have been given. Would not the rulers who had before been convinced in regard to the Saviour's divinity now believe in him and confess him? Was not the miracle he had performed wonderful enough to lead them to do this? It was indeed enough to banish all prejudice even in the most unbelieving. But the hearts of the Jewish leaders were filled with the bitterest opposition, and instead of yielding to their convictions, they were maddened because Christ had done something which they could not possibly refute. In their stubbornness, self-exaltation, and proud boasting, they would not humble themselves to confess that they were in error. "Though he had done so many miracles before them, yet they believed not on him." <RH, November 13, 1900 par. 14>

The first step in resistance of light leads to the second, and the second to the third, until no light, however strong, no evidence, however plain, has any effect. If a man is humble and teachable, his opposition will melt away, and his heart will be softened. Christ shows him the threshold of heaven, flushed with living glory. But his glory, which softens the contrite heart, only hardens the heart that will not yield to its rays. Truth shining upon a heart determined to resist, only leads to further resistance. <RH, November 13, 1900 par. 15>

"Nevertheless among the chief rulers also many believed on him." Why did they not then bring joy to his heart by acknowledging him?--"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." How pitiful is this statement! The maintenance of their dignity was of greater weight with them than the performance of their duty to exert an influence on the side of truth and righteousness. <RH, November 13, 1900 par. 16>

The Light of the world, Christ shows us the way to heaven, pointing out the advantage of treading in the path of obedience. John bears witness of him, saying, "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. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." "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." <RH, November 13, 1900 par. 17>

The time of most solemn responsibility for the Jewish nation was when Christ was among them. It was then that the last test was given to them as a nation. Light from the living oracles of God shone upon them. Jesus spoke to them, and did among them works which no man ever had done or could do. But they would not receive him. This generation is passing over the same ground. Today Christ is saying to many, You would none of my counsel. You rejected my invitation to enlist on the Lord's side. You chose to be numbered with transgressors. Of those who reject the truth he is saying, If you are destroyed, you are responsible. You would not come unto me that you might have life. <RH, November

13, 1900 par. 18>

The tempter offers his flattering bribes to all who will listen to him. He tells men and women that if they obey the Sabbath command, they will lose their position in the world, and in the church. He presents before them many objections to an acceptance of the truth, telling them that their lives will be made unpleasant, that their reputation will suffer. Thus he tempted the Jews in Christ's day, and many who were inclined to follow the Saviour turned away from him for fear of temporal loss. <RH, November 13, 1900 par. 19>

Christ has given his people messages of warning to give to the world. As these messages are presented, many are convinced of the truth. Then they begin to think of the sacrifice that obedience to the truth will involve. Truth makes its impression upon the heart, and is recommended by the conscience. But men begin to speculate. Why are there so few who believe this truth? they ask. Have any of the ministers or learned men believed it? <RH, November 13, 1900 par. 20>

Many refuse to obey the truth through fear that they will lose their standing in the world. They allow the inconveniences in the pathway of truth to prevent them from following the Saviour. They do not realize that to reject truth means to lose eternal life. <RH, November 13, 1900 par. 21>

The heavenly intelligences watch with intense interest the struggle between tempter and tempted. It is a life-and-death question that is being settled. Christ knows this, and before those whose souls are trembling in the balance, he holds up the sure test of obedience or disobedience, saying, "He that loveth his life"--his good name, his reputation, his money, his property, his business--"shall lose it; and he that hateth his life in this world shall keep it unto life eternal." He who hates the life which is lived in transgression of God's law, he who accepts the divine requirements, leaving God to take care of the consequences, will gain eternal life. "If any man serve me," Christ declares, "let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." <RH, November 13, 1900 par. 22>

November 20, 1900 Offer Unto God Thanksgiving.

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Mrs. E. G. White.
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"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High." <RH, November 20, 1900 par. 1>

We should ever remember that thanksgiving is the fruit of true, willing obedience. The Lord is the object of our worship, and to praise his holy name shows respect for his efficiency. God says, "Whoso offereth praise glorifieth me." "Faith is the substance of things hoped for, the evidence of things not seen." Faith relies upon God as being able and willing to save to the uttermost all who come to him. As we speak of God's power, we show that we appreciate the love that is so constantly shown us, that we are grateful for the mercies and favors bestowed on us, and that the whole soul is awakened to a realization of God's glory. <RH, November 20, 1900 par. 2>

The absence of praise and thanksgiving pleases the enemy of God. The line of demarcation between those who utter the holy name of God in blasphemy, and those who praise him with heart and with voice, is clear and distinct. He who is truly converted will glorify God as he beholds the wonderful things of his creation, the brightness of the sun, moon, and stars, the changing beauty of the heavens. To him all nature will declare God's mighty power. He will be led to give glory to his holy name. <RH, November 20, 1900 par. 3>

Isaiah tells us what God is doing for us. "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, November 20, 1900 par. 4>

"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. . . . I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. . . . When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: "I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that

the hand of the Lord hath done this, and the Holy One of Israel hath created it." <RH, November 20, 1900 par. 5>

What greater encouragement and assurance than this could the Lord give his loyal, commandment-keeping people? Have we not every reason for changing our attitude toward God? Is it not our duty to show the world that we appreciate the love of Christ? As we produce the fruit of thanksgiving, we bear living evidence that by connection with Christ we are placed on vantage ground. God is the fountain of life and power. He can make the wilderness a fruitful field for those who keep his commandments; for it is for the glory of his name to do this. Thus he witnesses to Christianity. He has done for his chosen people that which should inspire every heart with praise and thanksgiving; and it grieves him that so little praise is offered. He desires to have a stronger expression of praise from his people, showing that they know they have reason for manifesting joy and gladness. <RH, November 20, 1900 par. 6>

"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. . . . 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. . . . 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." As the grace which is in the soul flows out to others, more grace flows in to be given back to God in willing offerings. <RH, November 20, 1900 par. 7>

The people of God need to be aroused to let their light shine forth. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's people should be an animated people, filled with joy and gladness because they behold him who is invisible to the eyes of the world. <RH, November 20, 1900 par. 8>

Our tongues should be used to express the appreciation in our hearts for God's goodness. Thus God requires us to return to him gratitude offerings. But this is not the only way in which we are to praise God. We are to praise him by tangible service, by doing all we can to advance the glory of his name. By improving our intrusted talents, we are to offer God thanksgiving. <RH, November 20, 1900 par. 9>

We are to glorify God by keeping his commandments. Christ said: "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 can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more." Feeling no need of me, it is seeking for the perishable things of earth. "But ye see me: because I live, ye shall live also." How plain is the distinction here drawn between the two classes. Worldlings place their whole attention upon the gaining of worldly advantages. The mind is filled with the selfish thought, How can I secure these advantages for myself? How can I obtain more money? This is the god man worships. Men do not stop to think of the riches of which no earthly power can deprive them. They see not Christ, neither know him. They do not realize their great need of a Redeemer. They do not pray. They put Christ out of their lives as much as possible. <RH, November 20, 1900 par. 10>

"But ye see me: because I live, ye shall live also." Christ is with his children, enlightening their minds and leading them to call upon him. As they do this, he hears their prayers and purifies their hearts. They see him as the Way, the Truth, and the Life. They do not walk in accordance with the ways of the world. They ask God for Christ's sake to help them, and they receive the help they ask for. They are gifted by God with power to see the love and wonderful charms of Christ. They can never feel lonely or comfortless. <RH, November 20, 1900 par. 11>

"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. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Let all mark the answer. "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." Wonderful indeed is this promise. Do we comprehend it? When a man becomes one with Christ, he has the mind of Christ. He is no longer antagonistic to God's law, but lives in obedience to all his commandments. He walks in the footsteps of the Saviour. <RH, November 20, 1900 par. 12>

But should he walk regretfully, because in his union with Christ he is called upon to practice self-denial and self-sacrifice? Think of what the Prince of heaven did to manifest his love for the Father and for us. He resigned his position as Commander in the heavenly courts, and clothed his divinity with humanity, that humanity might lay hold of humanity, and divinity grasp the throne of the Infinite. This he did to perfect the redemption of the human race. Those who receive him are adopted into the royal family as sons and daughters of God. They are made heirs of God and joint heirs with Jesus Christ, to an immortal inheritance. Have they any cause for regret? <RH, November 20, 1900 par. 13>

Christ has declared that the cross which makes the line of demarcation between his people and the world so distinct is not a cross of discouragement, but a cross of salvation. Love for the Saviour will lead us to acknowledge this. God has given human beings all that ministers to their happiness, and in return he asks them to lay their gifts and offerings on his altar. Shall we disregard this requirement? Shall we fail of offering God praise and thanksgiving in word and deed?

<RH, November 20, 1900 par. 14>

November 27, 1900 Prepare to Meet the Lord.

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Mrs. E. G. White.
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A crisis has arisen in the government of God on earth. Enmity to God has struck its roots deep in human hearts. It has become widespread, both in the world and in the professed churches of Christ. A wakeful impiety is quickened into an instinctive vigilance, and rouses to demonstration of hatred against the testing truth for this time. Wherever the truth is proclaimed, it will be opposed in a decided manner. <RH, November 27, 1900 par. 1>

Everything has been moving on just as the Lord revealed in prophecy that it would. Something great and decisive is soon to take place, else no flesh would be saved. The character of God will not be compromised. Under the wrath of God, universal desolation will soon reach all parts of the known world. There have been lightnings and earthquakes, fires and floods, calamities by sea and land; but who reads these warnings? What impression is made upon the world? What change in their attitude is seen? No more than was seen in the inhabitants of the Noachian world. The people are just as ardent today in their games, in their horse racing, in their love of amusement, as were the antediluvians, who "knew not until the flood came, and took them all away," They had heaven-sent warnings, but they refused to listen. By their attitude they declared, We want not thy way, O God; we want our own way, our own will. Today the world is mad: an insanity is upon men and women, and is hurrying them on to eternal ruin. Every species of indulgence prevails, and men have become so infatuated with vice that they will not listen to warnings or appeals. <RH, November 27, 1900 par. 2>

The Lord says to the people of the earth, "Choose you this day whom ye will serve." All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. God gives no man a message that it will be five years or ten years or twenty years before this earth's history shall close. He would not give any living being an excuse for delaying the preparation for his appearing. He would have no one say, as did the unfaithful servant, "My Lord delayeth his coming;" for this leads to reckless neglect of the opportunities and privileges given to prepare us for that great day. Everyone who claims to be a servant of God is called to do his service as if each day might be the last. <RH, November 27, 1900 par. 3>

The words of Christ have a direct application to this time: "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. 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." <RH, November 27, 1900 par. 4>

Let everyone to whom the Lord has given light from his word be sure that he makes a right use of that light. Let him beware that he does not presume to feed the flock of God with food which is not appropriate for the time. "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Talk of the speedy appearing of the Son of man in the clouds of heaven with power and great glory. Put not off that day. God has given no man a right to say, "My Lord delayeth his coming." Let the inquiry be made, Shall I stand at the right hand or at the left hand of the Judge at that day? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" <RH, November 27, 1900 par. 5>

"If that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants [how?--By suspicious words, by evil-thinking and evil-speaking. It is thus that confidence is changed to doubt and unbelief], . . . 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." It is essential that all shall know what atmosphere surrounds their own souls, whether they are in co-partnership with the enemy of righteousness, and unconsciously doing his work, or whether they are yoked up with Christ, doing his work, and seeking to establish souls more firmly in the truth. <RH, November 27, 1900 par. 6>

Satan would be pleased to have anyone and everyone become his allies in the work of weakening the confidence of brother in brother, and sowing discord among those who profess to believe the truth. Satan can accomplish his purpose most successfully through professed friends of Christ who are not walking and working in Christ's lines. Those who in mind and heart are turning away from the Lord's special work for this time, those who do not co-operate with him in establishing souls in the faith by leading them to heed his words of warning, are doing the work of the enemy of Christ. <RH, November 27, 1900 par. 7>

It is a most serious matter to go from house to house, and, under pretense of doing missionary work, scatter the seed of mistrust and suspicion. Such seed speedily germinates, and there is created a distrust of God's servants, who have his message to bear to the people. When God speaks through his servants, the seed sown has developed into a root of bitterness. The word falls upon ears that will not hear, and hearts that will not respond. No earthly or heavenly power can find access to the soul. Who is accountable for these souls? Who shall eradicate that poisonous root of bitterness that has prevented them from receiving the word of the Lord? A sister or brother in the church planted the evil seed, but who will restore the soul thus imperiled? The tongue that should have been used to the glory of God in speaking words of faith and hope and confidence in God's workmen, has turned a soul away from Jesus Christ. Those who themselves despised the words of Christ, and refused to hear his voice and to be converted, have leavened other minds with the leaven of evil-surmising and evil-speaking. <RH, November 27, 1900 par. 8>

This is the day of the Lord's preparation. We have no time now to talk unbelief or to gossip, no time now to do the devil's work. Let everyone beware of unsettling the faith of others by sowing seeds of envy, jealousy, disunion; for God hears the words, and he judges, not by assertions which are yea and nay, but by the fruit of one's course of action. "By their fruits ye shall know them." The seed sown will determine the character of the harvest. <RH, November 27, 1900 par. 9>

So long as the people of God are in this world, they will have to meet conflict and trouble and deception, because men choose the attributes of Satan instead of the attributes of God. There is a conscience that is not good. There are those whose words are yea and nay in regard to the same thing. How are we to deal with those who make these false statements? We should not try to deal with them. The Lord God of Israel will deal with minds according to his knowledge; for he reads the heart. The less we have to do with untruthful elements, the better it will be for the church. <RH, November 27, 1900 par. 10>

Bear in mind always that the human brotherhood are not sin-bearers. Jesus alone can bear the sins of the transgressor. We are to leave them with him. The conscience needs to be converted. The heart that is not true needs to be renewed, but we can not do this work. We must leave the sinner with God. He has borne long with the false tongue. He does not force men to forsake evil, and we must let men falsify if they will. The Lord is our only trust. We are to rest in him and be still. We may feel that the Lord's work is in jeopardy, through the deceptions of those who deal falsely, but we need not feel thus. We are not to think that the issue of the conflict is in our hands. Our duty is to walk by faith. In his own time God will deal with the deceiver. He will reward every man according to his work. <RH, November 27, 1900 par. 11>

Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Here is the great burden to be carried by each one. Are my sins forgiven? Has Christ, the burden-bearer, taken away my guilt? Have I a clean heart, purified by the righteousness of Jesus Christ? Woe be to any soul who is not seeking a refuge in Christ. Woe be to all who shall in any way divert the mind from the work, and cause any soul to be less vigilant now. <RH, November 27, 1900 par. 12>

The Lord wishes all to understand his providential dealings now, just now, in the time in which we live. There must be no long discussions, no presenting of new theories in regard to prophecies that God has already made plain. The great work from which the mind should not be diverted is the consideration of our personal standing in the sight of God. Are our feet on the Rock of Ages? Are we hiding ourselves in the only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as he is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in co-partnership with the Saviour? <RH, November 27, 1900 par. 13>

Let all who would co-operate with God unite in proclaiming the present truth, the message of the third angel: "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: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Then, as the eyes of John rested upon God's people, he exclaimed: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." <RH, November 27, 1900 par. 14>

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and

in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." <RH, November 27, 1900 par. 15>

Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the Powers of earth will marshal their forces for the last great battle. How carefully we should improve the little remaining period of our probation! How earnestly we should examine ourselves! We should eat the flesh and drink the blood of the Son of God; that is, carefully study the Word, eat it, digest it, make it a part of our being. We are to live the Word, not keep it apart from our lives. The character of Christ is to be our character. We are to be transformed by the renewing of our hearts. Here is our only safety. Nothing can separate a living Christian from God. <RH, November 27, 1900 par. 16>

It is discipline of spirit, cleanness of heart and thought, that is needed. This is of more value than brilliant talent, tact, or knowledge. An ordinary mind, trained to obey a "Thus saith the Lord," is better qualified for God's work than are those who have capabilities, but do not employ them rightly. Christ is the truth, because he is the fulfillment of ancient prophecies. Men may take pride in their knowledge of worldly things; but if they have not a knowledge of the true God, of Christ, the Way, the Truth, and the Life, they are deplorably ignorant, and their knowledge will perish with them. Secular knowledge is power; but the knowledge of the Word, which has a transforming influence upon the human mind, is imperishable. It is knowledge sanctified. It is life and peace and joy forever. The deeper knowledge men may have, sanctified wholly unto God, the more they will appreciate the value of Jesus Christ. <RH, November 27, 1900 par. 17>

December 4, 1900 The Church of God.

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Mrs. E. G. White.
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The church on earth is God's temple, and it is to assume divine proportions before the world. This building is to be the light of the world. It is to be composed of living stones laid close together, stone fitting to stone, making a solid building. All these stones are not of the same shape or dimension. Some are large, and some are small, but each one has its own place to fill. In the whole building there is not to be one misshapen stone. Each one is perfect. And each stone is a living stone, a stone that emits light. The value of the stones is determined by the light they reflect to the world. <RH, December 4, 1900 par. 1>

Now is the time for the stones to be taken from the quarry of the world and brought into God's workshop, to be hewed, squared, and polished, that they may shine. This is God's plan, and he desires all who profess to believe the truth to fill their respective places in the great, grand work for this time. He desires each worker to stand forth as did Daniel, every phase of the character under divine ministrations, that day by day he may be prepared to fill his place in the temple of God. <RH, December 4, 1900 par. 2>

It is God's design that his church shall ever advance in purity and knowledge, from light to light, from glory to glory. "Whereunto," asks he who is the first and the last, "shall we liken the kingdom of God? or with what comparison shall we compare it?" He could not employ any of the kingdoms of the world as a similitude. In society he found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power. But in Christ's kingdom every carnal weapon, every instrument of coercion, is to be abolished. This kingdom is to be established to uplift and ennoble fallen humanity. Christ makes his church a beautiful temple for God. "Where two or three are gathered together in my name," he declared, "there am I in the midst of them." His church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. Appropriate duties are assigned by Heaven to the church on earth, and the members are to find their happiness in the happiness of those whom they help and bless. <RH, December 4, 1900 par. 3>

Through the ages of moral darkness, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations, to the present time, the pure doctrines of the Bible have been unfolding within her borders. The church of Christ, enfeebled and defective as she may appear, is the one object on earth on which he bestows in a special sense his love and regard. The church is the theater of his grace, in which he delights to make experiments of mercy on human hearts. <RH, December 4, 1900 par. 4>

The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to him who has bought her with the precious blood of his only begotten Son. In the past, faithful souls have constituted the church on earth, and God has taken them into covenant relation with himself, uniting the church on earth with the church in heaven. He has sent forth his holy angels to minister to his church, and the gates of hell have

not been able to prevail against it. <RH, December 4, 1900 par. 5>

Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life. <RH, December 4, 1900 par. 6>

Today, as in the past, all heaven is watching to see the church develop in the true science of salvation. Christ has bought the church with his blood, and he longs to clothe her with salvation. He has made her the depository of sacred truth, and he wishes her to partake of his glory. But in order that the church may be an educating power in the world, she must co-operate with the church in heaven. Her members must represent Christ. Their hearts must be open to receive every ray of light that God may see fit to impart. As they receive this light, they will be enabled to receive and impart more and more of the rays of the Sun of Righteousness. <RH, December 4, 1900 par. 7>

There is need of a higher grade of spirituality in the church. There is need of heart purification. God calls his people to their posts of duty. He calls upon them to purge themselves from that which has been revealed as the bane of the churches--an exalting of the men placed in positions of trust. There is earnest work to be done. Upon their knees men are to seek God in faith, and then go forth to speak the word with power sent down from on high. Such men come before the people direct from the audience-chamber of the Most High, and their words and works promote spirituality. When they come in contact with wrong principles, they plant their feet firmly upon the words, "It is written." <RH, December 4, 1900 par. 8>

This age is one of peculiar temptation, especially to the self-sufficient ones, who feel no special need of guarding the avenues of the soul. Unless they heed the warnings God has given, they will most surely be drawn away from the principles of the truth. They will stand among those who dishonor the faith by giving heed to seducing spirits. They plead for the indulgence of appetite. They take no delight in contemplating the character of the Saviour. The rebuke of Christ is upon them, because in thought and action they are corrupt. <RH, December 4, 1900 par. 9>

There are those in the church who, unless thoroughly converted, will crucify to themselves the Son of God afresh, and put him to an open shame. I appeal to every church-member to inquire, Am I doing all I can to honor my Redeemer? Truth held in unrighteousness is the greatest curse that can come to our world. But the truth as it is in Jesus is a savor of life unto life. It is worth possessing, worth living, worth defending. Christ calls upon us to enter the narrow pathway, where every step means a denial of self. He calls upon us to stand upon the platform of eternal truth, and contend, yes, contend earnestly, for the faith once delivered to the saints. Paul wrote to Timothy: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Hold fast the form of sound words, . . . in faith and love which is in Christ Jesus." <RH, December 4, 1900 par. 10>

As we near the time when principalities and powers and spiritual wickedness in high places will be fully brought into the warfare against the truth, when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, our discernment must be sharpened by divine enlightenment, that we may not be ignorant of Satan's devices. The whole treasure of heaven is at our command in the work of preparing the way of the Lord. By giving us the co-operation of the holy angels, God has made it possible for our work to be a wonderful, yes, a glorious, success. But success will seldom result from scattered effort. The united influence of all the members of the church is required. <RH, December 4, 1900 par. 11>

The church today needs men who, like Enoch, walk with God, revealing Christ to the world. Church-members need to reach a higher standard. Heavenly messengers are waiting to communicate with those who have sunk self out of sight, whose lives are a fulfilling of the words, "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." Of such men and women must the church be composed before her light can shine forth to the world in clear, distinct rays. Our views of the Sun of Righteousness are clouded by self-seeking. Christ is crucified afresh by many who through self-indulgence allow Satan to gain control over them. The church needs men of devotion to bear to the world the message of salvation, pointing sinners to the Lamb of God,--men who, by their works of righteousness and their pure, true words, can lift their fellow men out of the pit of degradation. <RH, December 4, 1900 par. 12>

With pity and compassion, with tender yearning and love, the Lord is looking upon his tempted and tried people. For a time the oppressors will be permitted to triumph over those who keep God's holy commandments. All are given the same opportunity that was granted to the first great rebel to reveal the spirit that moves them to action. It is God's purpose that all shall be tested and tried, that he may see whether they are loyal or disloyal to the laws that govern the kingdom of heaven. To the last, God permits Satan to reveal himself as a liar, an accuser, and a murderer. Thus the final triumph of his people is made more marked, more glorious, more full and complete. The words of the prophet will

then be fulfilled, "The day of vengeance is in mine heart, and the year of my redeemed is come." The song of the Lord's people will then be: "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above the people." <RH, December 4, 1900 par. 13>

December 11, 1900 Lessons for Christians

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The third chapter of 1 Corinthians contains instruction which all who claim to be following Jesus should study. Contentions in the body of believers are not after the order of God. They result from the manifestation of the attributes of the natural heart. To all who bring in disorder and disunion, the words of Paul are applicable: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Paul here addressed a people whose advancement was not proportionate to their privileges and opportunities. They ought to have been able to bear the hearing of the plain word of God, but they were in the position in which the disciples were when Christ said to them, "I have yet many things to say unto you, but ye can not bear them now." They ought to have been far advanced in spiritual knowledge, able to comprehend and practice the higher truths of the word; but they were unsanctified. They had forgotten that they must be purged from their hereditary and cultivated tendencies to wrong, and that they must not cherish carnal attributes. <RH, December 11, 1900 par. 1>

It was impossible for the apostle to reprove wrong-doing without some who claimed to believe the truth becoming offended. The inspired testimony could do these no good; for they had lost their spiritual discernment. Jealousy, evil surmising, and accusing closed the door to the working of the Holy Spirit. Paul would gladly have dwelt upon higher and more difficult truths, truths which were rich in nourishment, but his instruction would have cut directly across their tendencies to jealousy, and would not have been received. The divine mysteries of godliness, which would have enabled them to grasp the truths necessary for that time, could not be spoken. The apostle must select lessons which, like milk, could be taken without irritating the digestive organs. Truths of the deepest interest could not be spoken, because the hearers would misapply and misappropriate them, presenting them to young converts who needed only the more simple truths of the word. <RH, December 11, 1900 par. 2>

"Ye are yet carnal," Paul declared, "for whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Their contentions revealed that they had not the mind and Spirit of Christ, that they were walking after the wisdom of their narrow, conceited minds. Their views and feelings were bound about with selfishness. They did not show the liberality, the generosity, the tenderness, which reveals an abiding Christ. <RH, December 11, 1900 par. 3>

Holiness to God through Christ is required of Christians. If there are wrongs in the church, they should receive immediate attention. Some may have to be sharply rebuked. This is not doing the erring one any wrong. The faithful physician of the soul cuts deep, that no pestilent matter may be left to burst forth again. After the reproof has been given, then comes repentance and confession, and God will freely pardon and heal. He always pardons when confession is made. <RH, December 11, 1900 par. 4>

The Lord desires that the soul-temple shall be kept free from all defilement. "Let no man deceive himself. If any man among you seemeth to be wise,"--in his own eyes,--"let him become a fool, that he may be wise." Let him who seeks the highest place learn to think far less of his worldly wisdom, and humble himself, that God may give him the wisdom which is bestowed only when true humility is shown. The world may call him a fool, but God calls him wise; for "the fear of the Lord is the beginning of wisdom." Obedience to God is of far greater value than the esteem of the world. <RH, December 11, 1900 par. 5>

God's servants are engaged in one common vineyard. "All ye are brethren." Their object should not be to make a show, not to exalt self, but to convert souls, to do a work which will stand the assaults of the enemies of truth and righteousness. Let no man belittle another man's work because it is not in exactly the same line as his own. The souls for whom we labor are not to be converted to the minister, but to Jesus Christ. Let man keep himself in the background; let Christ appear. Talk of Christ. Exalt Christ. Lift Him up, the Man of Calvary. <RH, December 11, 1900 par. 6>

Paul declares, "I have planted, Apollos watered; but God gave the increase." Paul was the first to preach the gospel at Corinth. He organized the church there. Apollos came after, winning his way to the hearts of the people, and instructing

them. But God gave the increase. The success of both came from Him. <RH, December 11, 1900 par. 7>

God's servants do not all possess the same gifts, but they are all His workmen. Each is to learn of the Great Teacher, and then to communicate what he has learned. All do not do the same work, but under the sanctifying influence of the Holy Spirit they are all God's instrumentalities. God employs a diversity of gifts in His work of winning souls from Satan's army. <RH, December 11, 1900 par. 8>

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor." God, and not man, is the judge of man's work, and He will apportion to each his just reward. It is not given to any human being to judge between the different servants of God. The Lord alone is the judge and rewarder of every good work. <RH, December 11, 1900 par. 9>

"He that planteth and he that watereth are one," engaged in the same work,--the salvation of souls. "We are laborers together with God: ye are God's husbandry, ye are God's building." In these words the church is compared to a cultivated field, in which the husbandmen are to labor, caring for the vines of the Lord's planting; and to a building, which is to become a holy temple for the Lord. Christ is the Master Workman. All are to work under His supervision, letting Him work for and through His workmen. He gives them tact and skill, and if they heed His instructions, crowns their labor with success. None are to complain against God, who has appointed to each man his work. He who murmurs and frets, who wants his own way, who desires to mold his fellow laborers to suit his own ideas, needs the divine touch before he is qualified to labor in any line. Unless he is changed, he will surely mar the work. <RH, December 11, 1900 par. 10>

Remember that we are laborers together with God. God is the all-powerful, effectual mover. His servants are His instruments. They are not to pull apart, everyone laboring in accordance with his own ideas. They are to labor in harmony, fitting together in kindly, courteous, brotherly order, in love for one another. There is to be no unkind criticism, no pulling to pieces of another's work. Together they are to carry the work forward. <RH, December 11, 1900 par. 11>

There are to be no separate parties in God's work. Every man to whom God has intrusted a message has his specific work, and this is to be done under the great Master Workman. Form no separate parties. In their ministry, God's servants are to be essentially one. Each person has an individuality of his own, which he is not to lose in any other man. Yet he is to work in perfect unity with his brethren. In honor God's workers are to prefer one another. No worker is to set himself up as a criterion, and speak disrespectfully of his fellow worker, treating him as an inferior. Under God each is to do his appointed work, respected, loved, and encouraged by his fellow workers. <RH, December 11, 1900 par. 12>

"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." "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." We are to study and obey every caution in the word of God. The Lord desires all to work under His direction. His word is an unerring counselor. <RH, December 11, 1900 par. 13>

"According to the grace of God which is given unto me," Paul continues, "as a wise master builder, I have laid the foundation, and another buildeth thereon." Others afterward bore their message, and gathered in the souls who believed and were converted. "But let every man take heed how he buildeth thereupon." God's servants are to use the greatest care in regard to the doctrines they teach, the example they set, and the influence they exert on those associated with them. The great apostle appeals to the church and to God to witness to the truth and the sincerity of his profession. "Ye are witnesses, and God also," he says, "how holily and justly and unblameably we behaved ourselves among you. <RH, December 11, 1900 par. 14>

For other foundation can no man lay than that is laid, which is Jesus Christ." Isaiah declares: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Christ has been crucified for us. He is the propitiation for our sins. He is the atoning sacrifice, the true, immovable foundation. He has gathered the believers in church capacity, that they may labor unitedly, strengthening and building up one another in the faith. <RH, December 11, 1900 par. 15>

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." It is for our eternal interest to place the right material upon the right foundation. Christ is the great necessity for everyone. It will be to the peril of our souls that we mingle selfishness with the offering laid on the foundation. We are to lay upon it material that will do honor to God. The laborer for God is to do thorough work; his mind is to be pure and clean, free from all the cheapness represented as wood, hay, and stubble. The work of those who

bring their offerings to God in humility and love, depending hour by hour on the grace of Christ to sanctify and cleanse from moral impurities, bears the impress of God, who estimates our work, not according to the outward appearance, but according to the heart purity brought into it. <RH, December 11, 1900 par. 16>

In the work of character building, each person is responsible for the way in which he builds. There are many in our world who teach speculative theories, rather than the simple truths which Christ taught. Everyone will be tested, to see whether his conversion is real. The pure doctrines that are taught in faith, the gold, silver, and precious stones that are brought to the foundation, will elevate and ennoble the receiver. But the teaching that is mingled with human philosophy can never satisfy. <RH, December 11, 1900 par. 17>

It makes every difference what material is used in the character building. The long-expected day of God will soon test every man's work. "The fire shall try every man's work of what sort it is." As fire reveals the difference between gold, silver, and precious stones, and wood, hay, and stubble, so the day of judgment will test characters, showing the difference between characters formed after Christ's likeness, and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever. <RH, December 11, 1900 par. 18>

December 11, 1900 An Important Letter from Sister E. G. White

St. Helena, Cal., October, 1900.

Dear---: I can not at this time write much. I do not feel it my duty to write all that I could write in truth; for it would not be the best thing to do. I must wait and watch and pray. I feel that the Holy Spirit is working you who are on the other side of the Rocky Mountains. But I have not light now that I should visit Battle Creek, and I shall not do this without a plain "Thus saith the Lord." When God sees that the work He has given me will not be refused, and rejected, and His instruction misstated and misappropriated, then I shall have a work to do in connection with those who will cooperate with me in the last great work before us. <RH, December 11, 1900 par. 1>

Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world today as He looked upon it in Noah's time. He is sending His message to people today as He did in the days of Noah. There is, in this age of the world, a repetition of the wickedness of the world before the flood. Many helped Noah build the ark who did not believe the startling message, who did not cleanse themselves from all wrong principles, who did not overcome the temptation to do and say things that were entirely contrary to the mind and will of God. <RH, December 11, 1900 par. 2>

Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work, without flinching, in the name of the Lord. Let God's plan be vindicated. Let His proposition be fully carried out and heartily indorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done. <RH, December 11, 1900 par. 3>

Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this, the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing,--cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake. <RH, December 11, 1900 par. 4>

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. "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." We have enlisted under Christ's banner for life service, and great responsibilities and possibilities are within our reach. <RH, December 11, 1900 par. 5>

There are, in the providence of God, particular periods when we must arise in response to the call of God, and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the

requirements of God. Just now let not the opportunity be lost. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God's people can not afford to lose. God calls. Do your best at this time to tender to Him your offering, to carry out His specified will; and thus make this an occasion for witnessing for Him and His truth. In a world of darkness let your light shine forth. <RH, December 11, 1900 par. 6>

Let canvassers do their best in canvassing for the book, "Christ's Object Lessons." Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily, as unto the Lord. <RH, December 11, 1900 par. 7>

Let all think soberly; for it is a solemn thing to live. Your life is not your own. You are kept by the power of God, and Jesus Christ desires to live His life in you, perfecting your character. He desires you to work to the utmost of your knowledge and power to carry out the purpose for which He gave you life. Use every capability as His. <RH, December 11, 1900 par. 8>

My brethren, after you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of the rational mind. This is the result that will surely come if you fulfill the purpose of God. Peace and intelligence and grace will be given. It is the design of God that we should all glorify Him, regarding His service as the chief end of our existence. The work that God calls you to do He will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In considering these things, my spirit rejoices in God. <RH, December 11, 1900 par. 9>

I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate, . . . and touch not the unclean." Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next. <RH, December 11, 1900 par. 10>

Hear the voice of God through the apostle Paul: "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." Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever. <RH, December 11, 1900 par. 11>

There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires His people to be vitalized for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers. <RH, December 11, 1900 par. 12>

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our Conferences awaken. Then He will tell you what to do next. <RH, December 11, 1900 par. 13>

You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticising, that they lose the peace and joy and happiness in the purposes of God, before they can decide to move. We must become men and women of God's opportunity. I am indeed glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences.

Mrs. Ellen G. White.
(Signed) <RH, December 11, 1900 par. 14>

December 18, 1900 Words to Parents

Mrs. E. G. White

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Many parents fail to realize their God-given responsibility. They do not realize that the best missionary work they can do is to present to the world a well-disciplined, well-trained family. Upon such a family God looks with pleasure. <RH, December 18, 1900 par. 1>

Parents should redouble their efforts for the salvation of their children. They should faithfully instruct them, not leaving them to gather up their education as best they can. The youth should not be allowed to learn good and evil indiscriminately, the parents thinking that at some future time the good will predominate and the evil lose its influence. The evil will increase faster than the good. It is possible that the evil which children learn may be eradicated after many years, but who would trust to this? If parents could be aroused to realize their fearful responsibility in the work of educating their children, they would devote more time to prayer and less to needless display. They would pray earnestly for divine aid in the training and education of their children. <RH, December 18, 1900 par. 2>

The work of dealing with human minds requires careful study. The susceptible, expanding mind of a child longs for knowledge. Parents should keep themselves well informed, that they may give the minds of their children proper food. Like the body, the mind derives its strength from the food it receives. It is broadened and elevated by pure, strengthening food. But it is narrowed and debased by feeding upon that which is of the earth earthy. <RH, December 18, 1900 par. 3>

Parents, you are the ones to decide whether the minds of your children shall be filled with pure, elevating thoughts, or with vicious sentiments. You can not keep their active minds unoccupied, neither can you frown away evil. Only by the inculcation of right principles can you exclude wrong thoughts. <RH, December 18, 1900 par. 4>

Unless parents, by earnest, assiduous efforts, plant the seeds of truth in the hearts of their children, the enemy will sow the ground with tares. Good, sound instruction is the only preventive of the evil communications which corrupt good manners. Truth will protect the soul from the endless temptations that must be encountered. <RH, December 18, 1900 par. 5>

Parents, your minds should be full of the truths of the Bible. Your memory should be stored with its inspiring examples and fascinating incidents, your hearts softened and subdued by its deep spiritual lessons. Then as you teach your children, they will catch the enthusiasm you feel. <RH, December 18, 1900 par. 6>

Parents stand in the place of God to their children. Their will, when in harmony with the divine will, is to be respected, honored, and obeyed. Let not children feel at liberty to disregard the wishes of their parents. God has spoken decidedly on this point: "Children, obey your parents in the Lord: for this is right." "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." There can be no safe departure from this injunction. The parent's will, when it is in harmony with the will of God, is to be law. <RH, December 18, 1900 par. 7>

If parents work as they should for their children, they can not study nor imitate the fashions of the world. They can not take time for gossiping or aimless visiting. The mother who lives to please herself places herself in bondage to the enemy of truth and righteousness. <RH, December 18, 1900 par. 8>

God says, Take this child and train it for me. Form its character in accordance with the divine model. Parents should realize that by God's appointment they are the guardians of their children, whom they are to bring up in the nurture and admonition of the Lord. They should look their responsibilities fairly and squarely in the face. Remember that association with those of lax morals and coarse characters will have a detrimental influence upon your children. Do not leave them to the evil plottings of the enemy. Guard them carefully. <RH, December 18, 1900 par. 9>

The mother who has children to train and prepare for the heavenly mansions should not place her responsibilities upon some one else in order that she may be a missionary. In her own home she can do the very highest kind of missionary work. Let her enter the school of Christ, that she may learn the lessons every mother needs to learn. Let her study Christ's way of dealing with minds. Let her seek to be a true mother, a queen in the household, guiding, controlling, counseling, putting all her tact and skill into her work. Let her study how to train her children so that they will develop into well-balanced, symmetrical men and women, useful to their fellow men, and prepared to shine in the courts of the Lord. If she does her work well, she will have the privilege of seeing her children serving God through the ceaseless ages of eternity. <RH, December 18, 1900 par. 10>

There are some children who need more patient discipline and kindly training than others. Their unyielding traits of character were given them as a legacy, and they need much sympathy and love. But by persevering labor these wayward ones may be prepared for the work of the Master. They may possess undeveloped powers which, when aroused, will enable them to fill places far in advance of those from whom more has been expected. <RH, December 18, 1900 par. 11>

Parents, if you have children with peculiar temperaments, do not, because of this, let the blight of discouragement rest upon their lives. Help them by your love and sympathy. Strengthen them by loving words and kindly deeds to overcome their defects of character. <RH, December 18, 1900 par. 12>

This principle should be carried out in the Church as well as in the family. The day of Judgment will show that those who have been faithful in helping the unpromising ones, so generally neglected, have many stars in their crown. Those who seem so defective may have valuable qualities, which need developing by patient love and untiring effort. Such ones often make the most successful missionaries; for they know how to help those who need help. Are the efforts made in behalf of these apparently one-sided ones of no avail?--No;no. When the right chord is touched, the response comes. Only eternity can make known the good accomplished by such efforts. When we see as we are seen, and know as we are known, we shall realize how God regards this work. <RH, December 18, 1900 par. 13>

When parents become depressed and discouraged, let them not go to human beings for solace and sympathy. Let them rather take all their cares and perplexities to Jesus. By the wrong advice given by human beings, Satan leads men and women to bind upon themselves burdens grievous to be borne. Parents who listen to the advice of those that are not on the side of Christ will make a terrible failure of their work. They will fall an easy prey to the enemy's temptations. <RH, December 18, 1900 par. 14>

Human help is as a broken reed; but Christ knew that human beings would be inclined to depend on this help. Therefore He lifted up His voice and cried, "Come unto me, . . . and I will give you rest." He understands every phase of character, and to those who seek His counsel He will give that wisdom which comes down from above. <RH, December 18, 1900 par. 15>

December 25, 1900 "How Much Owest Thou?"

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Mrs. E. G. White
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This is the holiday season. At this time large sums of money are spent for presents and in needless self-indulgence. Pride, fashion, and luxurious living swallow up immense sums which are worse than thrown away; for this needless use of means encourages prodigal expenditure, and often money is used in ways that injure health and endanger souls. <RH, December 25, 1900 par. 1>

The question should come home to every heart, "How much owest thou unto my Lord?" He has granted us privileges and blessings without number; we are dependent on Him for every earthly favor, even for the breath of life; and now should not the bands of selfishness be broken, and the just claims of God and humanity be acknowledged? <RH, December 25, 1900 par. 2>

God delivered His people Israel from bondage in Egypt. He brought them into their own land, and gave them a goodly heritage and sure dwelling places. And He asked of them a recognition of His marvelous works. The first-fruits of the earth were to be consecrated to Him, and given back as an offering of gratitude, an acknowledgment of His goodness to them. For they said: "When we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me." <RH, December 25, 1900 par. 3>

Concerning these offerings the Lord said: "And thou shalt set it before the Lord thy God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you." They were to remember "the Levite, the stranger, the fatherless, and the widow." This was a standing requirement. <RH, December 25, 1900 par. 4>

The Lord calls for gifts and offerings, and He claims the tithe also. He says: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Strictly, honestly, and faithfully, if possible without any failure, the tithe is to be brought to the treasury of God. With it His faithful messengers are to be sustained, as they go out to communicate the light of His word to those who are in darkness. <RH, December 25, 1900 par. 5>

"This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice." This is not the voice of man; it is the voice of Christ from the infolding pillar of cloud. Read carefully all of Deuteronomy 26, also chapters 27 and 28; for here are stated plainly the blessings of obedience. <RH, December 25, 1900 par. 6>

These directions, which the Lord gave to His people, express the principles of the law of the kingdom of God, and they are made specific, so that the minds of the people may not be left in ignorance and uncertainty. These scriptures present the never-ceasing obligation of all whom God has blessed with life and health and advantages in temporal and

spiritual things. The message has not grown weak because of age. God's claims are just as binding now, just as fresh in their importance, as God's gifts are fresh and continual. <RH, December 25, 1900 par. 7>

Lest any should forget these important directions, Christ has repeated them with His own voice. He calls His followers to a life of consecration and self-denial. He says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." This means what it says. Only by self-denial and self-sacrifice can we show that we are true disciples of Christ. <RH, December 25, 1900 par. 8>

While parents are making sacrifices for the sake of advancing the cause of God, they should teach their children also to take part in this work. The children may learn to show their love for Christ by denying themselves needless trifles, for the purchase of which much money slips through their fingers. In every family this work should be done. It requires tact and method, but it will be the best education the children can receive. And if all the little children would present their offerings to the Lord, their gifts would be as little rivulets, which, when united and set flowing, would swell into a river. <RH, December 25, 1900 par. 9>

The Lord looks with pleasure upon the little children who deny themselves that they may make an offering to Him. He was pleased with the widow who put her two mites into the treasury, because she gave with a willing heart. The Saviour thought her sacrifice in giving all that she had of more value than the large gifts of the rich men, who made no sacrifice in order to give. And He is glad when the little ones are willing to deny self that they may become laborers together with Him who loved them, and took them in His arms and blessed them. <RH, December 25, 1900 par. 10>

Christ counted it essential to remind His people that obedience to the commandments of God is for their present and future good. Obedience brings a blessing, disobedience a curse. Besides, when the Lord in a special manner favors his people, He exhorts them publicly to acknowledge His goodness. In this way His name will be glorified; for such an acknowledgment is a testimony that His words are faithful and true. <RH, December 25, 1900 par. 11>

Our offerings are not accepted of God unless they are presented in a spirit of reverence and gratitude. It is the humble, grateful, reverential heart that makes all offerings as a sweet-smelling savor. The children of Israel might have given all their substance; but had it been given in a spirit of self-sufficiency or pharisaism, with the feeling that God was indebted to them, and for this reason had bestowed upon them the favors they had received at His hand, their offerings would have been rejected, utterly contemned of God. <RH, December 25, 1900 par. 12>

Christ has shown the estimate He places upon the human soul by giving himself up to a life of self-denial and pain and to a cruel death. He is soon coming again, and we have but a short time in which to show that we appreciate the redemption that He, with His own blood, has purchased for us and for others. Many lands that have never heard the truth are yet to hear it, and to become vocal with the praise of God. If the Church of God will now use all her talents of means and influence, the work may be carried forward gloriously in these "regions beyond." <RH, December 25, 1900 par. 13>

Let all at this time consider the question, "How much owest thou unto my Lord?" <RH, December 25, 1900 par. 14>

January 1, 1901 Canvassing, a Branch of God's Work

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Mrs. E. G. White
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The canvassing work, properly carried on, is missionary work of the highest order, and is as good and as successful a work as can be done in placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but there are many who, though hungry for the bread of life, have not the privilege of hearing the truth from the lips of God's delegated preachers. For this reason it is essential that the publications containing these important matters be placed before the people, that the truth given us of God may go where the living preacher can not go. In this way the attention of many will be called to the important events that are to occur in the closing scenes of this world's history. God has ordained the canvassing work as a means of presenting before the people the light contained in these books, and canvassers should have impressed upon them the fact that the work of bringing before the world as fast as possible the books which are necessary for their spiritual education and enlightenment is the very work the Lord would have them do at this time. We can not too highly estimate this work; for were it not for the work of the canvasser, many would never hear the truth. <RH, January 1, 1901 par. 1>

It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune enters the home, and through the truth contained in these books God sends peace and hope and rest. His

love will be revealed to their souls, and they will understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with self-denying human workers. <RH, January 1, 1901 par. 2>

There are others who, because of prejudice, will never know the truth unless it is brought to their doors and left in their homes. The canvasser may find these souls, and minister to them according to his God-given ability. He can do a line of work, of house-to-house labor, more successfully than any others. He can become acquainted with the people; he can pray with them, and can understand their true necessities. There is much responsibility resting upon the canvasser. He should go to his work prepared to explain the Scriptures, and nothing should be said or done to bind his hands. If he puts his trust in the Lord as he travels from place to place, the angels of God will be round about him, giving him words to speak, which will bring light and hope and courage to many souls. <RH, January 1, 1901 par. 3>

Let the canvasser remember that he has an opportunity to sow beside all waters. Let him remember, as he sells the books which give a knowledge of the truth, that he is doing the work of God, and that every talent is to be used to the glory of His name. God will be with every one who seeks to understand the truth, that he may set it before others in clear lines. God has spoken plainly and clearly, and we are to make no delay in giving instruction to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus. <RH, January 1, 1901 par. 4>

God calls upon us to lift up the standard. As God's standard-bearers, we are ever to show our colors, revealing in our lives that we are keeping the commandments of God. Then let canvassers go forth with the word of the Lord, remembering that those who obey the commandments, and teach others to obey them, will be rewarded by seeing souls converted, and one soul truly converted will in turn bring others to Christ. Thus the work will advance into new territory. <RH, January 1, 1901 par. 5>

The lost sheep of God's fold are scattered in every place, and the work that should be done for them is being neglected. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Canvassers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth so essential for this time. <RH, January 1, 1901 par. 6>

The time has come when a large work should be done by the canvassers. The world, is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to a sense of their danger. The churches know not the time of their visitation. How can they best learn the truth?--Through the efforts of the canvasser. Thus the reading-matter is brought to those who otherwise would never hear the truth. Those who go forth in the name of the Lord are His messengers to give to the multitudes who are in darkness and error the glad tidings of salvation through Christ in obeying the law of God. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. <RH, January 1, 1901 par. 7>

I have been instructed that even where the people hear the truth from the living preacher, the canvasser should carry on his work; for though much wearing labor is put forth by the minister in speaking to the people, much of the truth is not retained in their minds. The printed page is therefore essential not only in the work of awakening minds to a realization of the importance of the truth for this time, but that hearts may be rooted and grounded in the truth, and established against darkness and deceptive error. Papers and books containing the messages of truth are the Lord's means of thus keeping the truth continually before the minds of the people. These publications will do a far greater work than can be accomplished by the ministry of the word alone. Through the work of the canvasser, the silent messengers of truth that are placed in the homes of the people, enlightening and confirming men and women, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word by God's delegated ministers, and the same ministry of angels attends the books that contain the truth as attends the work of the minister who is educating the people as to what is truth. Thus the faithful, consecrated canvasser will lay up treasure beside the throne of God. <RH, January 1, 1901 par. 8>

January 8, 1901 Exalted Character of the Canvassing Work

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Mrs. E. G. White
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Canvassing for our literature is a missionary work, and should be carried on from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Selfish principles, love of gain, dignity, or position should not be once

named among us. <RH, January 8, 1901 par. 1>

Canvassers need daily to be converted to God, that their words and deeds shall be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact. The reason many have failed in the canvassing work is because they were not Christians; they did not know the spirit of conversion. They had a theory of how the work should be done, but they did not feel their dependence upon God. <RH, January 8, 1901 par. 2>

Canvassers, remember that in the books which you are handling, you are presenting, not the cup containing the wine of Babylon, doctrines of error dealt to the kings of the earth, but the cup full of the preciousness of the truths of redemption. Will you drink it? Your minds can be brought into captivity to the will of Christ, and He can put His own superscription upon you. By beholding, you will become changed from glory to glory, from character to character. God wants you to come to the front, speaking the words He will give you. He wants you to show that you place an estimate upon humanity, humanity that has been purchased by the precious blood of the Saviour. When you fall upon the Rock and are broken, you will experience the power of Christ, and others will recognize the power of the truth upon your hearts. <RH, January 8, 1901 par. 3>

To those who are attending school in order that they may learn how to do the work of God more perfectly, I would say, Remember that it is only by a daily consecration to God that you can become soul-winners. There have been those who were unable to go to school because they were too poor to pay their way. But when they became sons and daughters of God, they took hold of the work where they were, laboring for those around them. Though destitute of the knowledge obtained in school, they consecrated themselves to God, and God worked through them. As did the disciples when called from their nets to follow Christ, so they learned precious lessons from the Saviour. They linked themselves up with the Great Teacher, and the knowledge they gained from the Scriptures qualified them to speak to others of Christ. Thus they became truly wise, because they were not too wise in their own estimation to receive instruction from above. The renewing power of the Holy Spirit gave them practical, saving energy. <RH, January 8, 1901 par. 4>

The knowledge of the most learned man, if he has not learned in Christ's school, is foolishness so far as leading poor, bewildered souls to Christ is concerned. God can work with those only who will accept the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, January 8, 1901 par. 5>

Among many of our canvassers there has been a departure from right principles. Because of a desire to reap worldly advantage, their minds have been drawn away from the real purpose and spirit of the work. Let none think that display and show will make right impressions upon the minds of the people. These things will not secure the best or most permanent results. Our work is to direct minds to the solemn truths for this time. When our own hearts are imbued with the spirit of truth, which is contained in the book we are selling, and when in humility we call the attention of the people to these truths, real success will attend our efforts; for the Holy Spirit, which convinces of sin, of righteousness, and of judgment, will be present to impress hearts. <RH, January 8, 1901 par. 6>

Our books should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities. Christ is our sufficiency, and we want to present the truth in humble simplicity, letting it bear its own savor of life unto life. <RH, January 8, 1901 par. 7>

Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive pictures in the world. If the workers will turn their attention to that which is true and living and real; if they will pray for, believe for, and trust in, the Holy Spirit, He will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you. <RH, January 8, 1901 par. 8>

Every canvasser has positive and constant need of the angelic ministration; for he has an important work to do, a work that he can not do in his own strength. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do; those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people, preparing the way for them. Such help is far above all the advantages that illustrations are supposed to give. <RH, January 8, 1901 par. 9>

When men realize the times in which we are living, they will work as in the sight of heaven. The canvasser will handle those books that bring light and strength to the soul. He will drink in the spirit of these books, and put his whole soul into the work of presenting them to the people. His strength, his courage, his success, will depend on how fully the truth presented in the books is woven into his own experience and developed in his character. When his own life is thus molded, he can go forward representing to others the sacred truth he is handling in the books for which he is finding a place in homes. Imbued with the Spirit of God, he will gain a deep, rich experience, and heavenly angels will give him success in the work. <RH, January 8, 1901 par. 10>

To our canvassers, to all to whom God has given talents that they might co-operate with Him, I would say, Pray, O pray, for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us for this time. Drink freely of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish. God will then give wisdom to enable you to impart aright. He will make you channels for communicating His blessings. He will help you to reveal His attributes by imparting to others the wisdom and understanding which He has imparted to you. <RH, January 8, 1901 par. 11>

May the Lord open your minds to comprehend this subject in its length and breadth, and may you realize your duty to represent the character of Christ, by your patient courage and steadfast integrity. If you will take with you into the canvassing field principles of righteousness, you will be respected, and many will believe the truth that you advocate, because your daily life will be as a bright light which gives light to all that are in the house. Even your enemies, as much as they may war against your doctrines, will respect you; and your simple words will have a power that will carry conviction to hearts. <RH, January 8, 1901 par. 12>

January 15, 1901 Canvassers as Gospel Evangelists

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Mrs. E. G. White
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The work of God is to go into all the world, vindicating the claims of Christ, and writing His name on hearts. As laborers together with Him, we must never get above the simplicity of His work; for unless we walk humbly with God, the Holy Spirit can not attend our efforts. <RH, January 15, 1901 par. 1>

The canvassing work is an important field of labor, and will do much toward carrying the gospel to all the dark corners of the world. The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister. Many of our young ministers and those who are fitting for the ministry would, if truly converted, do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they endeavored to impart to others the light given them, they would receive more to impart. By meeting people and presenting to them our publications, they would gain an experience that they could not gain by simply preaching. As they go from house to house, they should converse with those with whom they meet, carrying with them the fragrance of Christ's life. The most precious ministry that can be performed is by ministers working in the canvassing field. <RH, January 15, 1901 par. 2>

All our ministers should feel free to carry books with them, to dispose of wherever they go. Wherever a minister goes, he can leave a book in the family where he stays, either selling it or giving it to them. Much of this work was done in the early history of the message. Ministers acted as canvassers and colporteurs, using the money they obtained from the sale of books to help in the advancement of the work in places where help was needed. These can speak intelligently regarding this method of work; for they have had an experience. <RH, January 15, 1901 par. 3>

Let none hold the impression that it belittles a minister of the gospel to canvass; for by doing this work, he is doing the very work as did the apostle Paul, who says: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, and 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." The eloquent Paul, to whom God manifested himself in a wonderful manner, went from house to house with all humility of mind, and with many tears and temptations. <RH, January 15, 1901 par. 4>

All who wish an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God. As they cherish the thought that Christ is their Companion, a holy awe, a sacred joy, will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will become educated in patience, kindness, affability, and helpfulness wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ, their Companion, will not approve of harsh, unkind words or feelings. Their words will be purified. The power of speech will be regarded as a precious talent, lent them to do a high and holy work. The human agent will

learn how to represent the divine Companion with whom he is associated. To that unseen, holy One he will show respect and reverence because he is wearing His yoke, and is learning His pure, holy ways. Those who have faith in this divine Attendant will develop. They will be gifted with a power to clothe the message of truth with a sacred beauty.

<RH, January 15, 1901 par. 5>

There are some who are adapted to the work of a colporteur, and who can accomplish more in this line than by preaching. If the Spirit of Christ dwells in their own hearts, they will find opportunity to present His word to others, and to direct minds to the special truths for this time. Men suited to this work undertake it; but some injudicious minister flatters them that their gifts should be employed in the desk, instead of in the work of the colporteur. Thus they are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, to talk and pray with them, are turned away from a work for which they are fitted, to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. The canvassers in the field, if consecrated to God, will learn every day by practice how to reach the souls for whom Christ has died. <RH, January 15, 1901 par. 6>

May the Lord help every one to improve to the utmost the talents committed to his trust. May He help all to study the Bible as they should, that its teachings may have a practical bearing upon their lives. Whatever your work may be, dear brethren and sisters, do it for the Master, and do your best. Do not overlook present golden opportunities, and let your life prove a failure, while you sit idly dreaming of ease and success in a work for which God has never fitted you. Do the work that is nearest you. Do it, even though it may be amid the perils and hardships of the missionary field; and when tempted to complain of hardship and self-sacrifice, look at Christ, and behold the sacrifice that He has made that the light of the gospel might shine into benighted minds. <RH, January 15, 1901 par. 7>

The preaching of the word is a means by which the Lord has ordained His warning message to be given to the world. In the Scriptures the faithful teacher is represented as a shepherd of the flock of God. He is to be respected, and his work appreciated. Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and of the ministry. To those who are engaged in this work, I would say: As you visit the people, tell them you are a gospel evangelist, and that you love the Lord. Do not seek a home in a hotel, but stay at a private house, and become acquainted with the family. Christ sowed the seeds of truth wherever He was; and as His followers, you can witness for the Master, doing a most precious work in fireside labor. In thus coming close to the people, you will often find those who are sick and discouraged. If you are pressing close to the side of Christ, wearing His yoke, you will daily learn of Him how to carry messages of peace and comfort to the sorrowing and disappointed, the sad and broken-hearted. You can point the discouraged ones to the word of God, and take the sick to the Lord in prayer. As you pray, speak to Christ as you would to a trusted, much-loved friend. Maintain a sweet, free, pleasant dignity, as a child of God. This will be recognized. <RH, January 15, 1901 par. 8>

Canvassers should be able to give those with whom they stay instruction in regard to the way to treat the suffering. They should be educated in regard to the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and bodies of the suffering. Now, just now, this work should be going forward in all parts of the country, that many might be blessed by the prayers and instruction of God's servants. <RH, January 15, 1901 par. 9>

We need to realize the importance of the canvassing work as one great means of finding out those who are in peril, and bringing them back to Christ. The truth must go forward. The Church militant is not the Church triumphant. Canvassers should never be prohibited from speaking of the love of Christ, from telling their first experience in their service for the Master. They should be perfectly free to speak or to pray with those who are awakened. The simple story of Christ's love for man will open doors for them, even to the homes of unbelievers. Of all the gifts that God has given to man, none is more precious than the gift of speech; if it is sanctified by the Holy Spirit. It is with the tongue that we convince and persuade: with it we offer prayer and praise to God, and with it we convey rich thoughts of the Redeemer's love. Those who are fitted to enlighten minds will often have opportunity to read from the Bible or from books that teach the truth, and thus bring the evidence to enlighten souls. When canvassers discover those who are interestedly searching for truth, they should hold Bible readings with them. These Bible readings are just what the people need. God will use in His service those who thus show a deep interest in perishing souls. Through them He will impart light to those who are ready to receive instruction. <RH, January 15, 1901 par. 10>

Some have a zeal that is not according to knowledge. Such should not attempt this work; they should not try to converse with those whom they meet; for they would be unable to enlighten them. Because of the lack of wisdom on the part of some, because they have been so much inclined to act the minister and theologian, restrictions have almost had to be enforced upon our canvassers. When the Lord's voice calls, "Whom shall I send, and who will go for us?" the divine Spirit puts it into hearts to respond, "Here am I; send me." But bear in mind that the live coal from the altar must first touch your lips. Then the words you speak will be wise and holy words. Then you will have wisdom to know what

to say, and what to leave unsaid. You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite prejudice, by introducing indiscriminately all the points of our faith. You will find enough to talk about that will not excite opposition, but that will open the heart to desire a deeper knowledge of God's word. <RH, January 15, 1901 par. 11>

The Lord desires you to be soul-winners; therefore, while you should not force doctrinal points upon the people, you should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Why fear? -- Fear lest your words should savor of self-importance, lest unadvised words be spoken, lest your words and manner should not be after Christ's likeness. Connect firmly with Christ, and present the truth as it is in Him. Hearts can not fail to be touched by the story of the atonement. As you learn the meekness and lowliness of Christ, you will know what you should say to the people; for the Holy Spirit will tell you what words you ought to speak. Those who realize the necessity of keeping the heart under the control of the Holy Spirit, will be enabled to sow seed that will spring up unto eternal life. This is the work of the gospel evangelist. <RH, January 15, 1901 par. 12>

January 22, 1901 An Appeal for the Canvassing Work

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Mrs. E. G. White
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The importance of the canvassing work is kept ever before me. This work has not of late had the spirit and life infused into it that were once given by the leading agents who made it a specialty. Canvassers have been called from their evangelistic work for the people in townships and cities to engage in other work. This is not as it should be. Our canvassers, if truly converted and consecrated, can gain access to hearts and homes, and place the truth before a large class of people. <RH, January 22, 1901 par. 1>

We have the word of God to show that the end is near. There is a great work to be done, and there is no time to be lost. A world is to be warned, and as never before men are to be laborers with Christ. The work of warning has been given to us. We are to be channels of light in the world, reflecting to others light from the great Light-bearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done to warn the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible. <RH, January 22, 1901 par. 2>

The presidents of our Conferences, and others in responsible positions, have a duty to do in this matter, that the different branches of the work of God may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this branch of the work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this work, leading them to take up the book work and handle it successfully. Some have the talent, education, and experience that would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done. <RH, January 22, 1901 par. 3>

Those who have thus gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to become canvassers who will sell those books which the Lord by His Holy Spirit has stirred men to write. God desires men to be faithful in educating those who accept the truth, that they may believe to a purpose, and work intelligently in the Lord's way. Let these inexperienced persons be connected with experienced workers, that they may learn how to carry on the work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed unto thyself, and unto the doctrine." Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation they could have to fit them for other lines of missionary work. <RH, January 22, 1901 par. 4>

If those who know the truth would practice it, methods would be devised for meeting the people where they are. It was the providence of God which in the beginning of the Christian Church scattered the saints abroad, sending them out of Jerusalem into many parts of the world. The disciples of Christ did not stay in Jerusalem or in the cities near by, but they went beyond the limits of their own country, into the great thoroughfares of travel, seeking for lost sheep, that they might bring them into the fold. Today the Lord desires to see His work carried forward in many places. We must not confine our labors to one locality. <RH, January 22, 1901 par. 5>

We must not discourage our brethren, weakening their hands so that the work that God desires to accomplish through them is not done. Too much time should not be occupied in fitting up men to do missionary work. Instruction is necessary; but let all remember that Christ is the Great Teacher, the source of all true wisdom. Let young and old consecrate themselves to God, take up the work, and go forward, doing their work in all humility of mind, under the control of the Holy Spirit. Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability God has given them, seeking counsel of Him, and combining with the work that of the missionary evangelist, their talents will increase by exercise, and they will learn many practical lessons that they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education. <RH, January 22, 1901 par. 6>

There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. The agencies set in operation for its accomplishment need always to be under the control of the Spirit of God. There must be no exalting of self. What have any of us that we did not receive from Christ? We must love as brethren, revealing this love by helping one another. We must be pitiful and courteous. We must press together, drawing in even cords. Perfect harmony and unity of spirit must exist among the workers who handle the books that are to flood the world with light. Only those who live the prayer of Christ, working it out practically in their lives, will stand the test that is to come upon all the world. Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. The word of the Lord to His people is that we lift the standard higher and still higher. If we obey His voice, He will work with us, and success will crown our efforts. In our work we shall receive rich blessings from on high, and shall lay up treasure beside the throne of God. <RH, January 22, 1901 par. 7>

If we only knew what is before us, we should not be so dilatory in doing the work of the Lord. There are ministers and workers who will present a tissue of nonsensical falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the bread of heaven. These are given to the flock of God, as their portion of meat in due season, while the poor sheep are starving for the bread of life. Even now there seems to be a burning desire to get up something startling, and bring it in as new light. Thus men are weaving into the web as important truths a tissue of lies. This imaginary food that is being prepared for the flock will cause spiritual consumption, decline, and death. <RH, January 22, 1901 par. 8>

We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ, we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. Those who belong to the Lord's kingdom must work earnestly for the saving of souls. They must do their part to bind up the law and seal it among the disciples. <RH, January 22, 1901 par. 9>

Some flatter themselves that the Lord will give them another chance, that there will be a second probation. Fatal delusion! Just now, day by day, hour by hour, we are building for the last great day. We are trading on our Lord's money, and at His coming He will reckon with us, and we shall have to give an account of what we have done with His goods. As responsible beings we are working for time and for eternity, making our records in the books of heaven, and preparing our reward or punishment. Our reward will be proportionate to our work. "My reward is with me," Christ declares, "to give to every man according as His work shall be." He will expect results from every one. Let those who are seeking an easy time arise and shine, for their light has come, and the glory of the Lord has risen upon them. <RH, January 22, 1901 par. 10>

The Lord desires that the light which He has given on the Scriptures shall shine forth in clear, bright rays, and it is the work of our canvassers to put forth a strong, united effort that God's desire may be accomplished. A great and important work is before us. The enemy of souls realizes this, and is using every means within his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers for the canvassing work, those who will put all their energies and enlightenment into the work, helping wherever there is an opportunity. The Master calls for every one to do the work given him according to his several ability. Who will respond to the call? Who will go forth to work in wisdom and grace and the love of Christ for those nigh and those afar off? Who will sacrifice ease and pleasure, to enter the places of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to men and women, and calling them to repentance? <RH, January 22, 1901 par. 11>

God has His workmen in every age. The call of the hour is answered by human agencies. Thus when the divine voice cries, "Whom shall I send, and who will go for us?" the response will come, "Here am I; send me." Let all who work effectually in these lines feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for

the great day of the Lord, which is to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? To every man and woman who will co-operate with divine power, the Lord imparts a fitness for the work. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer, clear and distinct, "Here am I; send me." <RH, January 22, 1901 par. 12>

January 29, 1901 Words to Parents

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Mrs. E. G. White
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Children are very susceptible. Undue severity hardens them, while a lack of discipline is like leaving a field untilled; it is speedily covered with thorns and thistles. <RH, January 29, 1901 par. 1>

Blind affection is a snare. By it the young are led to look upon evil as a thing to be excused. Parents are in constant danger of indulging natural affection at the expense of obedience to God's law. Many parents to please their children, allow what God forbids. <RH, January 29, 1901 par. 2>

In allowing children to do as they please, parents may think themselves affectionate, but they are practicing the veriest cruelty. Children are able to reason, and their souls are hurt by inconsiderate kindness, however proper this kindness may be in the eyes of the parents. As the children grow older, their insubordination grows. Their teachers may try to correct them, but too often the parents side with the children, and the evil continues to grow, clothed, if possible, with a still darker covering of deception than before. Other children are led astray by the wrong course of these children, and yet the parents can not see the wrong. The words of their children are listened to before the words of teachers, who mourn over the wrong. There is little hope of children in any age of the world, and especially in this age, whose fathers and mothers help them to testify to a lie. <RH, January 29, 1901 par. 3>

In the history of Eli the danger signal for parents is lifted. Eli's sons did wickedly, but he restrained them not. His great desire was to avoid unpleasant feelings in the home. He remonstrated, but did not command. His blind affection for his sons led him to shrink from taking any decided action against their wicked course. He proved unworthy of the trust given him, and the Lord passed him by, and gave His message to the child Samuel. "The Lord said to Samuel, 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." <RH, January 29, 1901 par. 4>

Contrast the history of Eli with that of Abraham. Eli neglected to discipline his sons. They made Israel sin, and as a result, terrible calamity came upon the nation. Israel was defeated by the Philistines, and the ark was taken. <RH, January 29, 1901 par. 5>

Abraham inquired daily, Is this the way of the Lord? He ruled his household by the combined influence of authority and affection; and the Heart-searcher 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." Abraham cultivated home religion. God knew that he would not betray sacred trusts, that he would not show for his children the blind affection that allows the child to be master of father and mother. <RH, January 29, 1901 par. 6>

Parents, the happiness of your children depends upon the way in which you discharge your duty toward them. Teach them carefully and prayerfully, here a little and there a little, leading, guiding, and when necessary commanding. Parents whose hearts are given to the Lord will follow His way in directing their household; and blessings will flow from them to their children. <RH, January 29, 1901 par. 7>

While we are not to indulge blind affection, neither are we to manifest undue severity. Children can not be brought to the Lord by force. They can be led, but not driven. "My sheep hear my voice, and I know them, and they follow me," Christ declares. He did not say, My sheep hear my voice, and are forced into the path of obedience. In the government of children, love must be shown. Never should parents cause their children pain by harshness or unreasonable exactions. Harshness drives souls into Satan's net. <RH, January 29, 1901 par. 8>

Parents, as surely as you treat your children in a cold, unloving manner, just so surely will the image of God in the

soul be defaced. Christians should act like Christ. Cherish and cultivate all that is pure and lovely in the heart of your child. Be kind. Do not oppress and repress your children by laying upon them burdens that are not sanctioned by the word of the Lord. Thus you cause the children to lose confidence in you. Let there be no fretting, no scolding, no unnecessary exactions. Administer the rules of the home in wisdom and love, not with a rod of iron. Children will respond by willing obedience to a rule of love. Commend your children whenever you can. Provide the little ones with innocent amusements. As soon as they are old enough, give them something to do, according to their strength. Encourage them with the thought that they are helping you. Then, in doing these little duties, they will find greater pleasure than in mere amusement. Do not let them pass through childhood in a dull routine. Never wound their hearts by a lack of consideration. Walk constantly in the way of the Lord, following the example set by Christ. <RH, January 29, 1901 par. 9>

Make the home a Bethel, a holy, consecrated place. Make the lives of your children as happy as possible. Keep the soil of the heart mellow by love and affection, thus preparing it for the seed of truth. Remember that the Lord gives the earth not only clouds and rain, but the beautiful, smiling sunshine, causing the seed to spring up and the blossoms to appear. Remember that children need not only reproof and correction, but encouragement and commendation, the pleasant sunshine of kind words. <RH, January 29, 1901 par. 10>

We need more sunshiny parents and more sunshiny Christians. We are too much shut up within ourselves. Too often the kindly, encouraging word, the cheery smile, are withheld from our children and from the oppressed and discouraged. <RH, January 29, 1901 par. 11>

Parents, upon you rests the responsibility of being light-bearers and light-givers. Shine as lights in the home, brightening the path that your children must travel. As you do this, your light will shine to those without. <RH, January 29, 1901 par. 12>

Before parents can teach their children correctly, they must themselves learn in the school of Christ. Then, in humility and love, let them work for their children, determined not to fail nor be discouraged. They are to have faith that their efforts will not be in vain. Patient, untiring work will win the blessing of God. Divine power will combine with human endeavor, and the hearts of the children will be turned in loving obedience to Christ. <RH, January 29, 1901 par. 13>

Be careful to show your children that Christ is a loving Saviour. Tell them that He died for children. Never cease to labor in love for their salvation, presenting the truth as it is in Jesus. Make the Christian life an attractive one. Speak of the country in which the followers of Christ are to make their home. As you do this, God will guide your children into all truth, filling them with a desire to fit themselves for the mansions which Christ has gone to prepare for those that love Him. <RH, January 29, 1901 par. 14>

Parents, are you working with unflagging energy in behalf of your children? The God of heaven marks your solicitude, your earnest work, your constant watchfulness. He hears your prayers. With patience and tenderness train your children for the Lord. All heaven is interested in your work. Angels of light will unite with you as you strive to lead your children to heaven. God will unite with you, crowning your efforts with success. Christ delights to honor a Christian family; for such a family is a symbol of the family in heaven. <RH, January 29, 1901 par. 15>

February 5, 1901 A Warning for This Time

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Mrs. E. G. White
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"For this cause," Paul wrote, "we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." These words present an advancing religious experience. <RH, February 5, 1901 par. 1>

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." This is a warning appropriate for this time. Then comes a charge which will often need to be given: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Learn to take the truths that have been revealed, and to handle them in such a way that they will be food for the flock of God. <RH, February 5, 1901 par. 2>

We shall meet those who allow their minds to wander into idle speculations about things of which nothing is said in the word of God. God has spoken in the plainest language upon every subject that affects the salvation of the soul. But He desires us to avoid all day-dreaming, and He says, Go work today in my vineyard. The night cometh wherein no

man can work. Cease all idle curiosity; watch, and work, and pray. Study the truths that have been revealed. Christ desires to break up all vacant reveries, and He points us to the fields ripe for the harvest. Unless we work earnestly, eternity will overwhelm us with its burden of responsibility. God has given us talents upon which to trade, and He expects us to increase them by faithful use. He has made us His almoners; and He requires that wherever we shall go, usefulness shall mark our path. If the contemplation of eternal realities unfits us for the duties of the present life, the blame lies with ourselves. <RH, February 5, 1901 par. 3>

We have encouragement in the Scriptures that if we walk humbly before God, we shall receive instruction. But we are warned against undue curiosity. "Shun profane and vain babblings: for they will increase unto more ungodliness," leading into paths of supposition and imagination, with which we have nothing to do. These are vain, unessential theories of human creation, which keep the mind dwelling upon nothingness. They have in them nothing sure or substantial. Of those who advance these theories, Paul says: "Their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." <RH, February 5, 1901 par. 4>

In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears. <RH, February 5, 1901 par. 5>

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor." The "great house" represents the Church. In the Church will be found the vile as well as the precious. The net cast into the sea gathers both good and bad. <RH, February 5, 1901 par. 6>

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." He is not to accept theories that, if received, would corrupt. He is to purify himself from all unrighteous sentiments, which, if received, would lead away from the sure word of God to unstable human devisings, degradation, and corruption. He is to resist the working of the enemy through vessels of dishonor. By searching the Scriptures with much prayer, he will find a path to follow, not the path of man, but a path that leads to heaven. <RH, February 5, 1901 par. 7>

The work of purification is an individual work. No one can do this work for another. "If a man therefore purge *himself* from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use." The Spirit of God will work through sanctified human agencies, leading them to work aright. Ability and grace will be provided. Men will be filled with an earnest desire to preach the truths of the gospel, firmly, decidedly, and in a clear manner. <RH, February 5, 1901 par. 8>

The men intrusted with sacred responsibilities as teachers of spiritual things are representatives of Christ. Having His meekness and lowliness, they day by day witness for Him. They manifest His Spirit in their earnest endeavor to do good, and they receive the unction represented by the holy oil. The impartation of God's Spirit is an overflowing of the holy oil from the divine receptacle into human vessels prepared to receive it. Thus by the power and grace of God, and under His superintending care, the work is carried forward, in the face of mighty foes. This work is not to cease until its completion amid the triumphant shout of victory, "Grace, grace unto it." <RH, February 5, 1901 par. 9>

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing them 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, February 5, 1901 par. 10>

The members of the Church of God need converting. Unless they are converted, they will lead away from Christ, making crooked paths for their own feet, and turning the lame out of the way. There is just as much need of repentance in and among believers who err from the principles of Christ as among those who have not a knowledge of the way of the Lord. Let the question come home to every soul, Am I walking in Christ's footsteps? True religion exerts a powerful influence. True Christians are filled with love for God and man; their earnest desire for the salvation of the souls ready to perish gives them decided victories. <RH, February 5, 1901 par. 11>

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Mrs. E. G. White

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Since coming to America, my labors have been constant, and I have felt much of the sustaining power of the Lord. We arrived in Oakland late in the day, Friday, September 21. I was asked to speak on Sabbath afternoon in the Oakland church. The notice had gone out, and the church building was full. The Lord gave me special freedom. <RH, February 12, 1901 par. 1>

The first part of the next week was devoted to house hunting, but after being conducted from place to place for days, we could find nothing suitable. Then I said, "I am done with house hunting. When the Lord provides a place for me, I will gladly accept it." <RH, February 12, 1901 par. 2>

Thursday morning we went to St. Helena, and as I met Sister Ings, she said: "Below the hill is a place that is just the place for you. The house is large and comfortable, and well furnished. The surroundings are pleasant. There are orchards and vineyards, and the stable is supplied with horses and carriages. It is so near the sanitarium that you can be a great help to us, and we may be able to assist you in some way." <RH, February 12, 1901 par. 3>

We examined the place, and found it well suited to our necessities. The sanitarium had purchased the place in order to secure all the water of a large spring belonging to it; and after retaining the spring, also five acres of land for the food factory, and ten acres for other purposes, they wished to sell me the remainder, comprising fifty-five acres of land, with the house, an old cottage that we have converted into office rooms for my helpers, the stables, horses, carriages, farm implements, for a sum less than I received for my home in Cooranbong. I need pay but a few hundred dollars now, and the rest in yearly installments, at a low rate of interest. <RH, February 12, 1901 par. 4>

I had given up my home in Cooranbong with many regrets, feeling that I should never again find so quiet and comfortable a place. But lo, the Lord had prepared for me a place that was in many ways much better, and obtainable on easy terms. A large part of the proceeds of the Cooranbong place I can now loan to the Sydney Sanitarium, and other enterprises in need of funds. <RH, February 12, 1901 par. 5>

Some have asked, "Why does Sister White invest six thousand dollars in a home at this stage in the world's history?" My answer is, Because I have an important work to do, and must have a suitable place in which to do it. Because the interest on this place is much less than the rent would be on the necessary rooms for my residence and offices for my helpers. I could sell portions of the place, but feel that I must keep it in order to meet the future needs of the sanitarium work. <RH, February 12, 1901 par. 6>

As soon as we reached Crystal Springs, I was solicited to speak in the sanitarium chapel. This I did Thursday and Friday evenings. The audiences were large, and all seemed much interested. <RH, February 12, 1901 par. 7>

Sabbath morning we went to Napa, where a district camp-meeting was in session, and there I spoke to the people. I was moved by the Spirit of God to bear a most decided testimony. After I had spoken, many came forward for prayer. Much tenderness and weeping were seen in the meeting. Some of the nurses from the sanitarium were much broken in spirit, and earnestly sought the Lord. <RH, February 12, 1901 par. 8>

On returning to St. Helena, I met my son, James Edson White, whom I had not seen for nine years. He had come to counsel with us while Elder Irwin was here. Through the week our counsels continued, and many important matters were considered. <RH, February 12, 1901 par. 9>

Since coming here, I have spoken about twelve times at the sanitarium, once at St. Helena, once at Calistoga, and three times at Healdsburg. The Lord has blessed me in a marked manner. I see as I never expected to see that the good hand of the Lord is with me. Oh, it has been so wonderfully apparent in providing this beautiful home in this retired place! <RH, February 12, 1901 par. 10>

While on the boat, I was visited by the angel of the Lord, and was instructed that it was in the order of God for me to come to America just at this time. This was against my wishes; for I wanted to remain in Australia. I love the people there, and I loved my work. I have not lost my love for Australia, nor my interest in the workers there. <RH, February 12, 1901 par. 11>

The Lord will help all who take hold with good courage, and humbly do His work with honesty and fidelity and earnest zeal. The end is near, and I would say to those I love in every place, Be of good courage in the Lord. Ministers and people, the Lord is our Rock. We may be secure. The Lord will not leave His people to the will of the enemy. He will carry us through all the strait places. He can spread a table for us in the wilderness. We want not human zeal, but a zeal for the success of all our institutions. They are God's instrumentalities. They must be kept free from selfishness. They must be witnesses for the truth of God for this time. <RH, February 12, 1901 par. 12>

Sabbath, November 10, I visited San Francisco, and spoke to a church full of people who had ears to hear and hearts to understand. They seemed to be hungry for the word of the Lord, and I believe they heard to a purpose. As I spoke the

word of life in plain, simple language, I knew that Christ was with us, softening and subduing hearts. The Holy Spirit was evidently at work. Oh, how my heart yearned for the precious souls whom I was inviting to look and live! <RH, February 12, 1901 par. 13>

After I had finished speaking, Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly two hundred persons came forward. Men and women, youth and children, pressed into the front seats. The Lord would be pleased to have a work similar to this done in every church. <RH, February 12, 1901 par. 14>

Many could not come forward, because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination, "I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard." <RH, February 12, 1901 par. 15>

Most earnest efforts should be made to lead both the older and the younger members of our churches to take hold of the work where they are. The Lord will use all who will give themselves to Him in deed and in truth. The young men and young women who give themselves to the work of presenting the truth and laboring for the conversion of souls, should first be vitalized by the Holy Spirit; and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges. <RH, February 12, 1901 par. 16>

Where are the men who know how to organize? You are needed just now. Only those who are themselves guided by the great principles of truth, who have themselves felt the power of the grace of God, can be a blessing to others. These are the ones who can labor for those church-members who are living in carelessness. Those who, on their knees and with the Bible before them, seek for a living connection with the Source of all power, will gain an experience that will be of more value to them than gold. <RH, February 12, 1901 par. 17>

Careful management on all points is needed, so that we shall neither run into the fire of fanaticism nor drift into formalism, which will freeze our own souls and the souls of others. We need more of the good, old-fashioned religion which leads a man to walk humbly before God. He who possesses this religion brings into his work an awakened intellect. He grasps the theory of truth, but he does not stop there. He co-operates with God by using in His service all the capabilities and gifts intrusted to him. He spends much time in the study of the Scriptures and in prayer to God, and divine power comes to him, enabling him to understand the sacred art of saving souls. <RH, February 12, 1901 par. 18>

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish. This philosophy is necessary in the work of God. But how little effort is put forth to educate the youth before they enter God's vineyard. Little genuine zeal is shown in educating and training the inexperienced disciple to seek for souls as he that must give an account. <RH, February 12, 1901 par. 19>

I beseech those who have received the light of truth to do all in their power to carry out the commission given by Christ to His disciples. Let ministers understand that they are to impart that which they receive. Let them remember that their success comes from God, who is always ready to give a fresh supply of grace to the humble and contrite. Let them live in the light and love of God, improving the opportunities presented to them, and drawing into the web threads that will help to make the perfect pattern. Each human being is weaving his own web, and each throw of the shuttle helps to decide his own destiny and the destiny of others. <RH, February 12, 1901 par. 20>

The Church is in great need of purification. There are sins that are unrepented of and unconfessed. The poison of sin must be cleansed from the Church. Many have been so deceived, their principles so corrupted, that they have no pleasure in the word of God, and it has no power over their lives. God will test character. In the day of final judgment, when every man shall be judged according to the deeds done in the body, nothing will seem to have existence but character and the law of God. Man will be stripped of everything but the character he has formed. All will be seen to be either righteous or unrighteous. <RH, February 12, 1901 par. 21>

Now pretense and semblance reign in the world. But God's law calls for more than words. An imperative voice says, "By their *fruits* ye shall know them." God calls for works. Our future happiness depends on our active faith and our good works. <RH, February 12, 1901 par. 22>

Christ created human beings, and then, by a life of suffering and humiliation, and a death of agony and shame, He redeemed them from sin. O sinner, the Saviour endured all this for *you*. He died that you might be led to see the sinfulness of sin, and by coming to Him have eternal life. <RH, February 12, 1901 par. 23>

February 19, 1901 The Week of Prayer in San Francisco

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Mrs. E. G. White
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Friday, December 21, I went to San Francisco, where I was to spend the Week of Prayer. Sabbath afternoon I spoke to the church there, although I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the Lord to give me strength to speak to the people. He heard my prayer, and strengthened me. I had great freedom in speaking from Rev. 2:1-5. <RH, February 19, 1901 par. 1>

The deep moving of the Spirit of God came upon me, and the people were strongly impressed with the message borne. After I had finished speaking, all who desired to give themselves to the Lord were invited to come forward. A large number responded, and prayer was offered for them. Several who came forward are persons who have recently heard the Advent message, and are in the valley of decision. May the Lord strengthen the good impression made upon them, and may they give themselves wholly to Him. Oh, how I long to see souls converted, and hear them sing a new song, even praise to our God! <RH, February 19, 1901 par. 2>

Sunday afternoon I spoke to a large audience, many of whom are not of our faith. My strength was renewed, and I was able, without clinging to the desk, to stand before the people. The Lord's blessing rested upon us, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to come forward, and we were glad to see the ready response. The Lord came very near as we sought Him in prayer. I felt greatly strengthened, and after the meeting walked to the place where I was staying, a distance of five blocks. <RH, February 19, 1901 par. 3>

As I stood before the large congregation in the San Francisco meeting-house, I thought of our experiences twenty-four years ago, when a small company of believers were struggling to secure a house of worship large enough to meet future demands. It had been presented to me that San Francisco would always be an important missionary field. In a dream I saw two beehives, one in Oakland, and the other in San Francisco. In the Oakland hive all was activity, in the San Francisco very little was being done. Again I looked at the hive in San Francisco, and all was activity among the bees. They were hard at work. We understood this to mean that a large work would be done by the church in San Francisco, although it started slowly. For many years it was thought by some that the San Francisco meeting-house was too large. Now it is well filled on the Sabbath day, and we wish it were larger. <RH, February 19, 1901 par. 4>

We have every reason to believe that the work carried on in San Francisco by Elder Corliss and his brethren, is the work that needs to be done. San Francisco is a great center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city. The message of mercy must be proclaimed in the highways and hedges; all classes must be invited to the banquet provided by the Lord. <RH, February 19, 1901 par. 5>

One day Brother Pearson drove us to Strawberry Hill, one of the beautiful parts of the city, and then to our vegetarian restaurant, on Market Street, near the heart of the city. Here we met Brother E. G. Fulton and his wife, who, with a company of willing helpers, are serving about five hundred meals a day. The building is narrow, and will accommodate about fifty persons at once. Everything about the place was clean, wholesome, and attractive. We were pleased to see that right principles are observed in the selection and preparation of all the foods. There was not a particle of meat, poultry, fish, nor anything that requires the sacrifice of life. We were also pleased to learn that this restaurant is wholly closed on the Sabbath. At first the complaints and pleadings of regular boarders were listened to, and some meals were served on the Sabbath. Many declared that the enterprise could not be maintained if it closed its doors on Saturday. But since the Sabbath closing, a special blessing has manifestly rested upon the work. <RH, February 19, 1901 par. 6>

We are glad that an effort is being made to provide those who wish to change their diet, with food which is wholesome, nourishing, and palatable. The only thing I regretted on this occasion was the inability of the managers to accommodate many of those who wish to patronize the restaurant. If more of these restaurants could be carried on by our people, what a blessing they would be! By the practical demonstration of the best methods of preparing wholesome, palatable food without flesh-meat, many would learn valuable lessons. They would become acquainted with health principles. <RH, February 19, 1901 par. 7>

I wish that some of those who have means tied up in banks, could be led to study the situation, and devise means whereby this work of establishing vegetarian restaurants could be enlarged, so that more might be benefited. <RH, February 19, 1901 par. 8>

Notice was given that I would speak on Christmas afternoon. At the time appointed we found a large company gathered in the church. I presented, verse by verse, part of the second chapter of Colossians. I have read this chapter many times, but it never seemed so impressive and encouraging as on this occasion. Please read this chapter carefully and prayerfully, and the Lord give you understanding. It is a treasure-house of encouragement to the believer. <RH, February 19, 1901 par. 9>

I tried to show what Christ is to us, and what we may be to Him as His helping hand. I dwelt upon the folly of turning from Christ to humanity for help, and urged all to accept the rich promises of God, which are so full, so abundant, and

so assuring. When Jesus is appreciated, we shall see of the salvation of God; but when we treat the Saviour indifferently, closing the door against Him, and looking to man for guidance, how can we expect to have power? <RH, February 19, 1901 par. 10>

"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." If the heart is filled with gratitude, its treasure of love and thanksgiving will flow forth to refresh others. Little grievances will not be noticed. Larger difficulties will be met in the spirit of Christ. Hearts will go out in prayer for patience, perseverance, and forbearance. Then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for tried, tempted souls. <RH, February 19, 1901 par. 11>

We are warned, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily." <RH, February 19, 1901 par. 12>

We show altogether too little reverence for God. Those who are serving under the bloodstained banner of Prince Immanuel, who have on their side the whole heavenly host, should give to the world a bright evidence of the saving power of truth. Our joy should be proportionate to the greatness of the truth we claim to believe. "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." Now, just now, in this day of preparation, may the Lord awaken His people to a true sense of their responsibility! May they be led to give the world a correct representation of the great work for this time. Let us not mar our faith by accepting errors. We may be complete in Him who is the head of all principalities and powers. <RH, February 19, 1901 par. 13>

The Lord gave us special victory in this meeting, and the countenances of those present showed their desire to grow in grace and in the knowledge of the truth. <RH, February 19, 1901 par. 14>

During the Week of Prayer my burden was to show the people that true service makes the believers self-sacrificing. It leads them to keep in view the need of personal holiness and consecration, that through the sanctification of the truth they may abound in works of benevolence for the uplifting of those around them. <RH, February 19, 1901 par. 15>

Christ said to the Samaritan woman, "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." Thus is represented the experience of the thankful heart. It continually overflows with blessings for others. <RH, February 19, 1901 par. 16>

The word of God is full of consolation. It presents before us great possibilities and advantages, which all should appreciate. By a faithful improvement of these blessings we may rise to the highest standard of Christian excellence. The gospel influences those who receive it to attain to perfection. They are inspired with faith and hope, and become Christlike in character. <RH, February 19, 1901 par. 17>

Christ is our Creator and Redeemer, and He is glorified by the service of those who on earth act as His helpers. To fail to devote every capability to His service is to rob Him. He, our Lord and Master, calls for the co-operation of every human being. <RH, February 19, 1901 par. 18>

Conversion is not a half-and-half-work, a serving of God and Mammon, but an entire turning to God. It is the working of the Holy Spirit upon the heart. Those who are truly converted have an understanding of spiritual things, which unites them to God and to one another in Christian love. <RH, February 19, 1901 par. 19>

The Lord calls for workers who will deny self and follow in His footsteps. He calls for a faithful tithe, and for gifts and offerings, that there may be money in His treasury for the advancement of His work. Our money is His, and is to be returned to Him. Christ is the light and life and joy of His self-denying people. Because He lives, they shall live also. When He comes, it will be to be glorified in His saints and to be admired in all them that believe. <RH, February 19, 1901 par. 20>

The spirit of liberality came into our meeting in San Francisco, and the people gave willingly to the Lord's work. I feel very thankful to our Heavenly Father for this evidence of the moving of His Spirit upon hearts. Let the ninth chapter of second Corinthians be read in all our churches, that the members may catch the inspiration of liberality. God help His people to see things in a correct light, and to arouse to meet the pressing emergencies that always arise in aggressive warfare. As they give cheerfully and willingly of the Lord's intrusted means, He will intrust them with more to impart. He is able to make all grace abound toward cheerful givers, that, always having all sufficiency in all things, they may abound to every good work. <RH, February 19, 1901 par. 21>

February 26, 1901 The Influence of the Truth

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Mrs. E. G. White
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Truth is elevating and uplifting. Those who receive the truth in earnestness and sincerity bear fruit, which shows that the entire life is changed. But many who claim to believe the truth are no honor to the truth because they are not sanctified by it. They do not receive the truth into the soul, therefore it can not sanctify the life. <RH, February 26, 1901 par. 1>

By the help of the Holy Spirit, men and women can rise from commonness, and live pure, holy lives. Those professed believers who do not do this, lie against the truth. They say, "I believe the Third Angel's Message. I believe that the Lord is coming." But they enter into controversy with others, revealing coarse, rough traits of character. They do not show forth in word and deportment the transforming power that attends the truth. How can the Lord be pleased with those who make no effort to rise to a high standard? Do they not claim to have received a high, noble truth? Yet in their home life and in their business associations they show no change for the better. Is not this lying against the truth? <RH, February 26, 1901 par. 2>

"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." The apostle carries the minds of the people back to their former unrenewed condition. "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. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." <RH, February 26, 1901 par. 3>

God does not ask men and women to surrender anything that is for the health of soul or body, but He does ask them to surrender debasing, enfeebling vices, vices which, if cherished, will exclude them from heaven. He leaves them room for every pleasure that can be enjoyed without compunction of conscience, and remembered without remorse. He asks them, for their present and eternal good, to cultivate those virtues that bring health to the body and strength to the soul. Pure thoughts and correct habits are necessary to a man's happiness, as a man and as a Christian. Everything of a debasing character must be over-come if we would see the King in His beauty. <RH, February 26, 1901 par. 4>

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Lord can and will help every one who seeks His help in the effort to become pure and holy. God has given us His word as a guide and counselor, and we are without excuse if we fail to reach the standard set before us. Remember that you have in your possession the living oracles of God. In this precious book the truth is laid open before us in all its simplicity. But how many there are who fail to read this word earnestly and diligently, as if seeking for the hidden treasure. <RH, February 26, 1901 par. 5>

Have earnest efforts been made to overcome natural inclinations to wrong, to conquer the habits and practices that were a part of the life before the acceptance of the truth? Are those who claim to believe the truth as untidy and disorderly in the home and as unchristlike in the daily life as before they professed to accept Christ? If so, they are not showing forth the praises of Him who hath called them out of darkness. They have not put on Christ's righteousness. <RH, February 26, 1901 par. 6>

Strive to make decided improvement. Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. Be neat and tidy in your dress, and kind and courteous in your manner. Be pure and refined; for heaven is the very essence of purity and refinement. As God is pure and holy in His sphere, so we are to be in our sphere. <RH, February 26, 1901 par. 7>

Read carefully and critically the parable of the wedding garment, and make a personal application of the lessons it teaches. There are those who, having heard the truth, assent to it, yet are not transformed by it. The truth has not been received into the soul, and therefore it can not carry forward its work of purification in the life. Their family, their neighbors, do not see in them the marked change which they have a right to expect. Those who make a profession of faith, and yet remain unchanged in habit and practice, are represented in the parable by the man who came to the feast without a wedding garment. There are many who, while they believe what they read *about* Christ, do not believe *in* Christ. They do not receive Him as a personal Saviour. Their names may be registered on the Church roll, but they do not bring Christ into the daily life; and God can not accept them. <RH, February 26, 1901 par. 8>

God is dishonored when those who claim to believe His precious, elevating truth refuse to put on the royal robe of Christ's righteousness. These offer insult to the Saviour. Wherever they go, they show that they have refused to accept the garment provided for them. <RH, February 26, 1901 par. 9>

There are many, many, professed Christians who are waiting unconcernedly for the coming of the Lord. They have not on the garment of His righteousness. They may profess to be children of God, but they are not cleansed from sin.

They are selfish and self-sufficient. Their experience is Christless. They neither love God supremely nor their neighbor as themselves. They have no true idea of what constitutes holiness. They do not see the defects in themselves. So blinded are they, that they are not able to detect the subtle working of pride and iniquity. They are clad in the rags of self-righteousness, and stricken with spiritual blindness. Satan has cast his shadow between them and Christ, and they have no wish to study the pure, holy character of the Saviour. <RH, February 26, 1901 par. 10>

Those who do not become saints here can never be saints in heaven. God will accept in His service nothing less than the entire being,--body, soul, and spirit. At the coming of Christ many who now pass for Christians will be found wanting. They would not put on the righteousness of Christ. As they stand face to face with the Judge of all the earth, they will see their true condition. In the light of the law of God, they will see the destitution of their souls. <RH, February 26, 1901 par. 11>

It is impossible for one to be a Christian and yet remain a spiritual dwarf. Those who are truly united to Christ will grow daily, they will attain to the full stature of men and women in Him. They will not, while claiming to be doers of the word of God, disobey its plain requirements. Why is there so little growth in Christian experience, so little manifestation of Christ in the life? Why is the religious life so dwarfed?--It is because there is so much of self and so little of Christ. <RH, February 26, 1901 par. 12>

The law condemns all sin, and requires all virtue. It demands of man an outward respect, and it requires purity of soul. "Behold," writes the psalmist, "thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." The law was exemplified in the life of Christ. He is a pattern for all humanity. He lived the law. His purity and beneficence, His devotion to the truth, and His zeal for God's glory reveal the perfection of the law. His every act was a revelation of the glory of the Father. He was all that the law required Him to be. <RH, February 26, 1901 par. 13>

What the law demanded of Adam and Eve in Eden, and what it demanded of Christ, the second Adam, it demands of every human being. I call upon those who profess to believe the truth to reach a higher standard. I present before you Jesus, the Majesty of heaven, who left the royal courts, and for our sake became poor, that through His poverty we might be made rich. Look at the scenes in His life of suffering. Think of His agony in Gethsemane, when, oppressed by the powers of darkness, He prayed, "Father, if it be possible, let this cup pass from me." See Him betrayed by Judas, forsaken by His disciples, condemned by priests and rulers, and delivered by Pilate to a shameful death. All this He endured that man might be elevated and ennobled, and by partaking of the divine nature, be exalted to the right hand of God. <RH, February 26, 1901 par. 14>

Shall Christ have died for us in vain? Shall we claim to be children of light, and yet walk and work in darkness and sin? Shall we not rather show that the converting power of God is molding and fashioning us? Shall we not obey the injunction, "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," "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation"? <RH, February 26, 1901 par. 15>

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The fact that the people were more interested in Christ's teaching than they were in the dry, tedious arguments of the Jewish teachers, maddened the scribes and Pharisees. These teachers spoke with uncertainty, interpreting the Scriptures to mean one thing, and then another. This left the people in great confusion. But as they listened to Jesus, their hearts were warmed and comforted. He presented God as a loving father, not as an avenging judge. He drew all, high and low, rich and poor, to see God in His true character, leading them to call Him by the endearing name, "Our Father." <RH, March 5, 1901 par. 1>

By loving words and by works of mercy, Christ bore down old traditions and man-made commandments, and presented the love of the Father in its exhaustless fullness. His calm, earnest, musical voice fell like balm on the wounded spirit. He was revealing the image of God mirrored in himself. He presented to His hearers the truths of the prophecies, separating them from the obscure interpretations which the scribes and Pharisees had attached to them. He scattered the heavenly grains of truth wherever He went. <RH, March 5, 1901 par. 2>

Determined to hear what Christ said to His disciples, the scribes and Pharisees kept spies on His track. These spies

noted His words, and reported them to the Jewish authorities, who, when they heard them, were almost beside themselves with ill-concealed rage, which they interpreted to be zeal for God. <RH, March 5, 1901 par. 3>

As the members of the Sanhedrim counseled together, there were not wanting men with strong, determined prejudices, who advised that this man who claimed so much be at once put down. If He were allowed to go on as He had been going, healing the sick on the Sabbath day, the sacredness of the day would be set at naught. <RH, March 5, 1901 par. 4>

They saw that Christ's influence over the people was fast becoming greater than theirs. They longed to crush Him for daring to make their traditions of none effect, but they feared to move openly, because of the people. They thought that if they worked secretly, watching His words and actions, they would soon find such accusations against Him that He could be put on trial for His life. Declaring that the end justified the means, they decided to circulate falsehoods among the people, declaring that Jesus of Nazareth was an impostor, and that He was making of none effect Jewish traditions and customs. They declared that if these traditions were criticised by this man, the whole Jewish economy could be criticised by any crazy enthusiast. The nation would become distracted, and the Romans would come and take away the power they still possessed. <RH, March 5, 1901 par. 5>

"Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work." <RH, March 5, 1901 par. 6>

Christ was accused of breaking the Sabbath by doing upon it works of healing. But He justified himself by stating that His work admitted of no interruption. He must work constantly, even as His Father works. It is by God's unflinching care that we are provided with daily food. Then should we not trust in Him who has undertaken our salvation. The knowledge that the Father and the Son are united in the work of redemption should give courage and hope to the most desponding. <RH, March 5, 1901 par. 7>

Christ, the surety of the human race, works with uninterrupted activity. He speaks of himself as working in the same way as the Guardian of the universe. He worked untiringly for the people of Israel. He sought to lead them to trust in Him who can save to the uttermost all who come to Him. Christ is the light which lighteneth every man that cometh into the world. From Adam, through the patriarchal age, this light made plain the way to heaven. To it gave all the prophets witness. In mysterious procession future things swept before their vision. In every sacrifice Christ's death was pointed out. His righteousness ascended to God in every cloud of incense. His majesty was hidden in the holy of holies. Christ was as truly a Saviour before as after His incarnation. At the very moment of transgression and apostasy, He entered upon His work, laboring for the salvation of man with an activity equal to the activity of God. <RH, March 5, 1901 par. 8>

"Therefore the Jews sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God." The whole nation called God their Father, and if Jesus had done this in the same sense in which they did, the Pharisees would not have been so enraged. But they accused Jesus of blasphemy, showing that they understood that Christ claimed God as His Father in the very highest sense. <RH, March 5, 1901 par. 9>

Christ threw back the charge of blasphemy, with the words, "Verily, verily, I say unto you, The Son can do nothing of himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that himself doeth." My authority for the work that I am doing, He said, is the fact that I am God's Son, one with Him in nature, will, and purpose. I co-operate with Him in His work. My Father loves me, and communicates to me all His counsels. Nothing is planned by the Father in heaven that is not fully opened to the Son. <RH, March 5, 1901 par. 10>

"The Father loveth the Son, and showeth Him all things that himself doeth: and He will show Him greater works than these, that ye may marvel." Christ was to do greater things than even the healing of disease. By His power the dead were to be raised to life. Scribes and Pharisees were to see that which would astonish them, at which they would be obliged to marvel, even though their hearts would be too proud and hard to make any acknowledgment. <RH, March 5, 1901 par. 11>

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." What a statement to make before those whose hearts were already filled with hatred and murder. Christ was giving the rulers of Israel light, which would make them inexcusable. Nothing was left undone that could be done to convince them of their error. <RH, March 5, 1901 par. 12>

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"For the Father judgeth no man, but hath committed all judgment unto the Son." God has laid the work of judgment upon Christ because He is the Son of man. He was made in all points like unto His brethren, that He might be a merciful and faithful high priest. He was to become acquainted with the weakness of every human being. He could do this only by taking upon himself human nature. He must be touched with the feelings of our infirmities, that at the judgment of the great day none might question the justice of the decisions made. Our High Priest has been over the ground over which we must pass. He is acquainted with the circumstances of every case. He sees not as man sees, and judges not as man judges. He judges righteously. He has shown His love for men and women by giving His own life to ransom them from the penalty that must fall upon the transgressors of God's law. He knows the value of human souls. He will not close the door of heaven against any one unless, for the safety of heaven, it is necessary to do so. <RH, March 12, 1901 par. 1>

Lucifer refused to accept Christ as the Prince of heaven, his Sovereign and Leader. He refused to acknowledge the supremacy of the Son of God. The controversy between the Prince of life and the prince of darkness has been long and fierce. Those who place themselves under Satan's banner, who refuse, as did the Jews, to yield allegiance to God or to obey His laws, can never be members of the heavenly family. They would make war against the law of Jehovah, calling it, as did Satan, a yoke of bondage. <RH, March 12, 1901 par. 2>

Ever since his fall, Satan has been the leader of rebellion. Ever since that time he has been leading men and women astray. Christ's work began with the beginning of transgression. Then the warfare between good and evil was begun. The Scriptures speak plainly of this warfare, carrying us down to the final triumph of Christ over Satan and his adherents. This conflict never ceases. <RH, March 12, 1901 par. 3>

As soon as there was sin, there was a Saviour. Christ knew what He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary. <RH, March 12, 1901 par. 4>

As our Mediator, Christ works incessantly. Whether men receive or reject Him, He works earnestly for them. He grants them life and light, striving by His Spirit to win them from Satan's service. And while the Saviour works, Satan also works, with all deceivableness of unrighteousness, and with unflagging energy. But victory will never be his. <RH, March 12, 1901 par. 5>

"For this purpose the Son of God was manifested, that He might destroy the works of the devil." Christ was engaged in this warfare in Noah's day. It was His voice that spoke to the inhabitants of the old world in messages of warning, reproof, and invitation. He gave the people a probation of one hundred and twenty years, in which they might have repented. But they chose the deceptions of Satan, and perished in the waters of the flood. <RH, March 12, 1901 par. 6>

It was Christ who kept the ark safe amid the roaring, seething billows, because its inmates had faith in His power to preserve them. <RH, March 12, 1901 par. 7>

When Christ came to the earth in person, Satan's fiercest warfare was directed against Him. But by causing the Son of God to be crucified. Satan struck a blow at himself. When Christ died on the cross, Satan's death-knell was sounded. His deceptions were narrowly watched by the inhabitants of the unfallen worlds, as he, in disguise, worked in such a way that he thought he could not possibly be detected. But he was left to follow his own course, to condemn himself by his own deeds. And before the cross of Calvary he stood revealed in his true character. When Christ cried out, "It is finished," the unfallen worlds were made secure. For them the battle was fought and the victory won. Henceforth Satan had no place in the affections of the universe. The argument he had brought forward, that self-denial was impossible with God, and therefore unjustly required from His created intelligences, was forever answered. Satan's claims were forever set aside. The heavenly universe was secured in eternal allegiance. <RH, March 12, 1901 par. 8>

It was because of the issues at stake that the inhabitants of the unfallen worlds watched with such intense interest the struggle between the Prince of life and the prince of darkness. Those who had not sinned needed not the application of Christ's blood, but they did need to be made secure from Satan's power. The result of the conflict had a bearing on the future of all the worlds, and every step that Christ took in the path of humiliation was watched by them with the deepest interest. <RH, March 12, 1901 par. 9>

Christ overcame the enemy for every created intelligence. Thus He has secured the salvation of all who will accept the provision made. None who will accept Him need be vanquished. Around all is thrown the protection of His meditation. <RH, March 12, 1901 par. 10>

By personal experience Christ is acquainted with the warfare which, since Adam's fall, has been constantly going on. How appropriate, then, for Him to be the judge. To Jesus, the Son of man, is committed all judgment. There is one

mediator between God and men. Only by Him can we enter the kingdom of heaven. He is the Way, the Truth, and the Life. From His decision there is no appeal. He is the Rock of ages, a rock rent on purpose that every tried, tempted soul may find a sure hiding place. <RH, March 12, 1901 par. 11>

"Verily, verily, I say unto you," Christ continued, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. . . . The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." <RH, March 12, 1901 par. 12>

Christ here referred to those occasions upon which He should raise the dead. But His words have a deeper meaning. Not only was He to give life to those who were physically dead, but to raise to spiritual life those who were dead in trespasses and sins. Hearts palsied by transgression were to be roused by the work of the Holy Spirit. <RH, March 12, 1901 par. 13>

By nature man has no love for God. It is not natural for him to think of heavenly things. Satan has worked against God and His government, leading men to attribute to God the traits which belong to the power of evil. Christ came to this world to reveal the Father. The human family had sinned against God. The terror of a broken law hung over them; and so low had they sunk, that it seemed impossible to infuse them with spiritual life. But in His work Christ was not to fail nor to be discouraged. <RH, March 12, 1901 par. 14>

The Saviour saw that man has vast powers and capabilities for good, which can be used in the upbuilding of God's kingdom. He came to restore to life those dead in sin. His voice is to be heard saying, "Awake thou that sleepest, and arise from the dead." "As the Father hath life in himself; so hath He given to the Son to have life in himself." <RH, March 12, 1901 par. 15>

To arouse those spiritually dead, to create new tastes, new motives, requires as great an outlay of power as to raise one from physical death. It is indeed giving life to the dead to convert the sinner from the error of his ways; but our Deliverer is able to do this; for He came to destroy the works of the enemy. And will He not accomplish that which He has pledged himself to perform? <RH, March 12, 1901 par. 16>

March 19, 1901 Help for Our Scandinavian Institutions

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In the name of the Lord I appeal again to our people in behalf of our institutions in Scandinavia. These institutions are in peril, and all who can should act their part without delay in delivering them. Let there be a consecrated, united effort to lift these institutions out of the difficulty into which they have fallen. <RH, March 19, 1901 par. 1>

Those who love and serve God should feel the deepest interest in all that concerns the glory of His name. Who could see the institutions where the truth has been magnified, where the Lord has so often revealed His presence, where instruction has been given by the messengers of God, where the truth has been sent forth in publications that have accomplished great good,--who could bear to see these institutions passing into the hands of worldlings, to be used for common, worldly purposes? God would certainly be dishonored if His institutions were allowed to fall into decay for want of the money which He has intrusted to His stewards. Should this happen, men would say that it was because the Lord was not able to prevent it. <RH, March 19, 1901 par. 2>

These things mean much to our brethren and sisters in Scandinavia. They will be sorely tried if their facilities are cut off. Let us make an effort to prevent them from falling into depression and discouragement. <RH, March 19, 1901 par. 3>

Promptness of decision and action is necessary in this work. At the Week of Prayer there should have been a clear understanding of this matter in every church, and with the appeal before them, the people should have given their offerings to the place where holy interests are imperiled. Why is it that our ministers and church-members are not more prompt in their decisions in regard to the subject of the greatest need? When the Lord places before us an appeal to be responded to, just at the time when offerings are to be made by our people, let the ministers and church officers take up the matter earnestly and vigorously. Let them as stewards of God decide what is to be done, and then do it. This is absolutely necessary when our institutions are in so great peril. <RH, March 19, 1901 par. 4>

The embarrassment of the Scandinavian institutions should have been thoroughly understood. Prompt measures should have been taken to relieve these institutions, which are just as sacred in the sight of the Lord as are our institutions in America. The hands of those connected with these institutions should not be weakened because of their embarrassment. <RH, March 19, 1901 par. 5>

Let all who love the Lord now act their part for the relief of these institutions. Do not allow the name of Christ to be

reproached. There are those who have little faith, who with some flimsy excuse will try to discourage others from doing anything. It only needs a discouraging word to rouse and strengthen selfishness in the soul. Do not listen to those who would tempt you. Do not begin to censure and condemn. Waive the questions that will arise as to how the difficulty has come about. It is sufficient for us to know that distress has come upon our brethren, in whom we have confidence as the Lord's servants. Do what you can now to help those who need help. Those who do this work with faithfulness will be among the number to whom the Saviour's words apply, "Every one that is of the truth heareth my voice." <RH, March 19, 1901 par. 6>

One part of the ministry of heavenly angels is to visit our world and oversee the work of the Lord which is in the hands of His stewards. In every time of necessity they minister to those who, as co-workers with God, are striving to carry forward His work in the earth. These heavenly intelligences are represented as desiring to look into the plan of redemption, and the angelic hosts rejoice whenever any part of God's work prospers. <RH, March 19, 1901 par. 7>

Angels are interested in the spiritual welfare of all who are seeking to restore the moral image of God in man; and the human family are to connect with the heavenly family in binding up the wounds and bruises that sin has made. Angelic agencies, though invisible, are co-operating with visible human agencies, forming a relief-association with men. The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who shouted for joy over the creation of our world, and over the creation of our first parents to inhabit the earth; the angels who witnessed the fall of man and his expulsion from his Eden home,--these very heavenly messengers are most intensely interested to work in union with the fallen, redeemed race for the salvation of human beings perishing in their sins. <RH, March 19, 1901 par. 8>

Human agencies are the hands of heavenly instrumentalities; for heavenly angels employ human hands in practical ministry. Human agencies as hand-helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus, as we become partakers of the divine nature, and separate selfishness from our lives, special talents for helping one another are granted us. This is Heaven's way of administering saving power. <RH, March 19, 1901 par. 9>

Is there not something stimulating and inspiring in this thought, that the human agent stands as the visible instrument to confer the blessings of angelic agencies? As we are thus laborers together with God, the work bears the inscription of the divine. The knowledge and activity of the heavenly workers, united with the knowledge and power imparted to human agencies, bring relief to the oppressed and distressed. Our acts of unselfish ministry make us partakers in the success that results from the relief offered. <RH, March 19, 1901 par. 10>

With what joy and delight heaven looks upon these blended influences! All heaven is watching those agencies that are as the hand to work out the purposes of God in the earth, thus doing the will and purpose of God in heaven. Such co-operation accomplishes a work that brings honor and glory and majesty to God. <RH, March 19, 1901 par. 11>

Oh, if all would love as Christ has loved, that perishing men might be saved from ruin, what a change would come to our world! Christ's life was a life of pure benevolence, of disinterested labor. He assumed human nature for no other purpose than to display the glory of God in the happiness of man. To accomplish this He gave His life. All that Christ is, He is to the true believers. All that Christ has, He has for us. We are heirs of God, and joint heirs with Christ. How then can we hesitate and draw back when Christ asks for our co-operation in His great work? The Lord is giving us opportunity to manifest our faith and our love for Him by making a sacrifice for the relief of His institutions. <RH, March 19, 1901 par. 12>

My brethren, the Lord is soon to come, and every talent He has intrusted to us is to be returned to Him with usury. He calls upon His people to use for His glory the goods He has lent them. Let those who have means at once return to the Lord His own to help the institutions out of their embarrassment. Let those in responsible positions set a right example. Every noble, Christian instinct in the men in responsible positions should lead them to plan and work with greater earnestness for the relief of our institutions than they would for the saving of their own property. Let all try to do something. Delay not for a day or an hour. Look over your affairs, and see what you can do to co-operate with the Lord in helping His suffering institutions. <RH, March 19, 1901 par. 13>

Let the people of God think of the eternal consequences of rightly employing their property. Let them bring their offerings to the Lord, saying, "Lord, we who have been intrusted with thy goods freely give thee of thine own." <RH, March 19, 1901 par. 14>

Large sums are needed; but if you can give only a small amount, remember that the Lord will accept your gift. Remember that you are placing this money in the hands of Christ in the person of His afflicted brethren. Thus God regards it. <RH, March 19, 1901 par. 15>

Since God sees fit to delegate angels to minister unto all who are in need of help, we know that if we do our part, these heavenly representatives of omnipotent power will be commissioned to help in this time of special need. I hope and pray that everything which can be done may be done. If all will now do what they can, the difficulty will soon be in

the past, no more to harass the cause of God. <RH, March 19, 1901 par. 16>

There is a great work to be done in Europe. The cause of God there is not to become a stone of stumbling or a rock of offense to unbelievers. The institutions there are not to be closed, or given into the hands of those not of our faith. The Lord's servants in Europe are to rally to recover what has been lost, and the Lord will work with them. And I call upon our people in America to co-operate with their brethren in Europe in this effort. <RH, March 19, 1901 par. 17>

We often fail of doing that which the Lord has planned, because we insist on carrying out some whim of our own. I pray that the Lord will fill our hearts with an intense desire to know and to do His will. From unfeigned lips let the prayer go forth, "Let it be known this day that thou art God in Israel." Let us work with heart and mind and soul. God's purpose will be accomplished if men and women will act their part in His great plan. Let us now be God's helping hand to relieve our institutions in Scandinavia. <RH, March 19, 1901 par. 18>

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"I can of mine own self do nothing," Christ continued; "as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which He witnesseth of me is true. <RH, March 26, 1901 par. 1>

"Ye sent unto John, and he bare witness unto the truth." John had declared, "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." "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. 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." <RH, March 26, 1901 par. 2>

Speaking of John to the Pharisees, Christ said, "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." At first the Jewish teachers were greatly moved by the message of John, but it meant too much to practice his teachings. They rejected him because he pointed out the inconsistencies of their course. <RH, March 26, 1901 par. 3>

"I have greater witness than that of John," Christ said; "for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." <RH, March 26, 1901 par. 4>

"Ye shall know them by their fruits." If the Jewish leaders had had no other testimony than the works of Christ, they would have been without excuse. They were not ignorant of the miracles which He wrought, but these works were a testimony against them; therefore they rejected them. <RH, March 26, 1901 par. 5>

"And the Father himself, which hath sent me, hath borne witness of me." At the baptism the Holy Spirit had descended on Christ, and God's voice had said, "This is my beloved Son, in whom I am well pleased." But the Pharisees heard not the voice; they saw not the Spirit of God as a dove hovering over the Saviour. "Ye have neither heard His voice at any time, nor seen His shape," Christ declared. <RH, March 26, 1901 par. 6>

As at different times during Christ's work divinity flashed through humanity, and He stood transfigured before the people, the Jewish leaders were deeply impressed. But as they talked it over with one another, their unbelief strengthened, and the evidence that should have convinced them was rejected. The strongest evidence was no evidence to them, while the weakest, most superficial arguments, if against the truth which the Saviour brought, were sound in their estimation. They had started upon a path leading to eternal ruin. <RH, March 26, 1901 par. 7>

"Ye have not His word abiding in you," Christ said; "for whom He hath sent, Him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." They had in their possession the word of God, and they supposed that they knew its teachings. They were indignant that this new teacher should tell them to search the Scriptures. <RH, March 26, 1901 par. 8>

Christ saw that the Jewish teachers misinterpreted the word of God, and He urged upon them a more diligent study of its precepts. In Him were fast being fulfilled the types and shadows of the Jewish economy. If they searched the Scriptures as they should, they would find that He claimed nothing which was not rightfully His. <RH, March 26, 1901 par. 9>

Had the Jews searched God's word as they should, they would have seen that Jesus of Nazareth is the Messiah. But they searched with proud, selfish ambition as a guide, and they found a Messiah of their own imagination. Therefore when the Saviour came, a humble man, bringing to naught by His teaching long-established theories and traditions, presenting truth entirely opposite to their practices, they said, Who is this invader that dares to set aside our authority? Christ did not come as they had expected; therefore they refused to receive Him, and called Him a deceiver and an impostor. Instead of listening to Him that they might learn the truth, they listened with evil intent, that they might find something over which to cavil. And when once they had set their feet in the path of the great leader in rebellion, it was an easy matter for Satan to strengthen them in opposition. Christ's wonderful works, which God meant to be heaven-sent evidence to them, Satan caused them to interpret against Him. The more marked the way in which God spoke to them by His works of mercy and love, the more confirmed did they become in their resistance. Blinded by prejudice, they refused to acknowledge that Jesus is divine. <RH, March 26, 1901 par. 10>

"I receive not honor from men," Christ said. It was not the influence or sanction of the Sanhedrim that Christ desired. He wished not for human honor or approbation. He was invested with power from above. Had He desired honor, how quickly would the heavenly angels have come to His side! How quickly would the Father again have testified to the divinity of His Son! From no human source did Christ crave honor. He could not have been rendered more honorable if the whole school of the rabbis had lent Him their influence. <RH, March 26, 1901 par. 11>

"I know you," Christ declared to the Pharisees, "that ye have not the love of God in you." He spoke to them thus plainly because they could not discern His divinity under the veil of humanity. He was God in human flesh, and He could not but work the works of God. Unbelief, prejudice, and jealousy beat about Him, and if His humanity had not been united with divinity, He would have failed and become discouraged. At times His divinity flashed through humanity, and He stood forth as the Son of God, His veil of flesh too transparent to hide His majesty. But the men who claimed to be the expositors of the prophecies refused to believe that He was the Christ. Satan had control of their minds, and they utterly refused to acknowledge the divinity of Jesus of Nazareth. <RH, March 26, 1901 par. 12>

Since Christ was treated thus, can we be surprised when those to whom He has given His message are rejected and scorned by men whose resistance of light is even less excusable than was the resistance of the Jews? <RH, March 26, 1901 par. 13>

Christ did not frame His words to accommodate the pretentious pride of a deceived, self-righteous people. "I know you," He said, "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." Jesus came by the authority of God, bearing His image, seeking His glory, fulfilling His word. His mission bore the divine credentials. But His work failed to convince the hearts that were steeled by prejudice. Yet when others should come, assuming the title of Christ without giving genuine evidence that they were sent by God, speaking on the authority of their own finite judgment, acting for their own glory, they would be received because their theories agreed with cherished ideas and opinions. <RH, March 26, 1901 par. 14>

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Christ asked. "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" <RH, March 26, 1901 par. 15>

Moses spoke only the words which the Great Teacher, enshrouded in the pillar of cloud, bade him speak. The writings of Moses presented types of the Messiah and promises of His coming. All these would condemn the Jews, because they professed to believe Moses. Had they really believed him, they would have welcomed the One of whom he wrote. <RH, March 26, 1901 par. 16>

As Christ spoke, the scribes and Pharisees listened to words such as they had never heard before. But instead of receiving the speaker as the long-expected Messiah, they angrily rejected His claims. He questioned their doctrine, and this was regarded by them as a sin never to be forgiven. They were determined to stand by their traditions and commandments. They would teach them just as strenuously as if no counter-influence had been exerted to correct their errors and deceptions. <RH, March 26, 1901 par. 17>

April 2, 1901 Lessons from the Christ-Life

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Mrs. E. G. White
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What a contrast to the reception given to Christ by the Jewish leaders was the reception given to Him by Simeon! The

Jews lived in daily expectation of seeing the long-looked-for Messiah. They talked of His coming, and with proud ambition built hopes of worldly greatness on the prospect. But when He came, meek and lowly, a man of sorrows and acquainted with grief, they hid their faces from Him. <RH, April 2, 1901 par. 1>

Simeon no sooner saw the infant in the priest's arms than he was divinely impressed. Taking Him in his arms, he blessed Him, 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." <RH, April 2, 1901 par. 2>

Simeon realized that he held in his arms One who was the Way, the Truth, and the Life. There was at this time nothing in Christ's outward appearance to give him this assurance, but Simeon had lived in the atmosphere of heaven. The bright beams of the Sun of righteousness gave him spiritual discernment. His one desire had been to see Christ. The purity of his life corresponded to the light he had received, and he was prepared for the revelation of the great truth that this helpless infant was the Lord's anointed, even the Messiah. Joy and exultation transfigured his face as he held in his arms God's most precious gift to men. His illumined mind received the light flowing from the Source of all light. He saw that Christ was to be the hope of the Gentiles as well as of the Jews. The walls of tradition built up by Jewish prejudice did not exist in his mind. He realized that the Messiah was to bring redemption to all. <RH, April 2, 1901 par. 3>

Turning to the Jews, we see the other side. The scribes and Pharisees had separated themselves from God by their national pride. There were in Judea schools of learning, and the leaders of these schools were filled with self-exaltation. They thought that they had all the light that had ever been given to the world. They looked for the Messiah to come as a temporal prince, to exalt the Jewish nation above all other nations on the earth. As their self-confidence increased, their dependence on God decreased. They walked in their own ways, and were filled with self-sufficiency and self-righteousness. They professed to be the expositors of Scripture, but they misinterpreted and misapplied its teachings. Instead of reflecting light to the people, they cast a shadow upon them. The voice of God speaking to them through His Son was to them the voice of a stranger. <RH, April 2, 1901 par. 4>

The least difference of opinion expressed by Christ was an occasion for the Jews to resist and denounce Him. At times they charged Him with working miracles through Beelzebub, the prince of the devils. The least mention of Christ as a light to lighten the Gentiles roused to fury the national prejudice. The worst passions of the heart were stirred; for the Pharisees had taught the Jewish people to despise and hate the Gentiles. Were their commands and traditions to be treated with indifference, and, worse still, to be brushed away as error? Was this man, the son of a carpenter, to be accepted as knowing more than the priests and rulers? They would show him that he could not take the people from them. They determined to put him to death. <RH, April 2, 1901 par. 5>

Why should there be such a difference between the reception of Christ by the Jewish teachers and His reception by Simeon?--Because the spiritual condition of the two was different. The Jews were guided and controlled by pride and selfishness. Simeon revered God, and walked in the way of the Lord. He listened constantly for the voice of God, and he was enlightened by the Holy Spirit. Those who wait on the Lord will, like Simeon, receive divine illumination. <RH, April 2, 1901 par. 6>

Simeon and the priests represent two classes,--those who are guided by the Spirit of God because they are willing to be instructed, and those who, refusing to receive the light which would lead them into all truth, are guided by the spirit of the power of darkness, and are daily being led into deeper darkness. <RH, April 2, 1901 par. 7>

By divine illumination Simeon understood Christ's mission. The Holy Spirit impressed his heart. But the priests and rulers were imbued with the spirit of the enemy of God; and today the same spirit influences human minds, controlling with power the hearts of men, and making of none effect the appeals of the Spirit. <RH, April 2, 1901 par. 8>

The Jewish leaders claimed to be the expositors of prophecy; but while their hearts were filled with envy, evil-surmisings, and selfish pride, they could not distinguish between the voice of the true Shepherd and the voice of a stranger. They strengthened one another in resistance. The same thing is done in our day. The same resistance of truth will be shown by those who stubbornly refuse to receive the cautions and reproofs which the Lord sends. But those who reject the word of God for tradition will not be able to stand amid the perils of the last days. <RH, April 2, 1901 par. 9>

The Jews virtually said, as did Pharaoh, "Who is the Lord, that I should obey His voice?" The same power that had made itself felt all over the land of Egypt was striving with the Jews. But they refused to bow before it, and their hearts grew harder. The same voice is speaking to men and women today. We are in danger of falling into the error into which the Jews fell. God warns us not to do as they did. <RH, April 2, 1901 par. 10>

If our hearts are open to receive the light of truth, we shall see what Jesus is to our world. But too often that which would be to the people of God the very light and blessing they need is rejected because of blindness of mind and hardness of heart. Many walk in darkness, and can see no light. To them truth seems to be error. The voice of One coming in the name of the Father is ignored. They prepare the way for Satan to bring them strong delusions, that they may believe a lie. God's word declares, "Of your own selves shall men arise, speaking perverse things, to draw away

disciples after them." <RH, April 2, 1901 par. 11>

God stands ready to bestow rich blessings upon men; but few will bend from their selfishness to receive the gracious gift. From age to age there is acted over the same rejection of light that grieved the heart of Christ when He was on earth. There is seen the same refusal to hear the voice of God through His appointed agencies, because the message borne does not sanction human theories. Christ is as really rejected today by the rejection of His messages of warning and reproof as when He stood in this world a man among men. <RH, April 2, 1901 par. 12>

April 9, 1901 Our Talents

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Mrs. E. G. White
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God has lent men talents--an intellect to originate, a heart to be the place of His throne, affection to flow out in blessings to others, a conscience to convict of sin. Each one has received something from the Master, and each one is to do his part in supplying the needs of God's work. <RH, April 9, 1901 par. 1>

God desires His workers to look to Him as the giver of all they possess, to remember that all they have and are comes from Him who is wonderful in counsel and excellent in working. The delicate touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate organism of the body, are the wisdom of divine power, to be used in behalf of suffering humanity. The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, come from God. He has intrusted men with talents, and He desires them to look to Him for counsel. Thus they may use His gifts with unerring aptitude, testifying that they are workers together with God. <RH, April 9, 1901 par. 2>

Property is a talent. To His people the Lord sends the message, "Sell that ye have, and give alms." All that we have is the Lord's, without any question. He calls upon us to awake, to bear a share of the burdens of His cause, that prosperity may attend His work. Every Christian is to act His part as a faithful steward. The methods of God are sensible and right, and we are to trade on our pence and our pounds, returning our freewill offerings to Him to sustain His work, to bring souls to Christ. Large and small sums should flow into the Lord's treasury. All the people of God are to pay a faithful tithe. This is the Lord's portion, and He will reward a faithful return to Him of His own. <RH, April 9, 1901 par. 3>

The Lord Jesus, whose we are by creation and by redemption, has pointed out our duty. "Seek ye first the kingdom of God, and His righteousness," He says, "and all these things shall be added unto you." Those who choose to gratify every selfish desire will be judged accordingly. Living to please self, they dishonor God. <RH, April 9, 1901 par. 4>

Speech is a talent. Of all the gifts bestowed on the human family, none should be more appreciated than the gift of speech. It is to be used to declare God's wisdom and wondrous love. Thus the treasures of His grace and wisdom are to be communicated. <RH, April 9, 1901 par. 5>

An indwelling Saviour is revealed by the words. But the Holy Spirit does not abide in the heart of him who is peevish if others do not agree with his ideas and plans. From the lips of such a man there come scathing remarks, which grieve the Spirit away, and develop attributes that are satanic rather than divine. The Lord desires those connected with His work to speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given us an example in His life. <RH, April 9, 1901 par. 6>

As Christians we should speak as Christ would speak were He in our place. We long to see reforms, but often because things do not move just as we wish them to move, an evil spirit puts drops of gall into our cup, and other souls are poisoned. By our ill-advised words they are chafed and stirred to rebellion. Make it your aim to speak the truth in love. Then the Lord Jesus by His Spirit will supply the force and power. Do not mingle self with anything done for God. Ever reveal the meek and lowly spirit of the Master. <RH, April 9, 1901 par. 7>

All who claim to serve God should show by word and action that they are His children. To show by the daily life that we are members of the royal family is of more value in God's sight than all learning, all high accomplishments. <RH, April 9, 1901 par. 8>

Strength is a talent, and is to be used to glorify God. Our bodies belong to Him. He has paid the price of redemption for the body as well as for the soul. "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." God is the great Care-taker of the human machinery. Were it not for His constant care, the pulse would not beat, the action of the heart would cease, the brain would no longer act its part. <RH, April 9, 1901 par. 9>

The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the

system to be healthy, the brain must be healthy; and in order for the brain to be healthy, the blood must be pure. If, by correct habits of eating and drinking, the blood is kept pure, the brain will be properly nourished. <RH, April 9, 1901 par. 10>

We can serve God better in the vigor of health than in the palsy of disease; therefore we should co-operate with God in the care of our bodies. Love for God is essential for life and health. Faith in God is essential for health. In order to have perfect health, our hearts must be filled with love and hope and joy in the Lord. <RH, April 9, 1901 par. 11>

The tastes are to be elevated, the appetite subdued, by those who are seeking for the eternal inheritance, a life which measures with the life of God. The gospel demands an unreserved surrender of body and soul, with all their energies and capabilities. The Lord claims all the service which any human being, aided and enriched by divine grace, can render; and to withhold this from Him is robbery. <RH, April 9, 1901 par. 12>

Influence is a talent, and it is a power for good when the sacred fire of God's kindling is brought into our service. The influence of a holy life is felt at home and abroad. The practical benevolence, the self-denial and self-sacrifice, which mark the life of a man, have an influence for good upon those with whom he associates. <RH, April 9, 1901 par. 13>

Imperceptibly influences affect the mind, and form the character. If the mind does not appropriate high and holy influences, it appropriates those that are low and debasing. If there is not a growth in piety and grace, there is a growth in worldliness and sin. <RH, April 9, 1901 par. 14>

In the Lord's plan there is a diversity in the distribution of talents. To one man is given one talent, to another five, to another ten. These talents are not bestowed capriciously, but according to the ability of the recipient. <RH, April 9, 1901 par. 15>

According to the talents bestowed will be the returns called for. The heaviest obligation rests upon him who has been made a steward of the greatest abilities. A man who has ten pounds is held responsible for all that ten pounds would do if used aright. He who has only ten pence is accountable for only that amount. God accepts according to what a man has, not according to what he has not. He does not expect from the man who has only one talent what he expects from him who has five. <RH, April 9, 1901 par. 16>

In the parable the man who received one talent hid it in the earth. He refused to do what he could to increase that which was given him, and then tried to make his lord responsible for his neglect. Had he been intrusted with five talents, he would have done just the same as he did with one. <RH, April 9, 1901 par. 17>

It is the faithfulness with which the endowment has been used that wins the Lord's commendation. If we desire to be acknowledged as good and faithful servants, we must do thorough, consecrated work for the Master. He will reward diligent, honest service. If men will put their trust in Him, if they will recognize His compassion and benevolence, and will walk humbly before Him, He will co-operate with them. He will increase their talents. <RH, April 9, 1901 par. 18>

God has left us in charge of His goods in His absence. Each steward has his own special work to do for the advancement of God's kingdom. No one is excused. The Lord bids us all, "Occupy till I come." By His own wisdom He has given us direction for the use of His gifts. The talents of speech, memory, influence, property, are to accumulate for the glory of God and the advancement of His kingdom. He will bless the right use of His gifts. <RH, April 9, 1901 par. 19>

We claim to be Christians, waiting for the second appearing of our Lord in the clouds of heaven. Then what shall we do with our time, our understanding, our possessions, which are not ours, but are intrusted to us to test our honesty? Let us bring them to Jesus. Let us use our treasures for the advancement of His cause. Thus we shall obey the injunction, "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, April 9, 1901 par. 20>

April 16, 1901 The Warfare Between Good and Evil

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Mrs. E. G. White
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Satan is the originator of sin. In heaven he resolved to live to himself. He resolved to be leader. He determined to make himself a center of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled. <RH, April 16, 1901 par. 1>

When Satan made this choice, when he ceased to co-operate with God in His plans for the universal good, he became by his own choice the leader in rebellion, and his influence was exerted solely to injure God. When Satan refused to exert his influence on the side of truth, heaven must no longer be his home. He gathered with him in rebellion an army

of angels who had swerved from their allegiance. With these sympathizers he was cast out of heaven. <RH, April 16, 1901 par. 2>

Satan was dependent on God for his life. He resolved to ignore this dependence, but he could not destroy the fact. He could cease to be loyal and true, cease to be the means of communicating hallowed influences, but he could never be that which he told his companions he would be,--the center of influence. <RH, April 16, 1901 par. 3>

Satan separated himself from God, and selfishness became the law of those who placed themselves under his leadership. He came to this earth, and entered upon the work of conforming all things to himself. He sought in every way to deface the divine image in man, and to place his principles where the principles of heaven should be. <RH, April 16, 1901 par. 4>

To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin. <RH, April 16, 1901 par. 5>

Mutual dependence is a wonderful thing. Reciprocal influence should be carefully studied. We should find out without doubt on what side we are exerting our influence. When placed on the side of right, influence is a power for God; when placed on the side of evil, it is a power for Satan. One human being under Satan's control becomes a means of temptation to another human being. Thus evil grows into immense proportions. <RH, April 16, 1901 par. 6>

Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale. <RH, April 16, 1901 par. 7>

Satan has succeeded in turning the world from God. The blessings provided in God's love and mercy he has turned into a deadly curse. He has filled men with a craving for liquor and tobacco. This appetite, which has no foundation in nature, has destroyed its millions, yet it is indulged by high and low, rich and poor. Too often those appointed to guard the interests of the people are under the power of this appetite. <RH, April 16, 1901 par. 8>

Not only is the evil of intemperance allowed and sanctioned in Christian lands; the curse is carried to heathen nations. Poor, unenlightened savages, ignorant of God, are taught to ask for liquor. So hardened have professed Christians become that they care not that the liquor curse is introduced into the dark regions of idolatry. <RH, April 16, 1901 par. 9>

Satan wages an untiring warfare against the law of God. And so completely has he deceived men that his insinuations against this law are repeated from professedly Christian pulpits. Men, women, and children have been taught to believe them, and as a result -- look at the world today. Satan is its god. Nations have become workers of iniquity. Evil has lifted up itself against good. Men say, It does not matter what God's law says; the laws of the nations must be obeyed. Despotism shows itself strong. Man-made laws are climbing higher and still higher, to displace and make void the law of God, to take the consciences of men under their control, and defy God to His face. Satan is gathering the powers of evil, to give them back to a lawless world under the solemn names of law and religion. <RH, April 16, 1901 par. 10>

The world is nearing the time of its destruction. Every generation takes up some phase of evil in advance of the one which preceded it, moving onward in the march of impenitence and rebellion. God is looking on, measuring the temple and the worshipers therein. Professed Christians are joining hands with the man of sin, to make void the law of God. <RH, April 16, 1901 par. 11>

Soon the world is to be called to appear at the bar of God. John writes, "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." <RH, April 16, 1901 par. 12>

The arm of Omnipotence alone can cleanse the earth from the evil which Satan has brought into it. This He will do by destroying the world by fire, even as He destroyed the old world by a flood. <RH, April 16, 1901 par. 13>

No man liveth to himself. Consciously or unconsciously he is influencing others, either for good or evil. If for evil, his influence accumulates evil; if for good, it strengthens good. Not only do those human beings who give themselves up to work evil breathe the deadly infection of the time preceding their time; they add to the deadly influence their own disease, to the injury of those who come after them. But when men are guided and controlled by the power of the Holy Spirit, there goes out from them an influence that is a savor of life unto life. <RH, April 16, 1901 par. 14>

The world has broken away from its true center. The churches of today have allowed Satan to enter in among them. Under his influence they have made void the law of God. The truths of the Bible are interpreted by religious teachers to mean something entirely different from what they do mean. Is there no remedy for this? Is the chain of dependence which unites the human family henceforth to be used to advance universal disorganization and hostility to God? Is the law of God always to be disobeyed? Is the law of influence to be used by Satan to drag mankind lower and lower? Is it not time that a people stood forth in moral independence, cherishing at the same time a sense of their dependence on God, and realizing that upon them rests the responsibility of declaring that the law of God is not changed and never will be changed? Let those who see the binding claims of the law arise and shine, because the glory of the Lord is risen upon them. <RH, April 16, 1901 par. 15>

The Lord has sent to our world a message of warning, even the Third Angel's Message. All heaven is waiting to hear us vindicate God's law, declaring it to be holy, just, and good. Where are those who will do this work? God calls upon His people to gain a deeper insight into His plans and His law. His law is the transcript of His character. It is unchangeable; for God will not alter the thing that has gone out of His lips. Christ has declared that the law is perfect; and with David we may say, "It is time for thee, Lord, to work: for they have made void thy law." <RH, April 16, 1901 par. 16>

Jesus Christ is to be the center of influence. The Holy Spirit is to be the efficiency of every one who is trying to do right. With all their energies human beings are to co-operate with the great Center of infinite love and infinite power. There are those in our world who are longing for a deeper religious experience, who are bemoaning the dearth of the Holy Spirit's power in the lives of the professed followers of Christ. When men return to their loyalty to God, they will cease to trample underfoot His plain commands. They will exalt God. His word will be to them a light shining amid the moral darkness. They will obey the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." <RH, April 16, 1901 par. 17>

In Christ we have an example of patient endurance and unselfish love. The Commander of heaven made His way to our earth through all the ranks of hell, and in the midst of the world erected His cross. He descended from the heights of glory to the depths of humiliation and suffering. We can not fathom the love of the Son of God. To a world that refused to live unto God He presented an amazing sacrifice, turning His whole being into an atoning offering, with which no other sacrifice can be compared. "For your sakes He became poor, that ye through His poverty might be rich." <RH, April 16, 1901 par. 18>

We see Him in the wilderness, enduring a fast of forty days. We see Him humiliated, despised, rejected, a Man of sorrows, and acquainted with grief. We see Him tempted in all points like as we are. But though the enemy bruised and wounded the Saviour's body, he could not touch His mind. The Son of God remained true to His Father, firm and steadfast in His allegiance and loyalty. <RH, April 16, 1901 par. 19>

Look upon Christ hanging on the cross of Calvary, sacrificed for us. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." <RH, April 16, 1901 par. 20>

As the sinner looks upon the uplifted Saviour, conviction comes to him. He repents of his sin. Under the transforming influence of the Spirit, he is ready to sacrifice himself in the service of the Saviour. He does not live for himself; for from the cross has gone forth the proclamation that no one who lives for self can be benefited by the death of Christ. He who desires to live for himself is not a Christian. He who is truly repentant is created anew in Christ Jesus, and is no longer content to live for selfish enjoyment. His greatest desire is to do something for the Master, to be a faithful servant for his Lord. "Ye are not your own; for ye are bought with a price." A ransom has been paid, even the precious blood of Christ. "Therefore glorify God in your body and in your spirit, which are God's." Every part of the Christian's being, his time, his service, his property, his strength, have been paid for. His all is the Lord's. At the moment he gave himself to Christ, he was recorded as the Redeemer's willing agent, just as if the price of salvation had been paid for him alone. Upon him is laid the duty of revealing Christ in all he does. The life he lives is Christ's; for over the rent sepulcher of Joseph the Saviour proclaimed, "I am the resurrection and the life." He is to use his every power in Christ's service. His talents of reason, of influence, of speech, of means, all are the Lord's. They always were the Lord's, but before his conversion, he did not acknowledge this. He has now become one with Christ. With Paul he may say, "I live; yet not I, but Christ liveth in me." His life is bound up with the life of Christ in the great plan of redemption. His character is to be a reproduction of the character of Christ. Christlike self-denial and self-sacrifice, Christlike patience and gentleness, are to be manifested by him. <RH, April 16, 1901 par. 21>

Christ has put it out of our power to give Him anything that God has not first given us. All belongs to God; therefore every one is bound by the ransom which has been paid to return to God His own. Those who have witnessed a good confession should now draw together in the bonds of Christian fellowship, consecrating themselves wholly to God. Union is strength. Then let God's people draw in even cords, exerting the influence which Christ by His death has made it possible for them to exert. <RH, April 16, 1901 par. 22>

April 23, 1901 The Great Standard of Righteousness.

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Mrs. E. G. White.
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The Lord has taken infinite pains to teach men His will. He has given them His law, which is to govern the world. It demands perfect obedience from rich and poor, high and low. Its divine requirements are that we love God supremely and our neighbor as ourselves. Its principles are binding upon the angels and upon all human intelligences. Without the law there could be no transgression; for "sin is the transgression of the law." "By the law is the knowledge of sin." The standard of righteousness, it is exceeding broad, prohibiting every evil thing. <RH, April 23, 1901 par. 1>

Satan sees that to call the attention of human beings to the righteousness of the law barricades the soul against his specious devices. His only hope for securing the world is to lead men to ignore the law, to make them believe that the law is null and void, that belief in Christ is all that is necessary. If Satan can so deceive the world that sin will not appear exceeding sinful, he has gained what he desires to gain. And he has succeeded in leading multitudes to believe his falsehoods. Ministers of the gospel preach against the law, and especially against the Fourth Commandment. <RH, April 23, 1901 par. 2>

We are nearing the close of this earth's history. Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has a right to control the consciences of men. He strives with all his power to place a human institution in the position of God's holy rest-day. Under the jurisdiction of the man of sin, men have exalted a false standard in complete opposition to God's enactment. Each Sabbath institution bears the name of its author, an ineffaceable mark showing the authority of each. The first day of the week has not one particle of sanctity. It is the production of the man of sin, who strives in this way to counterwork God's purposes. <RH, April 23, 1901 par. 3>

God has designated the seventh day as His Sabbath. He declares, "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. . . . 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." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." <RH, April 23, 1901 par. 4>

Thus the distinction is drawn between the loyal and the disloyal. Those who desire to have the seal of God in their foreheads must keep the Sabbath of the Fourth Commandment. Thus they are distinguished from the disloyal, who have accepted a man-made institution in place of the true Sabbath. The observance of God's rest-day is a mark of distinction between him that serveth God and him that serveth Him not. <RH, April 23, 1901 par. 5>

When men make the assertion that a change has been made in the law of God's government, they cast a reflection upon God's character. If the law was just when given to Adam, it is just today. "It is easier for heaven and earth to pass," Christ declared, "than one tittle of the law to fail." <RH, April 23, 1901 par. 6>

The substitution of the false for the true is the last act in the drama. When this substitution becomes universal, God will reveal himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity. The earth shall disclose her blood, and shall no more cover her slain. <RH, April 23, 1901 par. 7>

The belief that the law of God is not the standard of righteousness is now almost universal in the Christian world. Professed Christians think that the more contempt they place upon the law, the more commendable they are in God's sight. Each human being exerts an influence upon those with whom he associates. Those who are willing to be led by false theories and unsound doctrines, who build their hopes for eternity on shifting sand, will find that the storm and tempest of trial will sweep away their refuge of lies. Their structure will fall, and they will perish,--lost, lost for all eternity. <RH, April 23, 1901 par. 8>

Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?--Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made. Had God pardoned Adam's sin without an atonement, sin would have been immortalized, and would have been perpetuated with a boldness that would have been without restraint. Remember how soon after the transgression of Adam the apostasy of his posterity became so marked that God repented that He had made man. They followed the imaginations of their evil hearts, and the strivings of the Spirit were not heeded.

They refused to be admonished. They had an abundance of blessings for their own enjoyment, and they soon forgot that they had forfeited immortality. <RH, April 23, 1901 par. 9>

God granted them one hundred and twenty years of probation, and during that time preached to them through Methuselah, Noah, and many others of His servants. Had they listened to the testimony of these faithful witnesses, had they repented and returned to their loyalty, God would not have destroyed them. But warnings made an impression on them only for a time. Christ was their atoning sacrifice, their Mediator, but they had no faith in Him, and His intercessions in their behalf were unavailing. As the time of probation drew nearer its close, the service due to God from them passed entirely from their thoughts; and the word went forth, "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, April 23, 1901 par. 10>

After the flood the earth was again corrupted under its inhabitants, and the signal judgments of God fell upon Sodom and Gomorrah. But soon this punishment was forgotten, and once more men corrupted their way before God, turning from the worship of the Creator to the worship of idols. God called out the Hebrew people from slavery, and from Sinai gave them His law. But Egypt was desolated by plagues before Pharaoh would consent to listen to the great I AM. He persisted in his stubbornness till Egypt was ruined, and the Egyptians, from the lowest serf to the king upon his throne, looked upon the dead bodies of their firstborn. Then Pharaoh consented to let the children of Israel go, but he followed them immediately with an imposing display of chariots and men of war. Another exhibition of God's power was required. The Red Sea was opened to the Israelites, but the Egyptians who pursued them were drowned in its waters. <RH, April 23, 1901 par. 11>

The terrible judgments of God which were inflicted upon the idolaters in the lands through which the children of Israel passed, caused fear and dread to fall upon all people living on the earth. But Israel, for whom so much had been done, apostatized in the very sight of Sinai. Aaron, who had been left in charge, was afraid to stand firm against the vast host who were clamoring for gods to lead them back to Egypt. <RH, April 23, 1901 par. 12>

After entering Canaan, the children of Israel gradually went into idolatry. By His prophets God sent them message after message. But they forgot the instructions of their leader, and followed their own inclinations and the imagination of their own hearts, until the Lord could no longer protect them. He permitted their enemies to overcome them, and to scatter them as captives in strange lands. But still He was willing to pardon them. He promised that if they would return to Him, He would heal all their backslidings, and reinstate them in His favor. He sent them warnings, reproofs, judgments, to save them from ruin. But notwithstanding these efforts, they wandered farther and farther from Him. As represented in the parable given by Christ, God sent His messengers to them, but these were persecuted and put to death. Last of all, He sent His only begotten Son. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." But the people He came to save refused to receive Him. They rewarded Him evil for good, and in Pilate's judgment hall He was condemned to death by crucifixion. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the winepress alone, and of the people there was none with me." <RH, April 23, 1901 par. 13>

April 23, 1901 Missionary Work in the Neighborhood

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Mrs. E. G. White
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Before His ascension to heaven, Jesus, with hands outstretched in blessing His disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." Repentance of sin was to be preached in His name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to their own people. Home missions were to receive their first attention. <RH, April 23, 1901 par. 1>

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. They are to take up the duty that lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths of this time. <RH, April 23, 1901 par. 2>

This work places a responsibility upon us to recommend by our daily life the faith which we profess. The piety of its believers is the standard by which worldlings judge the truth. In all your associations with unbelievers, be careful to

give them no occasion to misjudge your faith, or to reproach the cause of truth which you advocate. Many hedge up the way by their own course of action. There is some indiscretion on their part. They are easily provoked. Little difficulties arise in trade or in some other temporal matter, which lead them to think themselves misjudged or wronged by their neighbors. These things are allowed to create coldness or ill-feeling, and thus to close the door of access to those who might be reached by the truth. We should never allow matters of temporal interest to quench our love for souls.

Brethren, be kind and courteous on all occasions. <RH, April 23, 1901 par. 3>

Never be sharp, critical, or exacting in your deal. If there is any advantage to be gained, give it to your neighbor, whom you are required to love as you love yourself. With the patience and love of Jesus, watch for opportunities to do him a kindness. Let him see that the religion that you profess does not close up nor freeze over the avenues of the soul, making you unsympathizing and exacting. Let a well-ordered life and a godly conversation testify to your sincerity and piety; and when you have thus gained his confidence, the way is open for you to reach the heart by introducing the truth. <RH, April 23, 1901 par. 4>

If these matters, which may appear of minor consequence, are neglected, you may present the most convincing arguments in favor of the truth, but they will have no weight. If your family government is not according to the Bible rule, if your children are not brought up with habits of order and industry, if they are selfish, proud, disobedient, unthankful, unholy, be sure that your unbelieving neighbor will see and remark upon your neglect. "They would better spend their labor at home," he will say, "teaching piety and good behavior to their children, instead of trying to convert me." Very many have been caused to stumble by the inconsistencies of professed Christians, and have been led to reject the precious truths of the Bible. <RH, April 23, 1901 par. 5>

April 23, 1901 Items from General Conference

Mrs. E. G. White: "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." <RH, April 23, 1901 par. 1>

Consider what that means. Fuller's soap makes a garment shrink into a much smaller compass. We want to stand in that position of humility where the life is hid with Christ in God. We claim Him; He is our righteousness; therefore, our lives are hid with Christ in God, we shall not shrink into nothingness. <RH, April 23, 1901 par. 2>

To us has been given the work of preparing ourselves for the mansions. And this we can do through the help that is waiting for us. When God gave His Son to our world. He gave all heaven, all the facilities and powers of heaven. Those who fail to improve the glorious opportunities granted with the gift of God's Son will be without excuse. <RH, April 23, 1901 par. 3>

Christ declared that all power in heaven and earth has been given to him, and He gives this power to those who truly believe on Him, to His disciples, that they may go forth to proclaim the message of hope and salvation to a fallen race. He takes His position at the head of humanity, covering humanity with divinity. In Him humanity and divinity are combined, and He can accomplish for the human race all that is necessary to enable them to overcome as He overcame, and sit down with Him in His Father's throne. <RH, April 23, 1901 par. 4>

All the sufferings, all the distress, that came to Him who was equal with the Father, was borne that He might bring people to himself. For this purpose He laid off His royal robe, His royal crown, laid aside His high command, and stepped down to humanity. He who was the majesty of heaven, the King of glory, died for sinners. <RH, April 23, 1901 par. 5>

We breathe because God takes charge of the human machinery. Day by day He keeps it in working order, and He wants us to think of the infinite sacrifice He has made for us in suffering with One equal with himself -- His only begotten Son. He consented to let Him come to a world all seared and marred with the curse of sin, to stand at the head of humanity as a sin-bearing, sin-pardoning Saviour. God has pledged himself to receive sinners; for 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, April 23, 1901 par. 6>

Everlasting life,--this is what we want. Shall we be satisfied to live in this poor world without a hope of a better life? God forbid. Let us lay hold of the power that has been provided to make it possible for us to gain eternal life. Let us take hold of the blessings heaven has given us that we may fit ourselves for the higher grade, fit ourselves for the mansions which Christ is preparing for us. He said, "Let not your heart be troubled: ye believe in God, believe also in

me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." <RH, April 23, 1901 par. 7>

April 30, 1901 A Teacher Sent From God

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Mrs. E. G. White
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"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruit." <RH, April 30, 1901 par. 1>

There are some who have departed from the faith, giving heed to seducing spirits and doctrines of devils, and who by falsehood and misrepresentation seduce others. These false teachers are represented by Christ as ravening wolves. Their work is to tear down that which God through His agencies is seeking to build up. "Thus saith the Lord concerning the prophets which make my people to err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God." <RH, April 30, 1901 par. 2>

False prophets are described by Paul in his second letter to Timothy: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Paul warns his son in the gospel, saying, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck." <RH, April 30, 1901 par. 3>

Men oppose the truth with falsehood, and those who do not desire a knowledge of the truth listen eagerly to the fables presented to them. Their hearts are imbued with the same spirit of opposition to the truth that fills the hearts of the false teachers. They act toward God's commandment-keeping people in this time as the Jews acted when they refused to accept the truths that Christ unfolded before them. Christ presented to them the prophecies of the Old Testament, showing them that by their rejection of Him they were fulfilling these prophecies. But they continued in their evil course, and followed, to the end, the works that stand registered against them in the books of heaven, which have brought eternal infamy upon them as a nation. <RH, April 30, 1901 par. 4>

What accusation did the Jews bring against Christ?--"He casteth out devils through the prince of the devils." Eagerly they received the testimony of false witnesses. They hired men to report against Christ, that they might have some pretext for condemning Him. They did everything that could be done to make themselves and others believe that He was a criminal. His every word and action was watched, and reported in a distorted light. Spies were constantly upon His track, saying, Show us a sign. Work some miracle. <RH, April 30, 1901 par. 5>

When Christ said to the sick of the palsy, "Be of good cheer; thy sins be forgiven thee," He gave His enemies a sign which they could not set aside. "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Knowing their unspoken thoughts, Jesus said, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (He said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." <RH, April 30, 1901 par. 6>

Did this evidence that Jesus was the Son of God cause the scribes and Pharisees to believe in Him?--No; this demonstration of His power only exasperated them. It was not evidence that He was the teacher sent from God, that they wanted, but evidence that He was a deceiver. Their hearts were not open to conviction. They were filled with intense hatred and bitter prejudice, and they were ever seeking to find some occasion to manifest their wrath. <RH, April 30, 1901 par. 7>

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with

publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But 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." <RH, April 30, 1901 par. 8>

Next in Christ's work came a call from a ruler, saying, "My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples. . . . And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land. <RH, April 30, 1901 par. 9>

"And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it." <RH, April 30, 1901 par. 10>

Notwithstanding this charge, the restored men, "when they were departed, spread abroad His fame in all that country." This added fuel to the fire of prejudice. His enemies interpreted His works of mercy and compassion as a wrong done to themselves. The people were leaving them and listening to the teachings of Christ. <RH, April 30, 1901 par. 11>

"As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel." These words, contrasting the works and mercy of Christ with the course pursued by the priests and Pharisees, exasperated the leading men. Every additional proof given them provoked them to increased resistance. When they saw that they could not prevent Him from working miracles, they put forth their skill to misrepresent and falsify Him. They could bear false witness, and this they did. They said, "He casteth out devils through the prince of the devils." But Jesus worked on, heeding not censure, prejudice, or opposition. The genuineness of His power and His work was kept before the people, and His enemies could not turn the multitude from following after Him. <RH, April 30, 1901 par. 12>

In Christ's mighty works there was sufficient evidence to convince any one. But the Jewish rulers did not want the truth. They could not but acknowledge the reality of the works of Christ, but they cast condemnation upon them all. They were forced to acknowledge that supernatural power attended His work, but this power, they declared, was derived from Satan. Did they really believe this?--No; but they were so determined that the truth should not lead to their conversion that they charged the work of the Spirit of God to the devil. Thus they committed the sin against the Holy Ghost, which has no forgiveness in this world or in the world to come. <RH, April 30, 1901 par. 13>

We read again of Christ: "When He saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." <RH, April 30, 1901 par. 14>

All-compassionate Redeemer! what love, what matchless love, is thine! Charged by the great men of Israel with doing His works of mercy by the power of the prince of devils, He was as one who saw and heard not. The work He came from heaven to do must not be left undone. Truth must be unfolded to men. The Light of the world must flash His beams into the darkness of sin and superstition. The truth found no place in the hearts of those who should have been foremost to receive it, because they were barricaded with prejudice and wicked unbelief. Among those who had not such exalted privileges, Christ prepared hearts to receive His message. He made new bottles for the new wine. <RH, April 30, 1901 par. 15>

Every truth is invested by the God of heaven with an influence proportionate to its character and importance. The plan of redemption, which means everything to a lost and ruined world, was to be proclaimed, and the Spirit of God in Christ Jesus was brought into vital contact with the heart of the world. Light and truth vibrated through the universe. The plan of redemption was made known, which thrills the soul and prepares it for the great power of God. A truth so large, so deep, so full and complete, it could be the center of all truth hitherto revealed. <RH, April 30, 1901 par. 16>

By Christ the truth was proclaimed. The hearts of those who professed to be the children of God were barricaded against it; but those who had not been so highly privileged, those who were not clothed with the garments of self-righteousness, were drawn to Christ. Their minds were convinced and quickened into activity. <RH, April 30, 1901 par. 17>

The cross stands as the great center of the world, bearing a certain testimony which will be the condemnation of every transgressor of the law of God. Today Satan endeavors to keep hidden from the world the great atoning sacrifice, which reveals the love of God and the binding claims of His law. He wars against the work of Christ. His evil angels unite with evil men in opposing this work. But while He is carrying on this work, heavenly intelligences are combining with God's human instrumentalities in the work of restoration. <RH, April 30, 1901 par. 18>

The children of God are not to expect an easy time in this life. There are battles to be fought. "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." We are not left alone to engage in this conflict. Jesus is the captain of our salvation. He clothed His divinity with humanity, and took the field himself, that He might teach us how to fight the battles of the Lord. He says, "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." <RH, April 30, 1901 par. 19>

April 30, 1901 Missionary Work in the Neighborhood

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Mrs. E. G. White
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The books of heaven will reveal a terrible record of unfulfilled home duties against parents who were regarded as intelligent missionary workers. How much more influence these parents might have had, how much more good they might have done, had they begun the work at the right point, by setting their own house in order, and presenting to their neighbors a well-ordered family as evidence of the power of the truth! When it is seen that the children are not like worldlings, when the beauty of faith and the spirit of genuine Christianity are seen in them, it will be as light pointing heavenward. <RH, April 30, 1901 par. 1>

It is the acts of faith and love in the so-called little things of life, the spirit of Christ manifested at home, in the field, in the workshop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth which they can not gainsay. Far more can be accomplished by humble, devoted, virtuous lives, than can be gained by preaching when a godly example is lacking. <RH, April 30, 1901 par. 2>

There is a sad neglect of personal effort, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if the heavenly messengers were to come to earth, and in an audible voice proclaim the warning. They stand idle, virtually saying, "Am I my brother's keeper?" Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who, in the parlor, can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. Oh! there is so much work for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interests. Because of our unbelief, worldliness, and indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned. <RH, April 30, 1901 par. 3>

Until the judgment, it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to a knowledge of the truth. But self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of His burden. <RH, April 30, 1901 par. 4>

Many, many, are approaching the day of God doing nothing, shunning responsibilities, and as a result, they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied. <RH, April 30, 1901 par. 5>

April 30, 1901 Notes From General Conference

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Mrs. E. G. White: "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, April 30, 1901 par. 1>

John tried to describe the love of God, but language failed. He could only call on us to behold it. We must behold this love for ourselves. We must strive to understand as far as possible the love the Father has bestowed upon us. <RH, April 30, 1901 par. 2>

Let no one feel that he is stepping down in becoming a child of God. It was the only begotten Son of God who stepped down. He gave himself for us. Leaving His splendor, His majesty, His high command, and clothing His divinity, with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. He came to this

earth, and in our behalf suffered the death of the cross. <RH, April 30, 1901 par. 3>

In the words I have read, our possibilities are opened before us. It is possible for every son and daughter of Adam through belief in Christ, to be cleansed from sin. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name," Our part is to receive and believe on Jesus Christ. <RH, April 30, 1901 par. 4>

Of Him on whom we are asked to believe, it is written, "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. . . . That was the true Light, which lighteth every man that cometh into the world." <RH, April 30, 1901 par. 5>

It is our privilege to walk in the light as Christ is in the light. We need not groan and murmur because the path heavenward is not a smooth one. Our part is to believe, to try to understand the words. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The assurance is, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Do we believe on His name? <RH, April 30, 1901 par. 6>

Christ has made an infinite sacrifice. He gave His own life for us. He took upon His divine soul the result of the transgression of God's law. Laying aside His royal crown, He condescended to step down, step by step, to the level of fallen humanity. He hung upon Calvary's cross, dying in our behalf, that we might have eternal life. Why is it that we are so indifferent to this great sacrifice? Does it seem a small thing that He should endure all this that we might be called the sons of God? Does it seem a small thing to you to become members of the royal family, children of the heavenly King, partakers of an immortal inheritance? Is it a small matter to become heirs of God, and joint heirs with Jesus Christ? What sacrifice have we made in response to this infinite sacrifice? <RH, April 30, 1901 par. 7>

Would you grasp the things of the world? The world knoweth not God. Give yourselves to the world, and you will not know God; you can not know Him. We need to behold Him. We need to purify our souls by obeying the truth. <RH, April 30, 1901 par. 8>

No one can serve God by proxy. There are many who seem to think that there is some one in this world stronger than Christ, upon whom they can lean. And instead of coming right to Christ, just as they are, giving themselves unreservedly to Him, they reach out for human help. God wants us to have an individual experience, to form characters after the divine similitude. I can not work out a character for you, and you can not work out a character for me. We are to stand before God in our individuality, and know for ourselves what it means to have the light and comfort and love of God in our hearts. The Lord wants us to take Him at His word. He desires every one of us to reveal His character to the world. If all would accept the righteousness of Christ, we should not see so much sickness in our world. Every one would strive to take care of the house he inhabits. He would purify his soul by obeying the truth. <RH, April 30, 1901 par. 9>

We read in Zechariah, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." <RH, April 30, 1901 par. 10>

Joshua represents the people of God. When Satan accused him, the Lord rebuked him, and spoke to those that stood before him, saying, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said. Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." Satan tries to bring reproach against those who are trying to serve and honor God. He presents them in a questionable light, as those who are clothed with filthy garments. God says, Take away the filthy garments. You have no right to put them upon my children. Take them away. My people may have imperfections of character. They may fail in their endeavors; but if they repent, I will forgive them. <RH, April 30, 1901 par. 11>

This word of assurance is given to all who have faith in God. Receive this wonderful promise. It is not a human being who is speaking. "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts and I will give thee places to walk among these that stand by." <RH, April 30, 1901 par. 12>

"Among these that stand by." The hosts of the enemy, who are trying to bring God's people into disrepute, and the hosts of heaven, ten thousand times ten thousand angels, who watch over and guard the tempted people of God, uplifting them and strengthening them,--these are they who stand by. And God says to His believing ones, You shall walk among them. You shall not be overcome by the powers of darkness. You shall stand before me in the sight of the holy angels, who are sent forth to minister to those who shall be heirs of salvation. <RH, April 30, 1901 par. 13>

Mrs. E. G. White: The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work

we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. Our dependence is not in what man can do: it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. <RH, April 30, 1901 par. 14>

April 30, 1901 A Testimony

Given to the Ministers at General Conference, April 17

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I want to say a few words. God has left a few of the old pioneers who know something of the fanaticism which existed in the early days of this message. Here is Brother Prescott; he knows something about it. He is acquainted with phase after phase of the fanaticism that has taken place. Here is Brother Haskell. He knows something about it, and there are various ones of our older brethren who have passed over the ground, and they understand something of what we have had to meet and contend with. Then there is Brother Corliss; I speak of him because he knows something about fanaticism, not only in the early days, but in our later experience. <RH, April 30, 1901 par. 1>

Let every one of us remember the men of gray hairs. Do not set them back in a corner, and say, We do not need you, because you are too old to be active workers. If on only one occasion these men of experience can stand and tell you what the right way is, it is worth to the cause of God more than you would pay a dozen laborers who have little or no experience in this work. God wants us to come to our senses. I thank God that there are a few who know what we have passed through in the beginning of the history of this work; God wants you to cherish them, and I want you to cherish them. God wants you to feel that it is a sacred duty to look after them, and not to ignore them or put them out of sight. <RH, April 30, 1901 par. 2>

You may think that they have made mistakes. Have *you* made any? May God let His melting Spirit come into our hearts. May God come to us with His comforting power. What we want is not hearts of steel, but hearts of flesh. I hope that not a soul will go away from this meeting until he can say for himself, I know that I am Christ's in God. <RH, April 30, 1901 par. 3>

When persons are in our midst who are moved by the Spirit of God, through whom the great treasures of His word are unfolded to us, increasing in every phase, let us not take the position that we know all that is worth knowing, and what we do not know is not worth knowing, hindering the very ones who are digging for the truth as for hidden treasure. The word of God is opening more and more to us. Just as long as we live on the earth, we shall be able to find a whole treasure-house of beautiful things. Some will see beauty in one truth, some in another, and some will look at it in another way. We are not all constituted alike. But some think that what they have is all there is to acquire. They say of others, Do not let them come into our meetings; we do not want them here. They do not believe as we do. I wish to say. Hands off. Let God work through human instrumentalities according to His will. <RH, April 30, 1901 par. 4>

Read the seventeenth chapter of John, and you will see that God has given us the privilege of being united in Christian love, brethren with brethren, all being bound together by the golden chain of love which has been let down from heaven to unite the believers. God wants you to be like himself. He wants to keep you unspotted from the world, to forgive your sins, and to draw you to himself, that you may step off the ladder into the everlasting kingdom of our Lord and Saviour Jesus Christ. <RH, April 30, 1901 par. 5>

I wish to say to you today, The Lord wants you to be converted. At great expense to myself, in sickness and feebleness, I have come a long way to bear this testimony before the congregation which was presented to me before I left Cooranbong. If this had not been presented to me, I should not be here today. But I am here, in obedience to the word of the Lord, and I thank Him that He has given me strength beyond my expectations to speak to the people. I want you all, for Christ's sake, to heed His injunction to love one another. Thus you will bear witness to the world that God sent His Son to save sinners. Let not the enemy come in to break up the unity which should exist between brethren and sisters. Christ wants His people to be one. Why?--That the world may see that God loves His people even as He loves His Son. <RH, April 30, 1901 par. 6>

Let us at this meeting humble our hearts before God. Night after night since coming here, I have been unable to sleep past one o'clock. I have pleaded with God to enter among us, and work mightily upon hearts and minds. He is willing to do this. He declares, "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." If he does not enter, it is because the door is closed against Him. Shall we not let Him in, that we may enjoy a heavenly feast with a heavenly Guest? God grant that at this meeting you may so

consecrate yourselves to His service that you may go forth as did the disciples, bearing the message with such power from on high that thousands will be converted. <RH, April 30, 1901 par. 7>

"Get ready," is the word sounded in my ears. "Get ready, get ready. He that is to come, will come and will not tarry. Tell my people that unless they improve the sacred opportunities given them, unless they do the work I have given them, Satan will come upon them with the stealthy tread of a thief, to deceive and allure them." God wants us to be wide awake, that when He shall come, we shall be ready to say, "Lo, this is our God; we have waited for Him, and He will save us." He is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory. God calls upon you to get ready to meet Him in peace. <RH, April 30, 1901 par. 8>

I leave this message with you, asking you, in the name of Jesus Christ of Nazareth, to love one another as He has loved you. Thus the world will see and recognize the amazing power of redeeming grace. <RH, April 30, 1901 par. 9>

May 7, 1901 The Great Standard of Righteousness

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Mrs. E. G. White
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Christ gave His life to redeem humanity, and He calls upon men and women to make every sacrifice in their power to glorify God by placing light in contrast with darkness. Christ gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but to maintain justice, and to give man a second probation. No one can keep God's commandments except in Christ's power. He bore in His body the sins of all mankind, and He imputes His righteousness to every believing child. <RH, May 7, 1901 par. 1>

Christ is our example in all things. He has magnified the law and made it honorable. By His unwavering obedience He testified to the truth that God's law is the standard of righteousness for all men. God requires of man nothing that is impossible for him to do. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Possessing our nature, though unstained by sin, and tempted in all points like as we are, Christ kept the law, proving beyond controversy that man also can keep it. <RH, May 7, 1901 par. 2>

The fiat has gone forth, "The wages of sin is death." The sinner must feel his guiltiness, else he will never repent. He has broken the law, and in so doing has placed himself under its condemnation. The law has no power to pardon the transgressor, but it points him to Christ Jesus, who says to him, I will take your sin and bear it myself, if you will accept me as your substitute and surety. Return to your allegiance, and I will impute to you my righteousness. You will be made complete in me. <RH, May 7, 1901 par. 3>

Sin is the transgression of the law. God 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." Notwithstanding all the profession of lip and voice, if the character is not in harmony with the law of God, those making profession of godliness bear evil fruit. <RH, May 7, 1901 par. 4>

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven,"--the will made known in the Ten Commandments, given in Eden when the morning stars sang together, and all the sons of God shouted for joy, and spoken with an audible voice from Sinai. "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." Many mighty works are done under the inspiration of Satan, and these works will be more and more apparent in the last days. <RH, May 7, 1901 par. 5>

"Therefore 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 7, 1901 par. 6>

The mischief done by the professed believers in God who are not doers of the Word, can not be estimated. Their lawless, unholy principles corrupt many, leading them away from the path of obedience. <RH, May 7, 1901 par. 7>

A life of conformity to the Christ-life can not be a life of disobedience to God's commands. The lawyer who questioned Christ concerning the law, in answering his own question, 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." "Thou

hast answered right," Christ said; "this do, and thou shalt live." Sin can not reign in the life of the one who loves God supremely. Obedience to God is the fruit borne by love. Christ is not at war with Christ, and love to our neighbor prevents us from working ill to him. "The fruit of righteousness is sown in peace of them that make peace." The law of God lays its claim upon the whole man. There is no period of time when the law does not make this demand upon every son and daughter of Adam. <RH, May 7, 1901 par. 8>

Complete obedience is the only condition that meets the requirement of the law. "God is not a man, that He should lie." God's law is the rule of His government. He says, "This do, and thou shalt live." But to the disobedient He says, "Cursed is every one that continueth not in all things written in the book of the law to do them." "The soul that sinneth, it shall die." God has given the promise that those who obey His law will be rewarded, not only in the present life, but in the life to come. He declares just as decidedly that those who do not obey His requirements shall not see life, but the wrath of God abideth on them. By lips that never lie the obedient are blessed, and the disobedient are pronounced guilty. <RH, May 7, 1901 par. 9>

There are only two classes in the world today, and only two classes will be recognized in the Judgment,--those who violate God's law, and those who keep His law. Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the Prince of darkness, with those who have chosen apostasy and rebellion. <RH, May 7, 1901 par. 10>

When the judgment shall sit, and every one shall be judged by the things written in the books, the authority of God's law will be looked upon in a light altogether different from that in which it is now regarded by the Christian world. Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and led them into transgression. The law of Jehovah is great, even as its Author is great. In the Judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive. <RH, May 7, 1901 par. 11>

Christ has borne our sins in His own body, and those who accept Him as a personal Saviour are free from the penalty of the law. Jesus has been made the propitiation for our sin, and not for ours only, but also for the sins of the whole world. "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. He that saith he abideth in Him, ought himself also so to walk, even as He walked." <RH, May 7, 1901 par. 12>

To the obedient child of God the commandments are a delight. David declares, "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes alway, even unto the end. I hate vain thoughts: but thy law do I love. Thou art my hiding place and my shield: I hope in thy word. Depart from me, ye evil-doers: for I will keep the commandments of my God. . . . I am thy servant; give me understanding, that I may know thy testimonies." <RH, May 7, 1901 par. 13>

Did the contempt shown to the law of God extinguish David's loyalty? Hear his words. He calls upon God to interfere and vindicate His honor, to show that there is a God, that there are limits to His forbearance. "It is time for thee, Lord, to work," he says, "for they have made void thy law." <RH, May 7, 1901 par. 14>

David saw the divine precepts thrown aside, and obstinacy and rebellion increasing. But he was not swept away by the prevalence of apostasy. The scorn and contempt cast upon the law did not lead him to refrain from vindicating the law. On the contrary, his reverence for the law of Jehovah increased as he saw the disregard and contempt shown for it by others. "They have made void thy law," he exclaims. "Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." <RH, May 7, 1901 par. 15>

As man studies and contemplates the precious statutes of the Most High, as he meditates upon them, and realizes their value, he exclaims: "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. . . . Great peace have they which love thy law: and nothing shall offend them." <RH, May 7, 1901 par. 16>

May 7, 1901 Missionary Work in the Neighborhood

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Mrs. E. G. White
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Those who neglect their duty in the home and among their neighbors are, by their unfaithfulness, separating

themselves from God. Their piety becomes tame and weak. Unfaithfulness in the home leads to unfaithfulness in the church. They do not strengthen and build it up. Through their failures in duty, all their work is marked with blunders and defects. Their indifference and neglect have a molding influence upon all who have confidence in them as Christians. The errors of one are copied by many, and thus the evil goes on deepening and widening. Brethren, you may not see this, but so it stands in God's sight, and you must meet it in the Judgment. <RH, May 7, 1901 par. 1>

In the day of God, how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul with prayers and tears and warnings." <RH, May 7, 1901 par. 2>

In that day the Master will demand of His professed people, "What have you done to save the souls of your neighbors? There are many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?" <RH, May 7, 1901 par. 3>

Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellow men. <RH, May 7, 1901 par. 4>

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls and are indifferent to the condition and destiny of their fellow men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown. <RH, May 7, 1901 par. 5>

I write plainly, that every effort may be made on the part of all to remove the frown of God from them by sincere repentance. Whatever the neglect of duty, of parents to children, or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to His favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it. <RH, May 7, 1901 par. 6>

We have the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man . . . lifted up: that whosoever believeth in Him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of His salvation, and uphold us by His free Spirit. Then we may teach transgressors His way, and sinners shall be converted unto Him. <RH, May 7, 1901 par. 7>

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift His burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner. <RH, May 7, 1901 par. 8>

Many who have been left to darkness and ruin might have been helped had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be addressed thus personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. <RH, May 7, 1901 par. 9>

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to co-operate with your efforts. Will you do the work appointed you of God? <RH, May 7, 1901 par. 10>

May 7, 1901 Notes From General Conference

Mrs. E. G. White: I did not know how we should get along at this meeting. The Lord gave me instruction regarding this. I was referred to an incident in the life of the prophet Elisha. The prophet was in Dothan, and thither the king of Syria sent horses and chariots and a great host, to take him. "And when the servant of the man of God was risen early,

and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. <RH, May 7, 1901 par. 1>

"And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And He smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said. Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master." <RH, May 7, 1901 par. 2>

God presented this to me, and I did not know what it meant. I did not understand it. I pondered over it, and then, as the lesson was fulfilled, I began to grasp its meaning. I do not know that I should ever have seen the significance had it not been fulfilled right here. Who do you suppose has been among us since this Conference began? Who has kept away the objectionable features that generally appear in such a meeting? Who has walked up and down the aisles of this Tabernacle?--The God of heaven and His angels. And they did not come here to tear you in pieces, but to give you right and peaceable minds. They have been among us to work the works of God, to keep back the powers of darkness, that the work God designed should be done should not be hindered. The angels of God have been working among us. <RH, May 7, 1901 par. 3>

If any people have reason to praise God, we have. Angels of God have been at work here. The Lord knew our needs, and sent us food which has given spiritual strength, and light, showing us how we should work. We have been trying to organize the work on right lines. The Lord has sent His angels to minister unto us who are heirs of salvation, telling us how to carry the work forward. <RH, May 7, 1901 par. 4>

Remember that there is a much better way to get along than to have controversy. When I was upon the waters of the Pacific amid the confusion and noise, the Lord spoke to me: Do not enter into any controversy. Speak to the people that they be of one mind. <RH, May 7, 1901 par. 5>

When you are all in Christ, there can be no variance. Your brother may not have just the same manners and ways of speech as you have, but God does not require this of him. He may be able to reach a class that you can not reach. The very word which you wish he had not spoken may be the word which will bring conviction to hearts. Christ has made none of you church tinkers. <RH, May 7, 1901 par. 6>

My brethren and sisters who are going to foreign fields, perhaps you will be connected with those whose habits and customs are not like yours. Do not let this hinder your work for the Master. Do all in your power to come into Christian relation with those for whom you shall work. May it not be that your ideas need changing? Remember that there is as much room in the world for one as for another. <RH, May 7, 1901 par. 7>

Let us every one strive to be assimilated to the likeness of Christ. There are those in the Church who have made mistakes. But because of this, do not tear yourselves apart from them. I wish to ask, Is it not best for us to do all in our power to heal the souls that are wounded nigh unto death. Is it not best for us to try to prevent the enemy from gaining the victory over those for whom Christ died? Shall we not do the work Christ did? He said, "I am not come to call the righteous, but sinners to repentance." If any of you should have a sheep, and it should fall into a hole, would you not take it out, even on the Sabbath day? And shall we not think as much of a man as we do of an animal? <RH, May 7, 1901 par. 8>

The moral image of God is to be restored in man. It was to make it possible for this to be done that Christ came from the heavenly courts to this earth, full of heaven's compassion and heaven's love, to stand at the head of humanity. <RH, May 7, 1901 par. 9>

Christ was ever kind and merciful, but He gave the most scathing rebukes to the hypocritical Pharisees. I hope that such rebukes as these will never have to fall on our leaders. Let these men remember the temptations which come to the young, and do all in their power to help them. Christ is spoken of as a tender Shepherd, who lovingly cares for the young, carrying them in his arms. If one hundred times more of this work were done by our leading men, they would be carrying out the plan of God. And by this work, the rough edges would be removed from their characters. They would be polished after the similitude of a palace. <RH, May 7, 1901 par. 10>

After this meeting has closed, and we have separated, Satan will come to you with his temptations. He will bring up before you the errors and mistakes that have been made in the past. Remember that God has buried these, and He does not want you to think any more about them. <RH, May 7, 1901 par. 11>

I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God

has brought it about. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction. God's angels have been walking up and down in this congregation. I want every one of you to remember this, and I want you to remember also that God has said that He will heal the wounds of His people. <RH, May 7, 1901 par. 12>

Press together, press together. Let us be united in Christ. God is dishonored by disunion. I shall not keep you much longer, but I wish to say a few more words; for I feel that perhaps I shall never again see those who are going from us. I want to read you a few words, that you may see what God is willing to do for His people. Christ is praying to His Father, and He says: "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. . . . They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; 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, May 7, 1901 par. 13>

Is this possible? It must be, or Christ would not have said it. He is ready to give us all the preciousness there is in the virtue of His character. There is joy in the Lord, joy in sanctification, in unity, in receiving Christ as our Saviour. <RH, May 7, 1901 par. 14>

To those who are about to take up the work in new fields, I would say, Remember that Christ is by your side. He says, My right hand will uphold you. His blessing will rest upon you. If you will walk in the light of His countenance, you will be lights in the world. Regarding this, Christ says, "Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, May 7, 1901 par. 15>

You are going forth to carry the torch of truth. Kindle your taper from the divine altar, and bear the truth to those who are in darkness. You may be sure that angels of God will be round about you. As you impart to others, you will realize that the life of Christ in you is as a well of water, springing up unto everlasting life. <RH, May 7, 1901 par. 16>

The word of God is to be your daily food. Christ says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Talk the truth wherever you go. There is more power in visiting families, talking to them of the truth, and praying with them, than there is in all the sermons that can be given. This does not mean that you are not to speak from the desk. You are; but you are to take time also for house-to-house labor. As you do this work, angels of God will be by your side, and will give you words to speak. Thus you will become all-around, efficient gospel workers, of whom people will say, They have nothing but the truth on their lips. God help us to be Christians in every sense of the word. <RH, May 7, 1901 par. 17>

I may never meet you again on this earth. I feel that my life is almost over. I may meet you again; God knows; I do not. But if we meet no more here below, God grant that we may meet around His throne, each wearing on his brow a crown of immortality. Oh, what a time of rejoicing that will be! and we shall tell the story of our trials and difficulties on this earth, tell it, not with sorrow, but with joy. <RH, May 7, 1901 par. 18>

God knows that we have only just begun the study of His word. He knows that many have only a surface knowledge of the truth. When in the redeemed family above we follow Him whithersoever He goeth, He will open to us the mysteries of His word. When this mortal shall put on immortality and this corruptible shall put on incorruption, He will say, Child, come up higher. We shall be caught up to meet our Lord in the air. The Saviour will welcome us with the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord,"--the joy of seeing souls redeemed. Then He will lead us by the living waters, and escort us through the paradise of God. He will show us the beauty and loveliness of His word, which now we do not half understand. Then we shall cast our glittering crowns at His feet, and touching our golden harps, fill all heaven with rich music, singing, "Worthy, worthy is the Lamb, who died, and who lives again, a triumphant conqueror." <RH, May 7, 1901 par. 19>

May 7, 1901 Instruction Regarding the School Work

Article Read by Mrs. E. G. White, April 22, 1901

I have an intense interest in our school work. To discard many of the worldly text-books will not lower the standard of education, but will raise it to a higher plane. "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." If this is the breadth and depth of the Scriptures, shall we not lift the standard by making the word of God the foundation of our system of education? <RH, May 7, 1901 par. 1>

Changes will have to be made. But it is hard to break away from old habits and practices; and there are those who have felt inclined stubbornly to resist everything in this line. I am glad to say that Brother Magan and Brother Sutherland have made advancement in reform. The question has arisen in regard to Brother Magan's connecting with Brother Daniells in his work. I asked Brother Magan if he felt called of God to take this position. He said, No. He said that he was satisfied that God wanted him to remain in the school, where he had been working. I told him that this was in accordance with the light and evidence given me on the subject. <RH, May 7, 1901 par. 2>

I would say to Brother Magan and Brother Sutherland, You are not to think that you have made a failure in the school. Circumstances have been of a character to cause some misunderstanding. I wish now to present the matter as it was presented to me in my home at Crystal Springs, Cal. There should be in the school the same faculty that has been there in the past. The members of this faculty have been getting hold of right methods, and they are coming to see eye to eye. In a large degree they have learned how to work with unity of effort, and the school needs their talent and ability. <RH, May 7, 1901 par. 3>

It has taken much determination and firm purpose to accomplish the work that has been done in regard to "Christ's Object Lessons." The Lord has manifested His approval of this work. It would be a mistake for those who have been carrying forward this effort to separate and scatter to one place and another, to engage in other work. <RH, May 7, 1901 par. 4>

To seek to combine new elements in the school faculty at this time would not be for the educational interests of the students. Those who are now connected with the school have been learning and practicing their lessons in jots and tittles. Their self-denial, their example of individual consecration, is having an influence to make the school approach to what it should be. To take one and another teacher out of the school now would be a mistake. Let the workers blend together. Let all the strength of their united ability be exerted to draw in even cords, to carry the school forward according to the directions given by the Lord. <RH, May 7, 1901 par. 5>

There has been much prejudice indulged in regard to those who stand at the head of the school. But these teachers are not to be moved by that which has been reported, much of which is untrue. The talent of voice and words needs to be refined, sanctified, ennobled, that it may be used to the glory of God. Our brethren are to go right along in the work, and let all see that God is working with them, giving them, as His agencies, varied experiences. <RH, May 7, 1901 par. 6>

New workers could not advance the work as it should be advanced. They would have a new and untried experience. Under their management the school would not be as successful as if the same teachers, the same counselors, were to hold their position, and work to the point, making an object lesson of this school, according to the pattern God has given. God will work through those now in positions of trust in the school if they continue to work, and seek wisdom from Him. If there is need of more teachers to work in other lines, let these be added. But do not break up the faculty of the school, when the very strongest force is necessary. Let workers be selected as the Lord may appoint, but let not the ones who have been united and adapted to labor together in the school be separated because of the prejudice that has been created against them. Let not the impression be given that they must separate from the school because of the misjudging of those who have not known the true facts in the case. If those who will talk do not care to send their children to the school, because they suppose that mistakes have been made, they themselves must suffer the consequence. God pointed out errors in the school that need to be corrected, and when an effort was made to do this, there were those who saw not the evils or dangers; they saw no necessity for departing from the old plan. It was not an easy matter to do the work that needed to be done in seeking to correct existing evils, against the influence of many who desired to let things run in the same lines in which they had been running. This jot and that tittle, growing by being often repeated, made it very hard for the ones who were trying to make the changes which they saw needed to be made. <RH, May 7, 1901 par. 7>

It is the Lord who has worked out matters in this Conference in regard to the medical missionary work and the ministry, and the Lord will manifest himself to His people, who have tried to place themselves in line. He will work for them if they are fully set to make Him their trust, and to link together in harmonious action. They should seek to the utmost of their ability to qualify students for different lines of work. We are not to have all study, nor all work. Work is to be conducted as nearly as possible as we have conducted it in Australia. <RH, May 7, 1901 par. 8>

Those now in charge of the school work here have their hearts blended in unity of purpose to accomplish the thing

which God has designated as the right thing to do. They have undertaken this work irrespective of the opposition that has come up, and the strife of tongues. These men have a grip on the work. They have been learning, and have plans to establish industrial schools out of the city, where a large space of ground can be secured. These men have a strong determination to succeed. They mean to be heroic reformers, to adopt solid, intellectual methods. Their thoughts and plans have been maturing, and now they are prepared for decided action. <RH, May 7, 1901 par. 9>

It would be a mistake to take Brother Magan from the school work to engage in another line. It would be a mistake to separate Brother Sutherland from the school, because he has a spiritual hold upon educational lines of work. With the help of God, he can act his part in making the school a success. <RH, May 7, 1901 par. 10>

Do not hinder those who have been trying to reach the place where the Lord desires them to stand. Do not tear them to pieces. Let them stand in the strength they have obtained, and let them press the battle to the gates. We must be strong in the strength of the Lord. The light of heaven is to shine through God's instrumentalities. <RH, May 7, 1901 par. 11>

Some will place stumbling-blocks in the way of attacking errors which are hoary with age. It is well to be consistent in all our movements, but we may quietly step over the stones which are thrown in the way of the work of reform. The objections need not be heeded. Prudence and God-fearing discretion are needed; for God wants every one to reveal the divine likeness. But timidity and cowardice are not to be shown by the followers of Christ. <RH, May 7, 1901 par. 12>

The gospel of Christ lies at the foundation of all true education. Time is fast passing. The great work to be accomplished now is to establish schools that will prepare the youth for the mansions Christ is preparing for all who do their best in this life to perfect themselves in the knowledge of the word of God. In a spirit of kindness and love, reforms are to be carried forward to victory. Every reform is to be based on the unerring word, the judgment of inspiration. Reformers are not destroyers; they seek not to ruin, but to save. <RH, May 7, 1901 par. 13>

The age in which we are living calls for decided reforms. Christ has declared that all who will be His disciples must turn away from self-indulgence, and with self-renunciation bear the cross and follow in His footsteps. "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?" Those who come out from the world, from its policies and its confederacies, and attempt to carry forward the work of reform, will need the help of the Spirit of God. Having determined what true reform is, carry it forward with earnestness and perseverance, determined not to fail nor be discouraged. Every one who carries forward reformatory action will meet with apparent losses in some lines, and decided victories in other lines. No educational institution can place itself in opposition to the errors and corruptions of this degenerate age without receiving threats and insults. But time will place such an institution upon an elevated platform. Having the assurance of God that they have acted right, the managers can say, "It is no disgrace to us if others are unable to understand our motives; for they judge us from their own standpoint." <RH, May 7, 1901 par. 14>

The Lord is pleased with the effort that is being made to carry forward our school work on right lines. I believe that the meetings we have been holding will have an influence upon the minds of our people all over the world. Let us from henceforth be careful of our words. God is preparing a people to meet Him in peace. By the mighty cleaver of truth He has separated us from the world, and has placed us in His workshop to be hewed and polished and made fit for a place in His temple. <RH, May 7, 1901 par. 15>

There is a right side and a wrong side. Shall we not stand on the right side? We are thankful that an interest is being shown in the work of establishing schools on a right foundation, as they should have been established years ago. If the proper education is given to students, it is a positive necessity to establish our schools at a distance from cities, where the students can do manual work. Great blessing will come to them as they exercise brain and body proportionately. From the things of nature they will learn lessons that will help them to work for the Lord. <RH, May 7, 1901 par. 16>

This is what we have been trying to teach in Australia. I am very thankful that such steps are being taken by this Conference. God will prosper such plans. Although there may be few students at first, do not be discouraged. The school will win its way. Introduce the medical missionary work. Some of the students are to be educated as nurses, some as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all the education that is essential to perform the work for this time. <RH, May 7, 1901 par. 17>

It will take some time to get a right understanding of the matter, but just as soon as we begin to work in the lines of true reform, the Holy Spirit will lead us and guide us if we are willing to be guided. It is a delicate matter to deal with human minds, and no one should engage in this work without the aid of the Holy Spirit. All must place themselves under the influence of this Spirit. When they place themselves under the direction of the Spirit, they will accommodate themselves to Bible lines. When the word of God takes possession of the minds of teachers, then they are fitted to deal with the education of others. <RH, May 7, 1901 par. 18>

Teachers are to so learn of Christ that they will remain converted from day to day. Then they will so labor for the students that they, too, will be converted. The angels of God will walk in their midst, beholding their order and

diligence. <RH, May 7, 1901 par. 19>

The word of God is to stand at the foundation of all education. It is to be made the basis of all the schools that we shall establish. Following "Thus saith the Lord," brings the schools into close connection with heavenly intelligences. The Lord has been greatly dishonored because His holy word, which will accomplish so much, has been placed in the background, while books which do not contain the highest instruction in regard to practical life and true science of eternal things have been brought to the front. <RH, May 7, 1901 par. 20>

God's commands must settle all matters for us. That which His word advises and demands is to be strictly enforced. His word is to be plainly and earnestly opened before the students. This word will give spiritual health and strength. The instruction of the Bible, the wisdom of God, is to be brought into all business transactions. Selfishness will ever meet the disapproval of God. <RH, May 7, 1901 par. 21>

God's dealings with His people are to be our guide in all educational advancement. His glory is to be the object of all study. Those who are being trained as medical missionaries are to realize that their work is to restore the moral image of God in man by healing the wounds which sin has made. <RH, May 7, 1901 par. 22>

I would say to Brother Sutherland and Brother Magan, Go forward in the name of the Lord God of Israel, and the righteousness of God will go before you, and the glory of God will be your rearward. God can make the feeblest strong. He can give power to the weak. He can lighten the burdens of the heavy laden, and comfort those that are oppressed. He will help us to educate young men and young women to enter His work. <RH, May 7, 1901 par. 23>

Brethren, shall we not help one another? Shall we not take hold of the Lord's work, not to tear one another to pieces, but to help one another? This is what God desires us to do. Some supposed that we were coming to this Conference to gather up the mistakes that had been made in the ministry, in the medical missionary work, and in the publishing and educational work. But we know that the Lord has another work for us to do. The mistakes that have been made, we are to bury in the depths of the ocean. <RH, May 7, 1901 par. 24>

Let us blend together as brethren. God will bind us together, heart to heart, with the golden chain of love. To this Conference I wish to say, My heart, my soul, my interests are with you. The Lord is going to do something more for us than we have been willing to have done. Just as soon as men submit to God, His salvation will be revealed. <RH, May 7, 1901 par. 25>

The Lord will co-operate with those who are striving to advance His work. I am glad to know that even though I may not live long, God will carry on His work. God will hold up our hands. He will work with those who are carrying forward the school work. He will be with the teachers and the students. <RH, May 7, 1901 par. 26>

May 14, 1901 "No Other Gods Before Me"

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Mrs. E. G. White
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Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance His cause and build up His kingdom in the earth? <RH, May 14, 1901 par. 1>

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel, "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry. <RH, May 14, 1901 par. 2>

He who searches the heart desires to win His people from every species of idolatry. Let the word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide-book that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of

God, which taketh away the sin of the world." Oh that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! Oh that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practice that draws your thoughts and affections from Him. God has given His holy law to man as His measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth. <RH, May 14, 1901 par. 3>

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." <RH, May 14, 1901 par. 4>

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God? <RH, May 14, 1901 par. 5>

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. . . . 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, May 14, 1901 par. 6>

"Though I speak with the tongues of men and of angels, and have not charity," Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 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." <RH, May 14, 1901 par. 7>

The Son of the infinite God came to this earth, and honored it with His presence. He emptied himself of His glory, and clothed His divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," He said, "is come to seek and to save that which was lost." <RH, May 14, 1901 par. 8>

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence, that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the word of God. Let your holy example lead the sympathies of your friends heavenward; "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee are fallen on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ: that ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ." <RH, May 14, 1901 par. 9>

May 21, 1901 The Need of a Spiritual Awakening

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Mrs. E. G. White
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The words of the apostle Paul to Timothy, "Take heed unto thyself, and to the doctrine," may be addressed to every member of the Church of God. We are not half awake. The enemy is watching for an opportunity to take God's standard from the hands of His people, and place there his own standard; but they discern it not. The call comes, "What meanest thou, O sleeper? arise, call upon thy God." It is high time for us to awake out of sleep, to cast off the armor of Satan, and call upon Him who never slumbers nor sleeps. The Lord desires men and women to break their connection with the enemy, and link up with Christ. The mistakes of the past have been enough. Through them minds have been confused, precious opportunities have been neglected, and time, which is of more value than gold, has been wasted. We need now strong evidence that the Lord is with us of a truth. We need to consecrate ourselves and all we have to the service of God. <RH, May 21, 1901 par. 1>

In every church there is need of a spiritual awakening; for many who profess to be Christ's servants are obeying the dictates of a natural heart. They do not the works of God. They have not a saving faith in Him whom the Father hath sent. Oh, if they could only understand that by their waywardness, their inconsistency, their half-hearted service, they are denying their Redeemer and putting Him to open shame! <RH, May 21, 1901 par. 2>

There are many who do not possess that faith in Christ which would constitute them lights in the world. They are satisfied to stand on a low level. To them the Saviour 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 eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." <RH, May 21, 1901 par. 3>

Important events are about to take place. While the world is asking in scorn, "Where is the promise of His coming?" the signs are rapidly fulfilling. While men are crying, "Peace and safety," sudden destruction is coming. The Spirit of God is being withdrawn from the earth, and calamity is following calamity by land and by sea. Tempests and earthquakes, fires and floods, are heard of on every hand. Only in God can security be found. <RH, May 21, 1901 par. 4>

Those whom God has made the depositaries of sacred truth are to stand in a pure atmosphere. Few of those who profess to be the people of God are wearing Christ's yoke and lifting His burdens. Few are regarded by the heavenly intelligences as laborers together with God. Many who claim to be Christians have very shadowy ideas of what the name "Christian" comprehends. <RH, May 21, 1901 par. 5>

The kingdom of Christ will come; but who are laboring to that end? If those who know the Lord's prayer would try to take in its meaning and realize its depth and breadth, the Church would be what God desires it to be -- the light of the world. Men would have less desire for form and ceremony; for they would seek to plant in the heart those principles that sanctify the character. <RH, May 21, 1901 par. 6>

Only when the Church is composed of pure, unselfish members, can it fulfill God's purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidence that the Spirit of God is working on their hearts. <RH, May 21, 1901 par. 7>

Many of those whose names are registered on the church books are not Christians. They have not a genuine experience. If they were copying their Pattern, they would pray more and quarrel less. They would strive to be laborers together with God. Their sincere faith in Christ would lead to entire dependence on Him and perfect co-operation with Him. <RH, May 21, 1901 par. 8>

Christ is followed by the earnest, the true, the faithful, the meek, and the pure, while angels clothed with the panoply of heaven stand by to guard and enlighten them, for they are heaven-bound. But there are those who are often heard talking doubt and unbelief, and dwelling upon the terrible struggles they have had with infidel feelings. They talk of the discouraging features of their experience. This affects their faith and courage. At times they seem to enjoy talking over the arguments of the infidel, thus strengthening their unbelief. <RH, May 21, 1901 par. 9>

What is the reason of this darkness, this doubt and unbelief?--These men are not right with God, and they are not

dealing honestly and truly with their own souls. They have neglected to cultivate personal piety. They have not separated themselves from selfishness and sin. They have failed to study Christ's life of self-denial and self-sacrifice. They have failed to imitate His purity and devotion. The sin which so easily besets them has been strengthened by cultivation. By their own negligence they have separated themselves from the company of the divine Leader, and He is a day's journey in advance of them. For their associates they have chosen the indolent, the backsliding, the unbelieving, the unthankful, the unholy; and evil angels are their attendants. What wonder is it that such are in darkness? What wonder is it that they are filled with doubt? <RH, May 21, 1901 par. 10>

Such persons do not possess a religion that is pure and undefiled. Their religion is a religion of circumstances, a religion which the refining fires will wholly consume. If those around them are strong in faith and courage, if no influence is brought to bear against them, they are, to all appearance, strong in the faith. But let adversity come upon the cause, let the work drag heavily, and these souls lose faith, and hinder instead of helping. When apostasy and rebellion come, their voices are not raised in encouragement, saying, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." <RH, May 21, 1901 par. 11>

This class should cultivate love for God and for secret prayer. The promise is sure, "If any man will do His will, he shall know of the doctrine." It will not be received with doubt and hesitancy. The heart will be filled with an assurance that will put to flight all doubt and questioning. <RH, May 21, 1901 par. 12>

The light that is shining upon us with ever-increasing brightness keeps us under obligation to use every power in God's service. We are to grow in grace and in the knowledge of Jesus Christ, seeking to find out how we can best glorify God in the use of our endowments. <RH, May 21, 1901 par. 13>

It is the duty of every Christian to vindicate the honor of God by winning souls to Christ. But where are the missionaries to answer the calls that come from all parts of the world? Only those who place themselves in Christ's school, only those who are willing to lift His cross, can be successful missionaries. Men who can be depended on in the church, who understand its wants, who strive to keep its members true to God; men who pray and keep themselves pure from the defilement of sin, hating even the garment spotted by the flesh; men who do not leave God out of their reckoning,--these are the men whom God can use. <RH, May 21, 1901 par. 14>

May 28, 1901 "Think Not That I Am Come to Destroy the Law."

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Mrs. E. G. White.
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Let us listen to the words of Christ, the divine Teacher, as they fall from His lips upon the ears of the disciples, who press closely around Him, and upon the ears of the scribes and Pharisees, who watch His every movement, and listen to His every word, hoping to hear something which they can use as an accusation against Him. The vast multitude listen also to words full of grace and truth, spoken in a clear, musical voice. Such words they have never heard from the rabbis. <RH, May 28, 1901 par. 1>

"Think not that I am come to destroy the law, or the prophets," Christ says; "I am not come to destroy, but to fulfill." <RH, May 28, 1901 par. 2>

Our eternal well-being has not been left in uncertainty. We need not depend upon the writings of "the Fathers," or upon commentators, for explanations regarding the law of God. When these men have told us all that they in their human intelligence can, we find that they do not agree. We see such a diversity of opinions that were we to follow them in deciding what is truth, we should be left in confusion and uncertainty. The Lord has told us not to follow these human guides, but to take everything claiming to be Bible doctrine to the Scriptures. "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." <RH, May 28, 1901 par. 3>

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." This light was shining forth as Christ in His sermon on the mount gave the true exposition of the law. The traditions, maxims, and false interpretations which had been brought in, had buried the precious jewels of truth beneath a mass of rubbish. Christ rescued these precious jewels, and placed them in the framework of truth. He

bade them stand fast forever, to shine in their natural luster, commending truth to the intellect, arousing the slumbering conscience, leading the people away from human tradition to the word of God. Christ taught the people to ask, "What saith the word of the Lord?" I have a soul to save. I cannot afford to be mystified when my eternal well-being is at stake. Because my minister refuses to examine the Scriptures with a heart free from prejudice and stubbornness, because he refuses to admit the binding claims of the law of God, shall I do the same? Shall I refuse to lift the cross? Shall I be guided by preconceived opinions? Shall I lose the way to heaven because the shepherd cries in my ears, Peace, Peace, The Fathers, The Fathers? Shall I turn from the cool snow waters of Lebanon to the turbid streams of the valley? <RH, May 28, 1901 par. 4>

Many among those who were listening to Christ were not seeking for evidence of the truth of His teaching. Of this they had had altogether too much. What they desired was not evidence, but an excuse to evade truths of eternal importance, which had for their foundation a "Thus saith the Lord." They did not wish to obey; for obedience involved a cross. So today many refuse to put their will on the side of God's will. They refuse to conform their lives to the great standard of righteousness. They have educated and trained their God-given intellect to make of none effect the law of Jehovah, treating it as a code of moral embarrassment, a yoke of bondage. In the lives of transgressors they see the result of disobedience, yet they will not yield. They are not willing to reason from cause to effect, because Satan has blinded their minds by his sophistry, clothing the truth with a shadow of darkness. Paul's words to the Galatians, "Who hath bewitched you, that ye should not obey the truth?" come sounding down along the line to our time. <RH, May 28, 1901 par. 5>

But whether the world, or the Church, which has joined hands with the world, obeys or disobeys, the law of God maintains its binding claims, notwithstanding the fact that men claim to have refuted every argument in its favor. The truth still lives; the light still shines; it cannot be put out. In the Dark Ages the Bible was set aside; it was burned. Men tried to banish it from the earth; but how signally they failed! The law of God may be ignored, despised, rejected, trampled upon, but it is still the great standard of righteousness, immutable and indestructible. It is eternal, like the character of Jehovah. <RH, May 28, 1901 par. 6>

The keenest intellect may try to the utmost of its capacity to make void the law, but behold, the intellect of the greatest men perishes. Men build themselves up, full of a desire for high titles rather than for a growth in grace, but they go down to the grave. Their ambition perishes with them. Their eloquence and genius are forgotten. But God's holy law, unchangeable, eternal, and immortal, will stand firm forever and ever. <RH, May 28, 1901 par. 7>

God will test all, even as He tested Adam and Eve, to see whether they will be obedient. Our loyalty or disloyalty will decide our destiny. Since the fall of Adam, men in every age have excused themselves for sinning, charging God with their sin, saying that they could not keep His commandments. This is the insinuation Satan cast at God in heaven. But the plea, "I cannot keep the commandments," need never be presented to God; for before Him stands the Saviour, the marks of the crucifixion upon His body, a living witness that the law can be kept. It is not that men cannot keep the law, but that they will not. <RH, May 28, 1901 par. 8>

Today men dare to charge Christ with being a Sabbath-breaker. Those who repeat this charge, made by the scribes and Pharisees, place themselves on the side of the enemy of God, and directly contradict Christ's teaching. With sacrilegious words the Pharisees charged Him with transgression, and if they could have fastened [this] crime upon Him, as they flattered themselves they could do, they would have been able to prove that He should be sentenced by the very law He had given. But they could not prove in a single instance that His works were not in perfect harmony with the law. <RH, May 28, 1901 par. 9>

In His human nature Christ rendered perfect obedience to the law of God, thus proving to all that this law can be kept. He endured the death penalty himself, not to abrogate the law, not to immortalize sin, but to take away sin. It is because He has borne the punishment that man can have a second probation. He may, if he will, return to his loyalty. But if he refuses to obey the commands of God, if he rejects the warnings and messages God sends, choosing rather to echo the words of the deceiver, he is willingly ignorant, and the condemnation of God is upon him. He chooses disobedience because obedience means lifting the cross, practicing self-denial. <RH, May 28, 1901 par. 10>

The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness. Each person, as a rational human being, is under the most sacred obligation to obey the law. The Spirit has been provided to enable all to do this. Those who transgress the law by resting on the first day of the week instead of on the seventh, bear false witness to the world. God desires His people to uphold the dignity of His law by resting on the seventh day, His memorial of creation. <RH, May 28, 1901 par. 11>

The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How

shall an appreciation of God and heavenly things be developed unless it is in this life? If the claims and cares of the world are allowed to engross all our time and attention, our spiritual powers weaken and die for lack of exercise. In a mind wholly given up to earthly things, every inlet through which light from heaven may enter is closed. God's transforming grace cannot be felt on mind or character. The talents that should be used in active piety are ignored and neglected. How, then, can a response be made when the invitation is heard, "Come; for all things are now ready"? How is it possible for a man to receive the commendation, "Well done, good and faithful servant," when he has been disobedient, unthankful, unholy? He has trained his mind to disregard God's plainest requirements. He loves the things of earth more than the things of heaven. <RH, May 28, 1901 par. 12>

May 28, 1901 An Appeal for the Southern Field.

There is much that should be done in the Southern field. This long-neglected field must be given attention. Again and again the needs of this field have been pointed out, but very little has been done to redeem the neglect of the past. We hope that there will now be a decided awakening, and that our people will remove the reproach, by doing the work God has so decidedly laid upon them. <RH, May 28, 1901 par. 1>

Schools and sanitariums must be established in the South. No time should be wasted before this work is taken up. There is need also of a well-equipped printing press, that books may be published for the use of the workers in the South. I have been instructed that the publication of books suitable for use in this field is essential. Something in this line must be done without delay. <RH, May 28, 1901 par. 2>

I visited Vicksburg on my way to the General Conference, and I saw that in the buildings erected by the workers there, a good object lesson had been given to the people. Economy has been practiced in every line. The buildings are inexpensive, yet neat and tasty. <RH, May 28, 1901 par. 3>

At Nashville I was surprised to find a printing office filled with busy workers. This office, with its furnishings, has been purchased at as little cost as possible. Everything about it is neat and orderly. The countenances of the workers express intelligence and ability, and the work they do is a valuable object lesson. But a larger building is needed; for many lines of business will open up as the work is carried forward. There is much work to be done in the South, and in order to do this work, the laborers must have suitable literature, books telling the truth in simple language, and abundantly illustrated. This kind of literature will be the most effective means of keeping the truth before the people. A sermon may be preached and soon forgotten, but a book remains. <RH, May 28, 1901 par. 4>

The Lord has placed means in the hands of His people to be used in this work. I call upon my brethren and sisters to give of their means to provide a suitable publishing house for the Southern field. <RH, May 28, 1901 par. 5>

God has placed us in a world which He himself has described as full of His goodness. The blessings which He has provided are without number, amply sufficient for the carrying forward of the work of letting the light of truth shine forth to the world. Sin has prevailed, and has marred and seared the world with its curse, but still the Lord in His mercy is working out His divine plan for filling the earth with His glory. His bounty is inexhaustible. <RH, May 28, 1901 par. 6>

I appeal to those who know the truth, to help the work in the Southern field. This is my burden. I am instructed to call upon those who have means, to give of their money to the Southern field, that the Lord's work be not hindered. <RH, May 28, 1901 par. 7>

Nashville is to be made a center for the work. From this place will go forth an influence which will establish the work as the Lord may prepare the way. Let those who labor in the interest of the cause of God lay the necessities of the work in the South before the wealthy men of the world. Do this judiciously. Tell them what you are trying to do. Solicit donations from them. It is God's means which they have, means which should be used in enlightening the world. There are stored up in the earth large treasures of gold and silver. Men's riches have accumulated. Go to these men, with a heart filled with love for Christ and suffering humanity, and ask them to help you in the work you are trying to do for the Master. As they see that you reveal the sentiments of God's benevolence, a chord will be touched in their hearts. They will realize that they can be Christ's helping hand by doing medical missionary work. They will be led to cooperate with God, to provide the facilities necessary to set in operation the work that needs to be done. <RH, May 28, 1901 par. 8>

For God's people to be selfish with their means at this time, would be to give the victory to Satan. Covetousness is idolatry. It can not grow and strengthen without great loss of souls to Christ. God has done great things for us. Should not every heart expand with generous emotion, filled with a determination to return to the Lord His intrusted talents, that the work of restoring His moral image in man may be accomplished? <RH, May 28, 1901 par. 9>

Will our brethren awaken to a sense of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-sustaining? This world was established and is supported by the charity of a benevolent Creator. We are supported by God's compassionate love. He is the giver of all we have. He calls upon us to return to Him a portion of the abundance He has bestowed upon us. Think of the care He gives the earth, sending the rain and sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows His favors on the just and on the unjust. Shall not the recipients of His blessings show their gratitude to Him by giving of their bounties to help suffering humanity. <RH, May 28, 1901 par. 10>

Will you not strive to be like Jesus? Will you not be His helping hand? Will not you who claim to be sons and daughters of God, members of the royal family, show the world that truth expels selfishness from the heart? <RH, May 28, 1901 par. 11>

We may well feel that it is a privilege to be laborers together with God, to trade upon His goods by setting in operation that which will carry out His purposes in our world. Should we, receiving day by day the tokens of God's love and goodness and compassion, use our time and strength in self-serving, while the cause of God is languishing, and provision is not made for carrying forward to completion His purpose for the sanctification of the beings He has created and redeemed? <RH, May 28, 1901 par. 12>

The Lord Jesus calls upon me to set these things before believers and unbelievers. Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made you, even the gift of His Son. Think of what he has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing to offer. Christ came to this world, and on the cross offered himself as a sacrifice for you. You are not your own; for you have been bought with a price; "therefore glorify God in your body, and in your spirit, which are God's." 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, May 28, 1901 par. 13>

Behold the substitute which heaven has provided for you! Herein is love! God has given you amazing proof of His love, a proof which defies all computation. We have no line with which to measure it, no standard with which to compare it. God gave His beloved Son as a propitiation for our sins. <RH, May 28, 1901 par. 14>

What more can I say? Can we refuse the request of Him who has done so much for us? God invites us to let our gratitude flow forth in gifts and offerings. He calls upon us to be His merciful, helping hand, to bear His blessings to needy, perishing souls. He who, to save you from eternal death, gave up His only begotten Son, asks you to give to His work your worldly possessions. He asks for loving, compassionate service. This He does to test you; and in asking, He calls only for His own; for all you have is His. To test your allegiance to Him, He permits you to handle His goods. He wants you to make all you possibly can of yourself, because then you will have more capabilities to return to Him. You will impart, and receive to impart. Call to mind each day what God is to you. Talk of His perfection, of His glory, and with this in mind, ask yourself what you can do for Him. Remember that He has intrusted you with His goods. Repeat over and over, "This God is my God forever and ever." Those who in this life give willingly and cheerfully to God are laying up treasure in heaven. They will at last come into possession of an eternal weight of glory.

Ellen G. White.

Battle Creek, April 2. <RH, May 28, 1901 par. 15>

June 4, 1901 Sin and Its Results.

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Mrs. E. G. White.

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The question is asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God? Why was sin permitted to enter heaven? Why was it permitted to take up its abode on the earth to cause discord and suffering? <RH, June 4, 1901 par. 1>

It certainly was not God's purpose that man should be sinful. He made Adam pure and noble, with no tendency to evil. He placed him in Eden, where he had every inducement to remain loyal and obedient. The law was placed around him as a safeguard. <RH, June 4, 1901 par. 2>

Evil originated with the rebellion of Lucifer. It was brought into heaven when he refused allegiance to God's law. Satan was the first lawbreaker. <RH, June 4, 1901 par. 3>

God created Adam, and placed him in the garden of Eden. He told him that if he ate of the tree of the knowledge of good and evil, he must surely die. Satan came to our first parents in the disguise of a serpent, and tempted them to

disobey, telling them that if they ate the forbidden fruit, they would be as gods. They yielded to him. Thus sin entered the world. <RH, June 4, 1901 par. 4>

God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine. <RH, June 4, 1901 par. 5>

The law was given to man in Eden, "when the morning stars sang together, and all the sons of God shouted for joy." But sin entered the world. And during their years of bondage, the children of Israel lost sight of the commandments. God delivered His people from bondage, and from Mount Sinai proclaimed to them His law. Look at this law. It is God's holiness made known. It is an expression of God's goodness; for it makes known what the Creator expects from His creatures. <RH, June 4, 1901 par. 6>

The law of God is immutable. Were it otherwise, no confidence could be placed in his government. God rules the world in omnipotence, and all that His love inspires He will execute. He who rules the world in wisdom and love is a God who changes not. He does not abolish today that which He enforced yesterday. <RH, June 4, 1901 par. 7>

Through all the ages Satan's work has been the same, -- to make of none effect the law of God. He has infatuated men and women, leading them to mistake darkness for light, and error for truth. He began this work in heaven, and ever since, he has been trying to deceive. He tells men and women that God has abrogated all law, and will now open the gates of heaven to transgressors. He declares that his expulsion from heaven was a severe and uncalled-for action, and that those he led in rebellion may now enter into heaven; for his effort to abrogate the law has been successful, and God's government has been changed. But were this so, Satan would have done on earth that which he attempted to do in heaven, and he would therefore be entitled to the throne of heaven as the chief ruler. <RH, June 4, 1901 par. 8>

Those who accept Satan's reasoning are terribly deceived. They accept a position which has no true foundation. God is unchangeable. He is satisfied with nothing short of perfect obedience. Perfection is the only title which will gain admittance to heaven. The law is the only standard of character. <RH, June 4, 1901 par. 9>

The law of God and the law of Caesar have come into collision, and will come into collision again. The question we have to answer is, Shall we obey God, or Caesar? A great movement is now on foot to put the first day of the week in the place of the day God has sanctified and blessed. Satan works under a guise of religion, and guided by him, the professed Christian world will be very zealous in working against the law of God. Satan is leading men and women to complete the ruin he began in heaven. He is willing for the world to declare that the calamity by land and sea and the destruction by flood and fire, are because Sunday is desecrated. Herein lies his deception. He is well pleased when men and women exalt Sunday; for he has been working for centuries to place the first day of the week where the seventh should be. Of those who so zealously carry out the enemy's designs, God will inquire, "Who hath required this at your hand?" "To obey is better than sacrifice, and to hearken than the fat of rams." <RH, June 4, 1901 par. 10>

Men say in regard to the Sabbath, It makes no difference what day we keep, provided we keep the seventh part of time. How dare they substitute the word of man for the word of God? How dare they lead their fellow men away from obedience to the Creator? The Sabbath is God's memorial of creation, and had it always been observed, there would never have been an infidel or an atheist in our world. <RH, June 4, 1901 par. 11>

Let man with his human theories step aside. Let the divine voice be heard, saying, "Ye shall keep the Sabbath therefore; for it is holy unto you: . . . it is a sign between me and the children of Israel forever." <RH, June 4, 1901 par. 12>

Many commit themselves to a course that insults the Spirit of God, and that in the face of the convictions of conscience. They make a free choice of the wrong side. They rebel against God. Mercy is despised, and justice defied. They become spiritually palsied, not because they cannot submit to God, but because they will not. Their feet are set in the way of the froward, and they have no desire to turn back. <RH, June 4, 1901 par. 13>

The flood which came upon the old world proclaimed the verdict, Incurable. The overthrow of Sodom declared the existence of a far-reaching corruption beyond the hope of recovery. Christ declared, "As it was in the days of Noe, so shall it be in the days of the Son of man." "Come out from among them, and be ye separate," is the call, "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." <RH, June 4, 1901 par. 14>

The law of God is made void, and God calls upon us to stand in defense of the truth. Satan is a powerful general. He had a long experience in the heavenly courts, and he knows how to mingle right sentiments and principles with evil. He knows how to misapply and wrest the Scriptures. Herein lies the power of his deception. Thus he deceives men, and seeks to obliterate the line of demarcation between believers and unbelievers. God calls for faithful Calebs, who will stand firmly and steadfastly at their post of duty. <RH, June 4, 1901 par. 15>

Our work is aggressive. We need the heavenly anointing, that our spiritual eyesight may be clear. We are living in the last remnant of time. Truth is now to be sought for as hidden treasure. The commandments of men have taken the place of the commandments of God. The Lord calls upon His workmen to watch and work and pray. Precious truths are to be

recovered from the human traditions under which men have buried them. God desires His people to show a constantly increasing interest in the things of eternity. He desires us to value more highly the favor of His friendship. Let us not become Satan's agents to belittle the solemn, important truth which we profess to believe. Let us not show an evil heart of unbelief in departing from the living God. <RH, June 4, 1901 par. 16>

God did not give His only begotten Son to die on the cross of Calvary in order that man might have liberty to transgress His law. He did not pay such an expensive price to make His law null and void. The falsehood that Christ died to abrogate the law originated with the enemy of all good. By giving His life for the life of the world, Christ placed the immutability of the law of God beyond controversy. His death on the cross is an indisputable testimony that not one jot or tittle of the law shall ever fail. Hear the words of the Saviour, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." The disobedient will never find entrance there. "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." <RH, June 4, 1901 par. 17>

God weighs every man in the balances of the sanctuary. In one scale there is placed the perfect, unchangeable law, demanding continuous, unswerving obedience; if in the other there are years of forgetfulness, of selfishness, or rebellion and self-pleasing, God says, "Thou art weighed in the balances, and art found wanting." But Christ has made it possible for us to keep the law. He lived on this earth a life of perfect obedience, that His righteousness might be imputed to us. To us is given the glorious assurance that though we have fallen through disobedience, we may, through the merits of the Son of God, hear the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." <RH, June 4, 1901 par. 18>

June 11, 1901 "Laborers Together With God."

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Mrs. E. G. White.

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"We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, . . . of what sort it is." <RH, June 11, 1901 par. 1>

Let us study these words carefully and prayerfully. In order to be understood, the Bible requires much thought. When we are preparing to go to a new country, and have received from our friends letters of instruction, how carefully we study those letters! We are strangers and pilgrims on this earth, journeying to a better country, even a heavenly, and to us have been given letters of instruction. Again and again we are enjoined to study these directions carefully, so that we shall make no mistake. God is faithful. If we are willing to be taught, He will do His part in teaching us. Let us not neglect our part. We are to labor together with God, working out our own salvation with fear and trembling, knowing that it is God who works in us to will and to do of His good pleasure. If we are faithful in doing our part, in co-operating with Him, God will work through us the good pleasure of His will. But God cannot work through us if we make no effort. If we gain eternal life, we must work, and work earnestly. If we lack in spiritual strength, we may know that we have failed of doing our part. Just as soon as the plan of salvation was devised, Satan began to work; and if we hope to stand against him, we, too, must work. We must follow the example Christ has left us, submitting to Him in everything. Our will must be in harmony with His will. <RH, June 11, 1901 par. 2>

"Other foundation can no man lay than that is laid, which is Jesus Christ." Are we placing the right kind of material upon the right foundation? If we lay upon the foundation wood, hay, stubble, sad indeed will be the result! Will that which we are bringing to the foundation endure the fire of the great day of God? Are we using our talents in the Master's service? Are we kind and courteous to all around us? Do we cherish in our hearts, and reveal in our lives, the principles of the truth? <RH, June 11, 1901 par. 3>

The characters we form here will decide our eternal destiny. What kind of material are we using in our character building? We must guard well every point, seeking to gain that purity which will make our lives harmonize with the saving truth we profess to believe. Our part is to put away sin, to seek with determination for perfection of character.

As we thus work, God co-operates with us, fitting us for a place in His kingdom. <RH, June 11, 1901 par. 4>

If we constantly receive grace from God, we shall be vessels unto honor, sanctified and meet for the Master's use. Daily receiving blessings, we shall daily impart blessings to those around us. But in order to be successful in this work, we must deny self. We cannot at the same time please self and serve Christ. We are not to follow our own inclinations, but look to Jesus, waiting to receive orders from our Captain. <RH, June 11, 1901 par. 5>

Our one desire should be to do God's will in a way that He will approve. All our blessings come from Him, and He desires us in return to give Him our glad and willing service. Are we doing this? Are we receiving and imparting His grace? Are we standing under His banner as faithful sentinels? Are we learning precious lessons, that we may teach others? Let us not rob God. All things come from Him, and He expects us to return Him of His own. <RH, June 11, 1901 par. 6>

Our money belongs to God, and He calls upon us to acknowledge this by paying a faithful tithe and giving willing offerings. The children of Israel were taught that their possessions came from God, and that by the paying of tithe and freewill offerings they were to acknowledge this. Thus we, too, may acknowledge whence our blessings flow. By giving of our means to save those for whom Christ died, we may show our appreciation of His goodness. <RH, June 11, 1901 par. 7>

Is it possible that we are robbing God? If so, His blessing cannot rest upon us. This may be the reason why there is not more of the power of God with us. Let each one examine himself, and see whether he is obeying the directions God has given. Remove from your lives everything which separates you from God. Serve Him to the very best of your ability. Show your faith by your works. Cling with living faith to Jesus. Come up to the help of the Lord. Labor earnestly for the Saviour. Then the rich blessing of God will be your portion. <RH, June 11, 1901 par. 8>

The doing of God's will is essential if we would have an increased knowledge of Him. Let us not be deceived by the oft-repeated assertion, "All you have to do is to believe." Faith and works are two oars which we must use equally if we press our way up the stream against the current of unbelief. "Faith, if it hath not works, is dead, being alone." The Christian is a man of thought and practice. His faith fixes its roots firmly in Christ. By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God. <RH, June 11, 1901 par. 9>

There is a crown of eternal life to win, a heaven of bliss to gain. The way is rough, and there is much climbing to do. But those who endure the toil, urging their way through all obstacles, will receive the overcomer's reward. <RH, June 11, 1901 par. 10>

Christ has a right to our entire obedience. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "While we were yet sinners, Christ died for us." <RH, June 11, 1901 par. 11>

When we claim to accept Christ as our Saviour, and yet continue to cherish sinful practices, we misrepresent Him and put Him to open shame. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." <RH, June 11, 1901 par. 12>

No one should deceive himself by thinking that his defects are not very grievous. If he does not guard against these defects, they will be his ruin, and will be reproduced in those with whom he associates. Those who do not think that God requires them to watch and pray unceasingly, striving against every imperfection, are deluded by the enemy. Until they change their attitude, they cannot grow in grace. We all need to pray earnestly for determination to overcome every defect of character. Pray that, "the eyes of your understanding being enlightened; . . . 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." <RH, June 11, 1901 par. 13>

How many there are who retain wrong habits because they think they cannot overcome them. They do not make determined efforts to overcome. They cherish their sins as if they were precious jewels. If they are reprov'd, they murmur against the one who is watching for their souls as he that must give an account. Some, when reprov'd, act disrespectfully toward the one who, in the fear of God, showed them that they were misrepresenting their Saviour. They need to learn the meaning of true conversion. Paul writes, "If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. . . . Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another,

even as God for Christ's sake hath forgiven you." <RH, June 11, 1901 par. 14>

Let us not be impatient and angry when our friends show us our mistakes and dangers. Some have followed their own way so long that they do not realize that they have serious defects of character, which influence others to their hurt. Let these remember that they are sowing seeds of imperfection, and that for this God will bring them into judgment. <RH, June 11, 1901 par. 15>

We are enjoined to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." If your influence leads others astray, something is wrong. You are not obeying God's directions. Take advice. Do not dispute with the one who labors for your good. Put yourself under discipline. Remember that if you cannot see that you are guilty, you are in danger. Self-indulgence has blinded your eyes. Put forth an effort proportionate to the value of the object of which you are in pursuit. Remember that you are seeking for eternal life. It will not pay to be indolent and slothful on the very borders of the eternal world. Put to the stretch every spiritual sinew and muscle. Infinite resources have been provided for you. Then do not fail of being complete in Christ. God's work will triumph. The question we should each ask ourselves is. Shall I triumph with it? <RH, June 11, 1901 par. 16>

June 18, 1901 A Message for Today.

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Mrs. E. G. White.
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The time has come when everything that can be shaken will be shaken. We are in the shaking time. Be assured that only those who live the prayer of Christ for unity among His disciples, working it out in practical life, will stand the test. <RH, June 18, 1901 par. 1>

The enemy will make most determined efforts to ensnare those who should be co-workers with Christ. All who seek to qualify themselves for the Lord's work are the objects of Satan's attacks. But the unity and love for which Christ prayed is an impregnable barrier against the enemy. When there is dissension, when each one seeks the highest place, the prayer of Christ is not answered. The enemy finds easy access, and there is weakness instead of strength in the Church. Those who exalt self place themselves in Satan's power, and are prepared to receive his deceptions as truth. <RH, June 18, 1901 par. 2>

The will of God in regard to His people is plainly expressed in the sixth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. The divine antidote for the sin of the whole world is contained in the gospel of John. "Whoso eateth my flesh, and drinketh my blood," Christ declared, "hath eternal life; and I will raise him up at the last day." He may die, as Christ died, but the life of the Saviour is in him. His life is hid with Christ in God. "I am come that they might have life," Jesus said, "and that they might have it more abundantly." He carries on the great process by which believers are made one with Him in this present life, to be one with Him throughout all eternity. <RH, June 18, 1901 par. 3>

There are those today who will present falsehoods as testing truths, even as the Jews presented the maxims of men as the bread of heaven. Sayings of no value are given to the people of God as their portion of meat, while souls are starving for the bread of life. Fables have been devised, and men are trying to weave these fables into the web. Those who do this will one day see their work as it is viewed by the heavenly intelligences. They choose to bring to the foundation wood, hay, and stubble, when they have at their command the word of God, with all its richness and power, from which they can gather precious treasures of truth. <RH, June 18, 1901 par. 4>

The food that is being prepared for the flock of God will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, when they accept the word of God just as it reads, when they do not try to wrest the Scriptures, they will bring from the treasure-house of the heart things new and old, to strengthen themselves and those for whom they labor. <RH, June 18, 1901 par. 5>

There are those who say not only in their hearts, but in all their works, "My Lord delayeth His coming." Because Christ's coming has been long foretold, they conclude that there is some mistake in regard to it. But the Lord says, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come." It will not tarry past the time that the message is borne to all nations, tongues, and peoples. Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of the vast and merciful plan by which He is seeking to compass the salvation of souls? Shall we be found among the number who, having ceased to co-operate with God, are found saying, "My Lord delayeth His coming"? <RH, June 18, 1901 par. 6>

Christ's true followers will represent Him in character. They will turn aside from worldly policy, and every day will

train themselves for service in God's cause. In active service they find peace and hope, efficiency and power. They breathe the atmosphere of heaven, the only atmosphere in which the soul can truly live. By obedience they are made partakers of the divine nature. The doing of the living principles of God's law makes them one with Christ; and because He lives, they will live also. At the last day He will raise them as a part of himself. He declares, "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 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." Christ became one with us in order that we might become one with Him in divinity. <RH, June 18, 1901 par. 7>

The Lord is soon to come in the clouds of heaven, with power and great glory. Is there not enough in the truths which cluster around this event and in the preparation essential for it, to make us think solemnly of our duty? "The Son of man shall come in His glory; . . . and before Him shall be gathered all nations." This subject should be kept before the people as a means to an end,—that end the judgment, with its eternal punishments and rewards. Then God will render to every man according to his work. Enoch prophesied of these things, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." And Solomon, the preacher of righteousness, when making his declaration and appeal, presented the judgment to come. "Let us hear the conclusion of the whole matter," he said; "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." <RH, June 18, 1901 par. 8>

We have an abundance of weighty, solemn truths to proclaim without spending time in devising fanciful theories to present as testing truth. What is the chaff to the wheat? The final judgment is a most solemn event, which must take place before the assembled universe. When God honors His commandment-keeping people, not one of the enemies of truth and righteousness will be absent. And when transgressors receive their condemnation, all the righteous will see the result of sin. God will be honored, and His government vindicated; and that in the presence of the inhabitants of the universe. Oh, what a change will then take place in the minds of men! All will then see the value of eternal life. <RH, June 18, 1901 par. 9>

To His Son the Father has committed all judgment. Christ will declare the reward of loyalty. "The Father judgeth no man, but hath committed all judgment unto the Son . . . and hath given Him authority to execute judgment also, because He is the Son of man." Christ accepted humanity, and lived on this earth a pure, sanctified life. For this reason He has received the appointment of judge. He who occupies the position of judge is God manifest in the flesh. What a joy it will be to recognize in Him our Teacher and Redeemer, bearing still the marks of the crucifixion, from which shine beams of glory, giving additional value to the crowns which the redeemed receive from His hands, the very hands outstretched in blessing over His disciples as He ascended. The very voice which said, "Lo, I am with you always, even unto the end of the world," bids His ransomed ones welcome to His presence. The very One who gave His precious life for them, who by His grace moved their hearts to repentance, who awakened them to their need of repentance, receives them now into His joy. Oh, how they love Him! The realization of their hope is infinitely greater than their expectation. Their joy is complete, and they take their glittering crowns and cast them at their Redeemer's feet. <RH, June 18, 1901 par. 10>

When sinners are compelled to look upon Him who clothed His divinity with humanity, and who still wears this garb, their confusion is indescribable. The scales fall from their eyes, and they see that which before they would not see. They realize what they might have been had they received Christ, and improved the opportunities granted them. They see the law which they have spurned, exalted even as God's throne is exalted. They see God himself giving reverence to His law. <RH, June 18, 1901 par. 11>

What a scene that will be! No pen can describe it! The accumulated guilt of the world will be laid bare, and the voice of the Judge will be heard saying to the wicked, "Depart from me, ye that work iniquity." Then those who pierced Christ will remember how they slighted His love and abused His compassion; how they chose in His stead Barabbas, a robber and murderer; how they crowned the Saviour with thorns, and caused Him to be scourged and crucified; how, in the agony of His death on the cross, they taunted Him, saying, "Let Him now come down from the cross, and we will believe Him." "He saved others; himself He cannot save." They will seem to hear again His voice of entreaty. Every tone of solicitude will vibrate as distinctly in their ears as when the Saviour spoke to them. Every act of insult and mockery done to Christ will be as fresh in their memory as when the satanic deeds were done. <RH, June 18, 1901 par. 12>

They will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb. "The wrath of the Lamb,"—One who ever showed himself full of tenderness, patience, and long-suffering, who, having given himself up as the sacrificial offering, was led as a lamb to the slaughter, to save sinners from the doom now falling upon them because they would not allow Him to take away their guilt. <RH, June 18, 1901 par. 13>

The judgment will be conducted in accordance with the rules God has laid down. By the law which men are now called upon to obey, but which many refuse to accept, all will be judged. As by it character is tested, every man will

find his proper place in one of two classes. He will either be holy to the Lord through obedience to His law, or be stained with sin through transgression. He will either have done good, cooperating in faith with Jesus to restore the moral image of God in man, or he will have done evil, denying the Saviour by an ungodly life. Christ will separate them from one another, as a shepherd divides the sheep from the goats. He will place the sheep on His right hand, and the goats on His left. Then men and women will see that their course of action has decided their destiny. They will be rewarded or punished according as they have obeyed or violated the law of God. <RH, June 18, 1901 par. 14>

Are not these subjects of sufficient moment to present to the people? Should we not call upon the members of our churches to take their Bibles and study them, realizing that their eternal interest is at stake? <RH, June 18, 1901 par. 15>

Let us remember that there will be no second probation. Some flatter themselves with the thought that the Lord will give them another opportunity. Fatal delusion! Just now, day by day and hour by hour, we are building for the judgment. We are trading on our Lord's goods, and at His coming He will reckon with us. He will expect results from every one. Let us arise and shine, because the glory of the Lord has risen upon us. Our reward will be proportionate to the work we have done. "My reward is with me," Christ declares, "to give every man according as his work shall be." Let all who can, go forth to work with wisdom and in the love of Christ for those nigh and afar off. The Master calls upon us to do according to our ability the work He has intrusted to us. <RH, June 18, 1901 par. 16>

June 25, 1901 A Message to Be Borne.

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Mrs. E. G. White.
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The fifty-eighth chapter of Isaiah should be studied carefully and prayerfully. Here God's messengers are given a direct, forcible message: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." It is to church-members that this message is to be given, to those who suppose that they are righteous, who take delight in approaching to God. "They seek me daily," God declares, "and delight to know my ways, as a nation that did righteousness; and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." <RH, June 25, 1901 par. 1>

But they do not delight themselves in the truth. If they searched the Scriptures with a heart free from pride and prejudice, their eyes would be opened to see wonderful things in the law of God. But to accept the truth involves a cross, and therefore they reject it. They think they are righteous, but their righteousness is self-righteousness. <RH, June 25, 1901 par. 2>

The people described in this chapter realize that they have not the favor of God; but instead of seeking His favor in His own way, they enter into a controversy with Him. Why, they ask, since we observe many ceremonies, does the Lord not give us special recognition? "Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" <RH, June 25, 1901 par. 3>

God answers, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." <RH, June 25, 1901 par. 4>

The fasts observed by these worshipers are a mere pretense, a mockery of humility. They retain all their objectionable traits of character. Their hearts are not cleansed from defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of its influence. They manifest no repentance, no faith that works by love. They are unjust and selfish in their dealing with their fellow men, mercilessly oppressing those whom they regard as their inferiors. Yet they complain because God does not exalt them above all others because of their righteousness. <RH, June 25, 1901 par. 5>

The Lord sends them a message of positive reproof, showing plainly why they are not visited by His grace. "Is it such a fast that I have chosen?" He asks, "a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?" <RH, June 25, 1901 par. 6>

Will they accept this reproof, and pray for true repentance? Will they put away their sins and ask for pardon? Will they bring the atmosphere of heaven into their families, and into their association with their fellow men? <RH, June 25, 1901 par. 7>

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?" <RH, June 25, 1901 par. 8>

Here are laid down the duties devolving upon those who claim to be Christ's followers. Those who are truly connected with the Saviour will reveal this connection by doing the works of mercy here outlined. <RH, June 25, 1901 par. 9>

And to those who obey this command is given the promise, "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 reward. 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 drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. <RH, June 25, 1901 par. 10>

"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." Notice the work that is to be done. A breach is to be repaired, and the Lord gives His ambassadors a message to bear to the people, calling upon them to do this work. <RH, June 25, 1901 par. 11>

The Sabbath command has been set aside by human authority. Men have torn down God's holy day, and have exalted in its stead a common working day. Thus God has been greatly dishonored. The Sabbath is His memorial of creation. After He had finished creating the world, He rested from His work, and He sanctified and blessed the day on which He rested, giving it to man as a day of rest. It is to be a sign between Him and His people forever. He says to those who live in this age of the world: "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." <RH, June 25, 1901 par. 12>

God has a message for the sinners in Zion, and the bearing of this message is the work before Seventh-day Adventists. The warning must be given. "Cry aloud, spare not, lift up thy voice like a trumpet." Be earnest and decided. Make no concessions to transgressors. Bear the message to all peoples, nations, and kindreds, telling them that God has a law which is as high above man-made laws as heaven is above the earth. Let not the truth languish upon your lips. Let not your words be words of peace and safety. Say not to the transgressors, It does not matter what you believe. Say to the people, as Christ said to Moses, "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." <RH, June 25, 1901 par. 13>

A message of eternal importance is to be borne to those nigh and to those afar off. Let God's messengers form no confederacy with those who, after hearing the message, refuse to search the Scriptures to see whether or not these things are so. God's servants are to deal with evil as He has directed. They are to make no covenant with the world. The instruction which God gave to Moses for Israel is for us today: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Satan works through those who do not acknowledge God as their Ruler. "Ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." <RH, June 25, 1901 par. 14>

The message God sends through His servants will be scorned and derided by unfaithful shepherds, who tread down with their feet the feed of the pastures, giving the flock as food that which they have defiled. "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." No outward nearness to God will screen from divine wrath those who trample under their feet the law of Jehovah. God will render to every man 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. . . . As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified." <RH, June 25, 1901 par. 15>

God will not treat men according to the position they occupy, according to their possessions, or their color, but according to the character they have formed. Thus will be decided the case of each one. The punishment of those who have had abundant opportunity to know the truth, but who in blindness and unbelief have contended against God and His messengers, will be proportionate to the light they have rejected. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they led others astray. God will judge them for the good they might have done, but did not. He will call them to account for their misused opportunities. They turned from God's way to their own way, and they will be judged according to their works. By walking contrary to the principles of the truth, they greatly dishonored God. They became fools in His sight by turning His truth into a lie. As they have been distinguished by the mercies bestowed on them, so they will be distinguished by

the severity of their punishment. <RH, June 25, 1901 par. 16>

July 2, 1901 Working in Christ's Lines.

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Mrs. E. G. White.
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The very first lesson for the Christian to learn is that God has given to every man his work, even a part to act in His great plan for the uplifting of humanity. Each one has his appointed post of duty. Not one has been left out. <RH, July 2, 1901 par. 1>

Christ has linked together the human and the divine. On this earth, in the garb of humanity, He lived the life He desires His children to live,--a life of unselfish service. He is our pattern. He says to us, "Learn of me; for I am meek and lowly in heart." <RH, July 2, 1901 par. 2>

Some work in the ministry, some in various trades; but all, whatever their work, may do service for God. He who gives himself unreservedly to the Saviour serves Him with a devotion which calls for the energies of the whole being. He realizes that Christ is his owner, and this knowledge makes Him kind, gentle, and courteous. His every act is an act of consecration. "Holiness to the Lord" is his motto. Christ is training him for the courts above. <RH, July 2, 1901 par. 3>

In His wonderful prayer for His disciples the Saviour said, "Sanctify them through thy truth: thy word is truth." The word of God is the great medium of sanctification. By studying and practicing this Word we receive power to glorify God. But the Word cannot strengthen those who do not receive it by faith. As we daily partake of food that we may be strong physically, so, if we would be strong spiritually, we must eat the Word, making it a part of ourselves. <RH, July 2, 1901 par. 4>

"For their sakes I sanctify myself," Christ continued, "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." If those who claim to be the children of God would make determined efforts to answer this prayer, they would be one with Christ and with their brethren. Then Christianity would be a power in the world, convicting and converting sinners. Then men would be given unmistakable evidence of the power of the gospel. <RH, July 2, 1901 par. 5>

God's people should draw together in even cords; for in their unity lies their strength. They are weak when they love themselves more than Christ and their brethren. When they work unselfishly, each striving to help the other, and to build up the work in the great harvest field, they will lead men to believe that God has indeed sent His Son into the world. <RH, July 2, 1901 par. 6>

"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." This is the message we are to proclaim. False religions must be exposed, that the truth may triumph. In this work the contest is unceasing. Earnest and untiring efforts must be made if those who are fighting against God lay down their arms and acknowledge the truth as it is in Jesus. <RH, July 2, 1901 par. 7>

Truth is to be presented in clear, straight lines, and those to whom the light has come are to help in this work. Obligations are mutual. If God has done such a great work in our behalf, should we not be willing to make sacrifices to help Him in the work? <RH, July 2, 1901 par. 8>

God's work has an eternal significance. Eternity is bound up with the ever-present now. Everywhere, every moment, let the worker for God link the seen with the unseen, that his faith may be complete. <RH, July 2, 1901 par. 9>

The Lord says, Time is mine; the minutes, the hours, are my property; and those in my service should work faithfully and willingly, bringing love into all their service. As they labor to the best of their ability, I will labor with them. The world is dead in trespasses and sins. Prepare the way for the warning message to be proclaimed. Call for laborers. I will enable them to work for me with definite results. <RH, July 2, 1901 par. 10>

Only those who are fully consecrated, who realize the sacredness of God's work, can labor successfully for Him. Not all who claim to be Christ's disciples are disciples indeed. The Saviour is grieved when men work against His plans. His work calls for entire consecration. He can co-operate with those only who have a right understanding of the work He wishes to accomplish, and who submit willingly to His control. <RH, July 2, 1901 par. 11>

The way for Christ's coming is to be prepared. In this sacred work no worldly schemes or practices are to be adopted. Those who work for the Lord should labor diligently and self-sacrificingly. Christ gave himself for us, and He calls for workers who will share in His self-denial. Let us remember that we are working for the Master above, not for

ourselves, and that we can make the way easy for Him to accomplish His work in the world. He foresees all the possibilities before those who work unselfishly. He, the divine Worker, calls His followers together, and makes a covenant with them, promising that they shall be abundantly blessed if they work as He worked to make His cause a success in the world. <RH, July 2, 1901 par. 12>

We know not when the Master will come to settle the accounts of His servants. Let us be always prepared to meet Him in peace. The probation of any one of us may cease in a moment. Death by accident may suddenly and unexpectedly close our earthly history. How stands our life-record *today*? <RH, July 2, 1901 par. 13>

July 9, 1901 Overcoming as Christ Overcame.

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Mrs. E. G. White.
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"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, July 9, 1901 par. 1>

In these words an individual work is laid out for each one of us. We are to make determined efforts to overcome as Christ overcame. From this warfare no one is excused. If for us the gates of the holy city swing ajar, if we behold the King in His beauty, we must now overcome as Christ overcame. <RH, July 9, 1901 par. 2>

In order for us to understand how Christ overcame, we must study the record of His life on earth. We must seek to understand the infinite sacrifice He made in order to save the race from eternal death. He laid aside His robes of royalty, His high command, His riches, and for our sake became poor, that we might come into possession of an immortal inheritance. In our behalf, He met and conquered the prince of darkness. <RH, July 9, 1901 par. 3>

Adam and Eve transgressed the law of God. They ate of the forbidden fruit, and were driven from Eden. We might well rejoice if this had been the only fall. But since the fall of Adam, the history of the human race has been a succession of falls. <RH, July 9, 1901 par. 4>

Looking upon this earth, Christ saw that men were so weak in moral power that it was impossible for them to overcome in their own strength. Therefore He left His heavenly home, and walked a man among men. He brought to us divine aid; and as we accept this aid, we can claim certain victory through Jesus of Nazareth. <RH, July 9, 1901 par. 5>

When we think of the conflict before us and the great work that we must do, we tremble. But we may remember that our Helper is almighty. We may feel strong in His strength. We may unite our ignorance to His wisdom, our feebleness to His might, our weakness to His unfailing strength. Through Him we may be "more than conquerors." <RH, July 9, 1901 par. 6>

Through the power of appetite Satan has gained control of men and women. How difficult it is to obtain the victory over appetite when once it is established. How important that parents bring their children up with pure tastes and unperverted appetites. Parents should ever remember that upon them rests the responsibility of training their children in such a way that they will have moral stamina to resist the evil that will surround them when they go out into the world. <RH, July 9, 1901 par. 7>

Christ did not ask His Father to take the disciples out of the world, but to keep them from the evil in the world, to keep them from yielding to the temptations which they would meet on every hand. This prayer fathers and mothers should offer for their children. But shall they plead with God, and then leave their children to do as they please? God cannot keep children from evil if the parents do not co-operate with Him. Bravely and cheerfully parents should take up their work, carrying it forward with unwearying endeavor. Temperance and self-control should be taught from the cradle. Upon the mother largely rests the burden of this work, and aided by the father, she may carry it forward successfully. <RH, July 9, 1901 par. 8>

The lesson of self-control should begin with the infant in its mother's arms. The child should be taught that its will must be brought into subjection. It must learn that it does not live to eat, but eat to live. But how many parents, by the food which they place upon their tables, prepare the way for their children to crave stronger stimulants. Soon you will see the boys of such a family smoking. And as twin evils, tobacco and alcohol go together. <RH, July 9, 1901 par. 9>

To the mother belongs the duty of making the home a pleasant place for her children. The home may be plain, but it can always be a place where cheerful words are spoken, and kindly deeds are done, where courtesy and love are abiding guests. Mothers instead of devoting so much time to the adornment of your own and your children's dresses, take time to get acquainted with your children. Study their dispositions and temperaments, that you may know how to deal with them. Some children need more attention than others. They need gentle, encouraging words. How easy it is

for mothers to speak words of kindness and affection which will send a sunbeam to the hearts of the little ones, causing them to forget their troubles. <RH, July 9, 1901 par. 10>

Who are these children committed to our care?-- They are the younger members of the Lord's family. He says, Take these children and train them for me. Educate them so that they will be polished after the similitude of a palace, prepared to shine in the courts of my house. <RH, July 9, 1901 par. 11>

What an important work! And yet we hear mothers sighing for missionary work! If they could only go to some foreign country, they would feel that they were doing something worth while. But to take up the daily duties of the home life and carry them forward, seems to them like an exhausting and thankless task. And why? Because the mother's work is rarely appreciated. She has a thousand cares and burdens of which no one knows. When her husband comes home at night, he frequently brings with him the cares of his business. He forgets that his wife has any care, and if things in the home do not exactly suit him, he speaks impatiently, and perhaps harshly. <RH, July 9, 1901 par. 12>

The mother has perhaps done her utmost to keep things running smoothly. She has tried to speak kindly to the children, and this has cost her an effort. It has taken much patience to keep the children busy and happy. But she cannot speak of what she has done as some great achievement. It seems as if she had done nothing. But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life. The mother occupies a position more exalted than that of the king upon his throne. <RH, July 9, 1901 par. 13>

There is a God above, and the light and glory which shines from His throne rests upon the tired mother as she tries to educate her children to resist the influence of evil. <RH, July 9, 1901 par. 14>

The husband should appreciate the work of his wife. When he enters the home in the evening, he should leave his business cares outside. He should enter the home with smiles and pleasant words. If the wife feels that she can lean upon the large affections of her husband, that his arm will sustain her, that his voice will be heard in encouragement, her work will lose half its dread. <RH, July 9, 1901 par. 15>

Christ loves the children. He watches mothers to see if they are forming the characters of their little ones according to the perfect pattern. When He was upon this earth, mothers brought their children to Him, thinking that if they were to receive His blessing, they would be more easily trained in the way of God. When these mothers came, the disciples rebuked them; but Christ knew why they had come. He knew that they were expecting a Saviour's blessing, and drawing the children to Him, He said to the disciples, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." <RH, July 9, 1901 par. 16>

It costs something to bring children up in the way of God. It costs a mother's tears and a father's prayers. It calls for unflagging effort, for patient instruction, here a little and there a little. But this work pays. Parents can thus build around their children bulwarks which will preserve them from the evil that is flooding our world. <RH, July 9, 1901 par. 17>

Parents, take time to establish in your children correct appetites and habits. Take them into the open air, and point them to the beautiful things of nature. Teach them that in each leaf they can trace the wonderful power and love of God. Tell them that God's hand paints the colors on every flower. <RH, July 9, 1901 par. 18>

When upon this earth, Christ pointed to the lilies opening their buds upon the bosom of the lake. There they grew, pressing their way through the weeds, refusing all that would taint their beauty, gathering to themselves only that which would help develop the beautiful blossom. "Consider the lilies of the field, how they grow," the Saviour said; "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." Thus Christ sought to lead us to think of God's great love for His children. "If God so clothe the grass of the field," He said, "which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" <RH, July 9, 1901 par. 19>

All effort for outward display is unnecessary and useless. We may spend our God-given time in striving for artificial adornment, and yet not bear comparison with a simple flower of the field. Draw the minds of your children from the artificial to the natural. Point them to the things which God has made. Teach them about God by means of His created works. The lessons thus given will be remembered. <RH, July 9, 1901 par. 20>

The great burden in the education of children rests upon the mother. She it is who forms their characters. The hand that rocks the cradle is the hand that rules the world. Mothers, remember that in your work the Creator of the universe will give you help. In His strength, and through His name, you can lead your children to be overcomers. Teach them to look to God for strength. Tell them that He hears their prayers. Teach them to overcome evil with good. Teach them to exert an influence that is elevating and ennobling. Lead them to unite with God, and then they will have strength to resist the strongest temptation. They will then receive the reward of the overcomer. <RH, July 9, 1901 par. 21>

July 16, 1901 A Present Help in Every Time of Trouble.

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Mrs. E. G. White.
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In the world there are false theories which deny the existence of Satan, or make him so hideous as to encourage doubt of his existence. The world has no just conception of Satan. He is not thought of as the prince of the world, the general of a vast rebellion, a being logical and philosophical, possessing a powerful intellect. But thus it is. The adversary of God and leader in the great controversy waged against the world's Redeemer, his deceptive powers have been sharpened by constant practice; and in the final crisis he will deceive to their own ruin those who do not now seek to understand his methods of working. <RH, July 16, 1901 par. 1>

Satan resolved to bend all his energies to defeat the plan of redemption. When the Redeemer came to this world, His path from the manger to the cross was marked with pain and sorrow. At every step He encountered the enemy, who sought in every way to turn Him from His purpose of love. And Satan works against Christians today as he worked against their Leader. He who in Eden used Eve to tempt Adam, uses men in this age to tempt their fellow men. <RH, July 16, 1901 par. 2>

The great master of evil conceals himself, working behind the scenes. He lays his plans with wonderful ingenuity, so arranging matters that men will not have time to think of the things of eternity. As his instruments do the work assigned them, he directs and controls. He gives all who will serve him plenty to do. He can keep mind and hand employed. He fills those under his guidance with ambitious hopes for worldly greatness. <RH, July 16, 1901 par. 3>

Thus Satan is playing the game of life for the souls of men, and he is succeeding in a way surprising even to himself. Men are straining every nerve to gain earthly treasure, but when eternal riches are offered them, they turn carelessly away. Very easily the enemy persuades them to renounce their supreme good. Satan hides Christ and heaven from their view, because they choose to have it so. Led by him, they worship the world and the things of the world. Too late they will find that they must stand before God without a fit preparation, to hear the words, "Depart from me," and to be forever banished from the divine presence. <RH, July 16, 1901 par. 4>

In his work Satan pretends to be very religious. He finds this the most effective way of carrying on the work he began in heaven. Under his guidance the Christian world has made void the law of God by tearing down the seventh-day Sabbath, and exalting in its stead a common working day. As men depart further and further from God, Satan is permitted to have power over the children of disobedience. He hurls destruction among men. There is calamity by land and sea. Property and life are destroyed by fire and flood. Satan resolves to charge this upon those who refuse to bow to the idol which he has set up. His agents point to Seventh-day Adventists as the cause of the trouble. "These people stand out in defiance of law," they say. "They desecrate Sunday. Were they compelled to obey the law for Sunday observance, there would be a cessation of these terrible judgments." <RH, July 16, 1901 par. 5>

The civil power is called to the aid of the Church in persecuting those who keep holy the seventh day. The Church and the world are united in trampling upon God's commandments, and those who obey these commandments they threaten with death. John declares, "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 decree goes forth that no man shall be allowed to buy or sell save he that has the mark or the number of the Beast. <RH, July 16, 1901 par. 6>

As God's people approach the final crisis, they must with increasing power proclaim the message He has given them. The warning must be given to the churches. God's requirements must be laid before those who are transgressing His law. They must be made to understand that this is a life and death question. God's remnant people are to fill the earth with the cry of the third angel. <RH, July 16, 1901 par. 7>

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." These are they who are repairing the breach in the law of God. In the face of bitter opposition, they take their stand under the banner of Prince Immanuel, proclaiming, bravely and fearlessly, the message He has given them. <RH, July 16, 1901 par. 8>

God watches over these faithful witnesses, and abundantly rewards their confidence. The way to His throne is always open to them. He sees and supplies their wants. They find their safety in looking to Him. When Jehovah gives them His protection, and says of them, Ye are laborers together with me, they are safe in the midst of the greatest danger. Satan tries to deceive them, but God lifts up for them a standard against the enemy. Those who work righteousness have an ever-present help in time of trouble. In every time of need He is near. When they are tempted, He stands as their defense, saying, "I will guide thee with mine eye." I will deliver thee from perplexity, and be a covert for thee against the strife of tongues. <RH, July 16, 1901 par. 9>

The cause is the Lord's. He is on board the ship as commander-in-chief. He will guide us safely into port. He can

command the winds and the waves, and they will obey Him. If we follow His directions, we have no need to be anxious or troubled. In Him we may trust. He bestows His richest endowments upon those who love Him and keep His commandments. He will never forsake those who work in His lines. <RH, July 16, 1901 par. 10>

Satan will strive to retain every soul in his strong power. He will not willingly relinquish his dominion over men. Therefore the work of advancing the gospel will meet with great opposition from his synagogue. His last effort will be a desperate one, but his overthrow will be complete. <RH, July 16, 1901 par. 11>

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." John saw the remnant people of God when they had gained the victory over the Beast, and over his Image, and over his mark, and over the number of his name. Redeemed and glorified, they stood on the sea of glass, having the harps of God. And he says, "They sing the song of Moses the servant of God, and the song of the Lamb." As they surround the throne of God, they see their Saviour bearing upon His glorified body the marks of the crucifixion, and from myriads of voices peals forth the chorus of praise, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." <RH, July 16, 1901 par. 12>

July 23, 1901 In the World, but Not of the World.

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Mrs. E. G. White.
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Many argue that those who have received the truth should remain where they are in the world, and be as those of the world, joining in worldly amusements and festivities, and following worldly fashions. They say that thus an influence can be gained over the people of the world, who will in this way be brought up to the Christian's level. <RH, July 23, 1901 par. 1>

But this cannot be. It is not right for those who claim to be children of God to retain their worldly habits and practices, to cling to the worldly pleasures so congenial to natural inclination. Let them not think that thus they can convert the world. There are unsurmountable obstacles to the success of such witness-bearing. <RH, July 23, 1901 par. 2>

The Scriptures bear decided testimony against Christians maintaining a world-loving attitude. "Ye cannot serve God and mammon." "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." "If any man love the world, the love of the Father is not in him." <RH, July 23, 1901 par. 3>

We cannot follow Jesus and retain the friendship of the world. There must be on the part of the Christian an entire surrender, a forsaking of the things of this earth. True Christians will take Christ as their pattern in all things, loving Him with the whole heart, and serving Him with the whole being. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The child of God must not be guided nor governed by human wisdom; for this always leads away from the path of self-denial and cross-bearing cast up for the ransomed of the Lord. <RH, July 23, 1901 par. 4>

At this time there comes to us a most solemn message, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." God calls for faithful men and women to be in the world, but not of the world. The believing people of God, those who are worthy to claim kinship with Him, will demonstrate the genuineness of their relationship by being true witnesses for the truth. By their modesty in apparel, by their Christlike words and actions, they will show that they are sons and daughters of the heavenly King. They will wear the pilgrim's dress and manifest the pilgrim's spirit, witnessing a good confession. <RH, July 23, 1901 par. 5>

We are not to shut ourselves away from the world to escape from it. Christ's prayer to His Father was, "Not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil." We have a work to do in the world, the work of seeking for lost souls. The law of God is made void. God calls upon us to stand in defense of this law. As Christ was the light of the world, so we are to be lights in the world. Christ lived in the world, but He was not of the world. Men did not understand Him. His self-sacrifice was to them a mystery. He lived a life apart from them. "He was in the world, and the world was made by Him, and the world knew Him not." They hated Him because He would not be one with them. Had He united with them in eager pursuit for applause, for riches, for worldly honor, they would not have hated Him; for He would have been of them. And because the world knew not the Saviour, it knows not His followers. <RH, July 23, 1901 par. 6>

Christ said of His followers, "As thou hast sent me into the world, even so have I also sent them into the world." Many think that worldly appearance is necessary in our work, in order that the right impression may be made. But this is an error. Appearance has something, yes, much, to do with the impression made upon minds, but the appearance

must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition from the world in order to gain character and influence for the truth. Consistency is a jewel. Our faith, our dress, our deportment, must be in harmony with the character of our work,--the presentation of the most solemn message ever given to the world. Our effort should be to win men to the truth by preaching the word and by living godly lives. We should strive earnestly to show the consistency of our faith, to show that the great truths we are handling are a reality to us. The Lord will impress minds if we will work with earnestness. <RH, July 23, 1901 par. 7>

The Lord sees not as man sees. Those whom He most loves and honors are often the objects of the scorn and derision of the enemy. He desires us to learn the lesson that we shall not gain true success in His work by trying to meet the criterion of the world. Hypocrisy and pretense can find no favor in His sight. The victories gained by the soul are not measured by outside appearance or by the praise of men, but by the goodness which shines forth in the life, by the firm adherence to God's holy law. <RH, July 23, 1901 par. 8>

All the thoughts of the mind, all the aspirations of the soul, are read by Him with whom we have to do. In every line of His work let our principles, purposes, words, and deeds be pure and unselfish. Let us manifest truth and goodness to all men. Regard not pretense and show as a mark of greatness, but reveal the sanctified ambition which Christ revealed in His life, an ambition to make the world better by having lived in it. <RH, July 23, 1901 par. 9>

In God's great work there is need of conscientious, godly men,--men who have been wrestlers in their life-work, who have maintained a good fight against evil, who have sought not for the applause of the people, but for the favor of God. Men are needed through whom God can work,--men who will wrestle with the Lord in prayer, and then go forth into the work with the inspiration He alone can give. Workers are needed who will pray, and then act their prayers, remembering that they are a spectacle to the world, to angels, and to men. <RH, July 23, 1901 par. 10>

When we read the word of God for the purpose of understanding it and responding to its claims, we shall not desire to be esteemed and honored by the world. We have no claim nor right to greatness only as Christ gives value to our influence. The estimate He places upon our work is alone of value. All true greatness comes through Him. The esteem of those who are not guided by God, who are not living in obedience to the laws of His kingdom, is valueless. It cannot add to nor detract from true worth of character. The wisdom of the world, with all its show and pretense, will come to nothingness; for in the sight of God it is foolishness. <RH, July 23, 1901 par. 11>

Christ laid aside His royal robe and kingly crown, gave up His position as Commander in the heavenly courts, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon the throne of the Eternal. He became a partaker of humanity that He might bear the infirmities of humanity. "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." <RH, July 23, 1901 par. 12>

The God of heaven gave His Son up to a life of shame, humiliation, and reproach, in order that man might have a probation in which to mold his character after the divine model, that it might be said of him, "Ye are complete in Him." "The grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." <RH, July 23, 1901 par. 13>

Old and young, rich and poor, have only one road to travel, one Saviour to serve, honor, and obey. With Christ God has given us all privileges, all opportunities, and the very richest promises. This He has done that we may serve Him with the undivided affections. We are violating the conditions of His covenant with us when we keep our eyes fixed upon the world, its customs, ideas, and practices. Self is the god we worship when we do this. Self interposes between the soul and its highest interests. Those who choose to be Christians after a worldly style, in a way that suits themselves, may be satisfied with this kind of service: but in God's eyes it is of no value. Solid worth of character, the ornament of a meek and quiet spirit,--it is this that is in the sight of God of great price. <RH, July 23, 1901 par. 14>

The choice of God's people is to represent Christ in all their works, their practices, and their teaching. They are to be untouched by the perverse principles prevailing in the world. Those who have any connection with the service of God are to be entirely separate from corrupting influences. They are to be guided by the principles which Christ gave while leading the children of Israel through the wilderness. It was God's design to establish the Israelites in Canaan as His chosen nation, to be an example to all nations that should live on the earth. They were to be a kingdom of priests, living only for His service. But they became filled with a desire to be like the nations round them, to have an earthly ruler. Through His prophet God told them what the result of their choice would be, and His word was verified. They obtained a king, but with him came trouble and distress. Today many professing Christians are making a similar choice. They

are patterning after the world for the sake of gain. Christ has uttered a warning against this. Lifting up His voice, He cried, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" <RH, July 23, 1901 par. 15>

By the great cleaver of truth, God's people have been cut away from the world, and brought into the workshop of the Lord. In this workshop the ax, the hammer, and the chisel are to be used to prepare the rough, misshapen stones for the process of polishing, that each may fill its exact place in the building of the Lord. Thus the temple is to grow to completion. Each stone is to be a living stone, emitting light to the world. So the children of God are to show that they are preparing for a home in the kingdom of God. <RH, July 23, 1901 par. 16>

God requires from His blood-bought heritage the homage of the entire life. Every part of the being belongs to Him. He is our Creator and Redeemer, and therefore our Owner. He calls upon us to serve Him, not to bow at the altars of the world. Let us hide self in Christ, conforming the life to His life. Then we can claim the promise, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." God desires us to use our physical, mental, and moral powers in the enlargement and final triumph of His Church. But He cannot work with those who are continually seeking for worldly recognition. When those who labor for Him are humble and sincere, He will send His angels to work with them. This will give character to their work. <RH, July 23, 1901 par. 17>

John presents the advantages gained by accepting Christ. "Beloved," he says, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." No pen can describe the honor that this relationship is to us. And yet many act as if it were a great humiliation to accept Christ as their Saviour. <RH, July 23, 1901 par. 18>

In comparison with the honor which comes with Christ, all earthly honor sinks into insignificance. If our names are even mentioned by the great men of this earth, we think it a matter of sufficient importance to cherish, and tell again and again, that others may see how we have been honored. But the lips that uttered our names are but mortal. Dust they are, and to dust they must return. Our names may be uttered with joy by the Son of God. Honor has been promised us by Him who is King of kings. If we are faithful, the eternal God will claim us as His sons and daughters. Neither cherub nor seraph will be slow to recognize and welcome God's redeemed ones. Is not this honor worth striving for? <RH, July 23, 1901 par. 19>

When we think righteously and sensibly, we shall be ashamed of our ideas as to what constitutes elevation of character. True elevation is ours only as we reveal the attributes of the Christ-life. Our will must be placed in harmony with the divine will. We must accept Christ as a personal Saviour. Then the Sin-bearer takes away our sin and imputes to us His righteousness. We are cleansed in the blood of the Lamb. <RH, July 23, 1901 par. 20>

This is the only true elevation. This is the highest standard to which we can reach. We are perfected by beholding Christ. Changed into the same likeness, from character to character, we are made complete in Him. His life is the standard of excellence. There is no exaltation for any of us only as it comes through Him. Our highest good is found in following Him. We meet with many failures because we do not strive lawfully. If we lift the cross cheerfully, and press forward bravely in the path of self-sacrifice, God will guide us by His Spirit, and afterward receive us into glory. <RH, July 23, 1901 par. 21>

July 30, 1901 Co-workers With Christ.

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Mrs. E. G. White.
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Among our workers are some who feel that a great object would be gained if their feet could tread the soil of old Jerusalem. But God's cause and work will never be advanced by His workers wandering about to find where Jesus traveled and wrought His miracles. Would you trace the footsteps of Christ, behold Him in that hovel, ministering to the poor; see Him at that sick bed, comforting the suffering, and speaking hope and courage to the desponding. Those who walk in the footsteps of Jesus will do as He did. "Whosoever will come after me," He said, "let him deny himself, and take up his cross, and follow me." <RH, July 30, 1901 par. 1>

The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. At the time when this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives. As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God. <RH, July 30, 1901 par. 2>

There is a work to do for God all around us. There is a world to save, and God calls upon us to be co-workers with

Him. He calls upon us to work with earnestness and zeal for the unconverted. <RH, July 30, 1901 par. 3>

We are engaged in an exalted, sacred work. Those who are called to teach the truth should be bodies of light, living near to God, where they can be all light in Him. Ministers need daily conversion to the Lord. They should show an unselfish interest in His cause and work. God calls for self-abasement, for a putting away of all evil-surmising, envy, malice, and unbelief. He calls for a transformation of the entire being. <RH, July 30, 1901 par. 4>

Many are in danger, after having preached to others, of themselves becoming castaways; for they do not see the importance of self-knowledge; they do not watch and pray lest they enter into temptation. By watchfulness and prayer they might become acquainted with those points in their character where they are most easily overcome by the enemy; by resistance of every attack, their weak points might become their strong points. Every follower of Christ should daily examine himself, and by constant prayer arm himself for conflict. <RH, July 30, 1901 par. 5>

There are many who neglect self-examination. This neglect is positively dangerous. The example of those who receive the words of God to give to the people has a powerful influence. Unless they are sanctified by the truth they profess to believe, they will raise their converts no higher than their own low standard. It is seldom that a people rise higher than the minister. His ways, his words, his faith, his piety, are looked upon as a sample of what the people's should be. If the people follow the example of the one who has taught them the truth, they think they are doing their duty. Let the minister make the actions of each day a subject of careful thought, that he may know himself. By a close scrutiny of his daily life, let him seek to understand his motives and the principles underlying them. This review of the words and actions is necessary to all who wish to reach perfection of Christian character. <RH, July 30, 1901 par. 6>

The Lord does not desire any minister to work in ignorance and rudeness. Neither is human elegance or learning to take the place of prayer and a study of the Word. Education alone will never make a successful shepherd of the flock. The preaching of the Word is not alone to give information. Hearts must be touched. Men and women must be directed to the path that leads to heaven. The teaching that fails of this is of no value. <RH, July 30, 1901 par. 7>

Love for God and the truth, combined with perseverance and determined effort, will accomplish much. If some who are rough and uncourteous have blundered into the ministry, let them look to Jesus and follow His example. Let them daily be fitting themselves for the great work of God. Those who would excel must be toilers. They must work out their own salvation with fear and trembling. Their work must be mingled with earnest prayer and meditation. Then they will receive from Heaven grace to enable them to enlighten other minds. <RH, July 30, 1901 par. 8>

The minister of God needs the Holy Spirit every moment; he needs to be imbued with the spirit of prayer, that the word he presents to the people may have force and power. His language should be such as can be understood by the most simple, and yet be refreshing to the most learned. He should become acquainted with those for whom he works, and be to them a savor of life unto life. He must participate alike in the joys and sorrows of the rich and the poor, the high and the low; for there is no respect of persons with God. <RH, July 30, 1901 par. 9>

Many who profess to follow Christ have not genuine religion. They do not reveal in their lives the fruit of true conversion. They are controlled by the same habits, the same spirit of fault-finding and selfishness, which controlled them before they accepted Christ. <RH, July 30, 1901 par. 10>

No one can enter the city of God who has not a knowledge of genuine conversion. In true conversion the soul is born again. A new spirit takes possession of the temple of the soul. A new life begins. Christ is revealed in the character. The spirit of a new life works within. Faith passes into knowledge, and the word of God is understood. The branch becomes a living part of the Vine. <RH, July 30, 1901 par. 11>

Truth must stand as a counselor by the side of every worker. Charity must control the life,--that charity which "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." Self must be hid in Christ. <RH, July 30, 1901 par. 12>

We are altogether too indifferent in regard to the Holy Spirit, which is to take possession of heart and character. Those who are unenlightened by the Spirit of God can see only the things which are of the greatest importance in their human estimation. They mistake phantoms for realities, and realities for phantoms, calling a world an atom, and an atom a world. They need the Holy Spirit to control heart and mind, and to mold the character after the divine similitude. No one is safe in attempting to work without the Holy Spirit. The most powerful sermons may be preached, but the word spoken will be valueless unless it is accompanied by the Holy Spirit. <RH, July 30, 1901 par. 13>

We cannot rightly estimate the value of the gift of the Holy Spirit. Those who yield themselves to the control of this Spirit are made pure and holy. Efficiency in God's work comes not by wading through an immense amount of study, but by a willingness to be guided and controlled by the Spirit. God only can give true success. Yoked up with Christ, men will become more precious than gold, even than the golden wedge of Ophir. <RH, July 30, 1901 par. 14>

God's workers need faith in God. He is not unmindful of their labors. He values their work. Divine agencies are appointed to co-operate with those who are laborers together with God. When we think that God will not do as He has

said, and that He has no time to notice His workers, we dishonor our Maker. We are to make God our trust. "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." <RH, July 30, 1901 par. 15>

The true ministers of God are those who represent Christ. Men stand or fall, not by their own judgment, not by the opinions of their fellow men, but by the unchangeable law of God. We are to keep self in subordination, and work out our own salvation with fear and trembling, knowing nothing but Christ, and Him crucified. Separation from the world, obedience to the word of God, is the sure evidence of love to God. Christ declared, "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, July 30, 1901 par. 16>

A distinct work is assigned to every Christian. When a soul is converted and exercises faith in Christ, when prayer is offered and obedience rendered in accordance with the prayer, the active working of the Holy Spirit is revealed. Spiritual quickening from above enters the life. "I know whom I have believed," is the testimony borne as the newborn souls work out the divine purpose. <RH, July 30, 1901 par. 17>

The God-fearing worker is storing up a treasure in heaven. Earthly riches are not enduring: they are swept away in a moment; but the love of Christ in the heart, expressed in deeds of mercy, love, and benevolence, will endure through the eternal ages. <RH, July 30, 1901 par. 18>

July 30, 1901 Mrs. E. G. White's Reply to H. T. Nelson

When Brother Nelson came to my home in California with his message, I gave him all the time I could. I think he spoke for an hour face to face with me. I listened to what he had to say, but I told him that God has not given him his message. He brought the message that God had appointed me to act as Moses, and that he was to connect with me in the work as Joshua. But if God had made this appointment, I should have known something about it. God himself would have given me instruction. <RH, July 30, 1901 par. 1>

God has not given Brother Nelson the work of acting as Joshua in connection with His people. From the light that I have had, this could not be. It is an impossibility. <RH, July 30, 1901 par. 2>

Brother Nelson bore me the message also that I had not treated my workers well, that I had been hard with them. But this is the last thing any one who knows me would say against me. This message is false, every word of it. The position I occupy in regard to my workers is a position of tenderness and care. My family know that Brother Nelson's testimony regarding my treatment of them is entirely false. I am willing that they should bear their testimony concerning this. Sometimes I have to call them up at five o'clock in the morning to prepare matter to be sent out in the mail. They take hold cheerfully and willingly, and then when the mail has gone, I say to them, "You have been hurried with this work. You may spend the rest of the day as you please." I believe in guarding the health of my workers. Those in my household will bear witness that I watch them as a careful guardian. That I have been hard upon my workers I utterly deny. It is true that at times the work has been hard upon them as they have helped me in getting the light before the people. <RH, July 30, 1901 par. 3>

When the Lord gives a man a message, He gives with it something whereby His people may know that the message is from Him. God does not ask His people to believe every one who comes to them with a message. <RH, July 30, 1901 par. 4>

The Lord sends warnings to His people, not to destroy them, but to correct their errors. I have never been given the testimony to bear to any one, "You have committed the unpardonable sin." God never told any one to say to a fellow being, "You have committed the unpardonable sin." He has not given Brother Nelson this message to bear to Elder Breed, Elder Irwin, or Elder A. T. Jones. <RH, July 30, 1901 par. 5>

I know that God never gave mortal man such a message as that which Brother Nelson has borne concerning his brethren. It is not like our God. After the disappointment of 1844 there were those who would say to others, "You are lost; you have gone too far to be saved." Then I was brought to my feet to bid them in the name of the Lord to cease their condemnation. God has never empowered one mortal to say to another mortal, "You are lost." We are all human beings. We are on this earth to form characters which will fit us to inherit eternal life. If we heed the word of the Lord, He will correct us and guide us. <RH, July 30, 1901 par. 6>

Since I have been here, I have had messages to bear to different persons, but words like those uttered by Mr. Nelson have never escaped my lips. Brethren, we are to hold together. The satanic agencies are working to destroy, and God calls upon His servants to stand together, and to be meek and lowly in heart. We are to be kind and gentle in our treatment of one another. <RH, July 30, 1901 par. 7>

We are living in perilous times. From the light I have, I know that Satan is trying to bring in that which will make people think they have a wonderful work to do. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him. God lives and reigns, and He desires us to walk before Him in humility. He does not wish this man Nelson to force himself before a congregation. He does not want this element to come into our meetings to create a disturbance. God has not given Brother Nelson this work to do. It is the means whereby the enemy is trying to divert the minds of the people from the work which God has said must be done. <RH, July 30, 1901 par. 8>

Mistakes have been made. There must be reorganization. God desires to carry forward the work of perfecting a people who will shine in the kingdom of glory. He is opening doors which His people can enter to work for the salvation of souls. It is that we may co-operate with Him in His work that we are here. We are not going to be interrupted in meeting after meeting by those who claim they have a message to deliver. He who presses himself forward into a place where he is not wanted is not doing the work of God. We are to work like soldiers in an army. We are not to step out of the ranks, and begin to work on our own account. <RH, July 30, 1901 par. 9>

We have a very solemn, important work to do in this Conference, and we need to pray and search our hearts. We are to work in perfect harmony and order. As we obey the commands of Christ, moving forward in unity, we shall see the salvation of God. <RH, July 30, 1901 par. 10>

We have come here at great expense to set things in order. There are those who have been working in one place for too long a time. They should have a change. They must go where they can see what God is doing outside of Battle Creek. We do not say to them, because they have made mistakes, "You have committed the unpardonable sin." We say, "Brethren, let us take hold together. Let us counsel together. Let us stand in our lot and in our place, and work for the whole field." <RH, July 30, 1901 par. 11>

We love our brother. We want him to be saved, but we cannot allow him to take the time of this Conference. It is not his time. God has given us a work to do, and we intend to do it under His supervision, that souls may be brought to a knowledge of present truth. <RH, July 30, 1901 par. 12>

August 6, 1901 Co-operation With Christ.

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Mrs. E. G. White.
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The Lord has chosen to accomplish nothing in the redemption of the human race without the co-operation of the human agent. Christ took human nature that humanity might uplift humanity by laying hold of divine power. Immeasurably inferior is the part the human agent sustains in this work; but, linked up with the divinity of Christ, he can accomplish all things. <RH, August 6, 1901 par. 1>

The life of Christ was a representation of God, an ever-widening, shoreless influence, which bound Him to God and to the whole human family. Through this gift, God has invested man with an influence which makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that we shall stand thus related; for He designs that each individual shall feel himself necessary to the welfare of others, and pledge himself to promote their happiness. Thus our influence, divested of selfishness, would produce a harmony akin to the harmony of heaven. <RH, August 6, 1901 par. 2>

It is Satan's studied plan to imbue humanity with selfishness, and thus defeat God's purpose. He is working in every possible way to separate interests, and to nourish the spirit of rivalry. He seeks to break up the harmony which should exist between man and his fellow man, and to bring in principles which God hates. This selfishness, if admitted into the heart, will corrupt the experience. Springing up, it defiles the whole man, and through him, many others. <RH, August 6, 1901 par. 3>

Why is it that self rises up so readily? Why is it that men are offended if others do not think in accordance with their opinions and ideas? The Lord has not in the past, nor will He in the future, lead men to act in this way. "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." When we are partakers of the divine nature, and have the attributes of Christ, we shall not be easily drawn apart in judgment or opinions. Contentions come when the heart is not under Christ's discipline; and the apostle says, "Where envying and strife is, there is confusion and every evil work." When the Lord is regarded as the great center, a close connection will exist between all lines of the work. There will be no divisions, no rivalry, but a feeling of mutual connection and dependence, a feeling which is devoid of all selfishness. <RH, August 6, 1901 par. 4>

Paul writes for our admonition, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. . . . Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." We are not to strengthen any evil work. Let those who have used their talents of influence in doing this, do so no longer. Let them not by pen or voice act on Satan's side of the question. In obedience to a "Thus saith the Lord," let unity of action be seen. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." <RH, August 6, 1901 par. 5>

Christ prayed for His followers: "Sanctify them through thy truth: thy word is truth." Divine grace is needed to sanctify the human being -- body, soul, and spirit. We have no right to manufacture yokes by gathering to ourselves a multitude of burdens and cares; for these will leave us no time for devotion or prayer, and will drive the truth out of the soul temple. Christ is to be enthroned in the heart. Then every talent will be used for the benefit of God's purchased heritage, and every transaction will bear the test of heaven. <RH, August 6, 1901 par. 6>

The Saviour desires His Church to be governed by the principles of love and truth. Love for one another reveals that the love of God is abiding in the heart. But many who profess to be followers of Christ are so filled with a sense of their own importance that they have no room in the heart for the sweet peace of Christ. They do not practice His instruction. They do not manifest His forbearance and love. Their hearts, once full of love for God and their brethren, are frozen by selfishness. <RH, August 6, 1901 par. 7>

Christ presented before John a class who, in their self-satisfaction, say, "I am rich, and increased with goods, and have need of nothing." These know not that they are wretched and miserable and poor and blind and naked. Christ counsels all such: "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." <RH, August 6, 1901 par. 8>

Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean Church. The ardor of their first love has lapsed into a selfish egotism. When the love of Christ abides in the heart, it will be expressed in the actions. If love for Christ is dull, love for those for whom Christ has died will diminish. There may be an appearance of ceremony and zeal, but this is the only fruit of their self-inflated religion. Christ represents them as nauseating to His taste. "I know thy works," He says, "that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." <RH, August 6, 1901 par. 9>

Faith and love are precious treasures, represented by pure gold. These graces are to dwell in our hearts, making our characters complete in Christ. But until these graces possess the soul, how can we understand Paul's words, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: 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." <RH, August 6, 1901 par. 10>

August 6, 1901 Relief of Our Schools. - No 1.

An Example of Liberality.

When the Lord invited Israel to contribute for the building of the tabernacle in the wilderness, there was a hearty response. The people "came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." They came, both men and women, as many as were willing hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. "And all the women that were wise hearted did spin with their hands, and brought that which they had spun." They brought "free offerings every morning," until the report was given to Moses, "The people bring much more than enough for the service of the work, which the Lord commanded to make." Ex. 35:21-25; 36:3,5. This generous-hearted, willing service was pleasing to God, and when the tabernacle was completed, He signified His acceptance of the offering. "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40:34. <RH, August 6, 1901 par. 1>

Akin to this example of willing service has been the work done by our people for the relief of our schools. The generous, whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of

this enterprise has brought great rejoicing. The Lord is pleased with the earnest effort made to free our schools from debt. It is according to His plan. <RH, August 6, 1901 par. 2>

The Lord's Plan.

There are, in the divine providence, particular periods when we must arise in response to the call of God, and make use of our means, our time, our intellect, our whole being,--body, soul, and spirit,--in fulfilling His requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty; and has invited us to co-operate with Him in accomplishing His purpose. It was His plan that the book, "Christ's Object Lessons," should be given for the relief of our schools, and He calls upon all who love the truth to do their part in placing this book before the world. In this He is testing His people and His institutions to see if they will work together and be of one mind in self-denial and self-sacrifice. <RH, August 6, 1901 par. 3>

All to Co-operate.

A good start has been made in the sale of "Christ's Object Lessons." What is needed now is for all our people to put their shoulder to the wheel. Let there be an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11. Every branch of God's cause is worthy of diligence, but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of "Christ's Object Lessons." Let all who possibly can, join the workers. <RH, August 6, 1901 par. 4>

From the success of the efforts already made, we see that it is far better to obey God's requirements today than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner. <RH, August 6, 1901 par. 5>

The present is an opportunity which we cannot afford to lose. God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after His own order. <RH, August 6, 1901 par. 6>

We call upon all our people to help to the utmost of their ability just now. We call upon them to do a work which will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our Conferences to consider how they can forward this enterprise. We call upon our ministers; as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving part of their earnings for the help of our schools. <RH, August 6, 1901 par. 7>

A general movement is needed, but this must begin with individual movements. In every church let every member of every family make determined efforts to deny self. Let the children act a part. Let all work together. Let us do our best at this time to render to God our offering, to carry out His specified will, and thus make an occasion for witnessing for Him and His truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly. <RH, August 6, 1901 par. 8>

Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In improving this opportunity you will certainly advance in the knowledge of God and of the best methods for reaching the people. <RH, August 6, 1901 par. 9>

The Lord calls for young men and young women to enter His service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are learning constantly of the Great Teacher. The Lord will open ways before those who will engage in His service. He will give them power and success. <RH, August 6, 1901 par. 10>

Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle.

Mrs. E. G. White. <RH, August 6, 1901 par. 11>

August 13, 1901 To My Brethren and Sisters in the Faith, Nigh and Afar Off.

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Mrs. E. G. White.
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Letters have come to me, asking in regard to the teaching of some who say that nothing that has life should be killed, not even insects, however annoying or distressing they may be. Is it possible that any one claims that God has given him this message to give to the people? The Lord has never given any human being such a message. God has told no one that it is a sin to kill the insects which destroy our peace and rest. In all His teaching, Christ gave no message of this character, and His disciples are to teach only what He commanded them. <RH, August 13, 1901 par. 1>

There are those who are always seeking to engage in controversy. This is the sum of their religion. They are filled with a desire to produce something new and strange. They dwell upon matters of the smallest consequence, exercising upon these their sharp, controversial talents. <RH, August 13, 1901 par. 2>

Idle tales are brought in as important truths, and by some they are actually set up as tests. Thus controversy is created, and minds are diverted from present truth. Satan knows that if he can get men and women absorbed in trifling details, greater questions will be left unheeded. He will furnish plenty of material for the attention of those who are willing to think upon trifling, unimportant subjects. The minds of the Pharisees were absorbed with questions of no moment. They passed by the precious truths of God's word to discuss the traditionary lore handed down from generation to generation, which in no way concerned their salvation. And so today, while precious moments are passing into eternity, the great questions of salvation are overlooked for some idle tale. <RH, August 13, 1901 par. 3>

I would say to my brethren and sisters, Keep close to the instruction found in the word of God. Dwell upon the rich truths of the Scriptures. Thus only can you become one in Christ. You have no time to engage in controversy regarding the killing of insects. Jesus has not placed this burden upon you. "What is the chaff to the wheat?" These side issues which arise are as hay, wood, and stubble compared with the truth for these last days. Those who leave the great truths of God's word to speak of such matters are not preaching the gospel. They are dealing with the idle sophistry which the enemy brings forward to divert minds from the truths that concern their eternal welfare. They have no word from Christ to vindicate their suppositions. <RH, August 13, 1901 par. 4>

Do not spend your time in the discussion of such matters. If you have any question as to what you should teach, any question as to the subjects upon which you should dwell, go right to the discourses of the Great Teacher, and follow His instructions. Study the counsel He gave the lawyer regarding the keeping of the law. <RH, August 13, 1901 par. 5>

"Behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said, What is written in the law? how readest thou?" The lawyer answered, "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," Christ said; "this do, and thou shalt live." <RH, August 13, 1901 par. 6>

The lawyer felt annoyed by the Saviour's reply; for he knew that he had not fulfilled the requirements of the law, and he asked, "And who is my neighbor?" In answer, the Saviour related, in the form of a parable, an incident which had lately taken place. He spoke of a man who, going from Jerusalem to Jericho, fell among thieves, who robbed and wounded him, leaving him to die by the wayside. "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." They knew the precious lessons of mercy and compassion which from the pillar of cloud Christ had given to Moses to give to the children of Israel; but in utter disregard, they refused to help their suffering brother. <RH, August 13, 1901 par. 7>

"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." <RH, August 13, 1901 par. 8>

Then Christ asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" So interested had the audience become in the narrative that many voices united with the lawyer's in saying, "He that showed mercy on him." Then said Jesus, "Go, and do thou likewise." <RH, August 13, 1901 par. 9>

Do not allow anything to draw your attention from the question, "What shall I do to inherit eternal life?" This is a life and death question, which we must each settle for eternity. Let the mind be weighted with the importance of the solemn truth which we possess. Those who allow the mind to wander in search of cheap, unimportant theories need to be converted. <RH, August 13, 1901 par. 10>

The sixth chapter of John is full of elevating, ennobling instruction. "Labor not for the meat which perisheth," Christ said, "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. . . . 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. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. 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. . . . 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, August 13, 1901 par. 11>

Read and study these words, instead of engaging in controversy regarding matters of little consequence. The character is built up from the food given to the mind. Let us, then, feed upon Christ. Let the mind dwell upon the subjects which are of eternal consequence. Let the people of God dig deep into the mines of truth, that they may secure the treasures of righteousness. Christ has the richest gifts of heaven to bestow on those who believe in Him. He has been intrusted with the greatest of all gifts,--the gift of eternal life. And to all He gives the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, August 13, 1901 par. 12>

This is the instruction which the people need. As we go to Christ in our helplessness, studying His word, applying it to our own experience, asking, "What saith the Master?" His word is made unto us life and strength, comfort and joy, hope and assurance. This is feeding on Christ. <RH, August 13, 1901 par. 13>

Jesus offers himself for the life of the world. He stands before the Father, bearing the sins which man commits. To Him every believing soul may transfer his burden. "Behold the Lamb of God, which taketh away the sin of the world." Innocent of all sin, He bears the guilt of the sinner, that to the sinner may be imputed the merits of His righteousness. <RH, August 13, 1901 par. 14>

How important are these lessons! Yet how few seek to understand them. How many, forgetting them, stoop down to gather up small trivialities, which are not of the least importance. The life of Christ, His ministry and teachings,--this is the theme upon which we are to dwell. We have no time for empty, foolish talk. The keeping of God's commandments is to be the subject of our conversation and the highest aim of our lives. Heaven is worth everything to us. <RH, August 13, 1901 par. 15>

In our search for the gifts of heaven, we are directed to do one thing, and this includes all others. We are to believe on Him whom God has sent as His commissioner to reconcile man to God. The attributes of Christ are to be studied and earnestly sought for, that we may be complete in Him, revealing His beauty of character. As through Christ man returns to his loyalty and draws nigh to God, rest and peace and security come to him. <RH, August 13, 1901 par. 16>

To believe in Christ, we must come to Christ and follow Him. Repentance toward God means the confession and forsaking of all sin. It means laying hold of Christ as a personal Saviour, and continuing to hold fast to Him as the chief good. He is our Prince, our Saviour. Only through Him can we approach the Father. Loving Him day by day and hour by hour, eating His flesh and drinking His blood, taking Him as the man of our counsel, living by every word that proceedeth out of His mouth,--only thus can we reach heaven. <RH, August 13, 1901 par. 17>

To us has been given the high privilege of living as Christ lived. Our life is to be hid with Christ in God. Then we shall have the richest blessings of heaven to impart to those in need. From the indwelling Saviour we shall receive each day a fresh supply of grace and power. Reveal Christ in your willing obedience, your meekness and lowliness of heart, your self-sacrificing devotion. Thus you will let your light shine, and God will be glorified. Preach the gospel; for it brings salvation to those who accept it. Live the gospel, in the highest, most sacred sense. Doing this, you are laborers together with God, carrying out the plans of the wonderful Counselor. <RH, August 13, 1901 par. 18>

Erroneous theories, with no authority from the word of God, will come in on the right hand and on the left, and to weaklings these theories will appear as truth which makes wise. But they are as nothingness. And yet many church-members have become so well satisfied with cheap food that they have a dyspeptic religion. Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention? The people of God have no time to dwell on the indefinite, frivolous questions which have no bearing on God's requirements. <RH, August 13, 1901 par. 19>

God desires men and women to think soberly and candidly. They are to ascend to a higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of heaven. Then there will be nothing frivolous in their religious experience. As they study the grand truths of God's word, they endure the seeing of Him who is invisible. They see that the most uplifting, ennobling truths are those most closely connected with the Source of all truth. And as

they learn of Him, their motives and sympathies become firm and unchanging; for the impressions made by the All-wise are substantial and enduring. The living water, which Christ gives, is not like a surface spring, which babbles for a short time, and then dries up. The living water springs up unto everlasting life. <RH, August 13, 1901 par. 20>

Let us follow the revealed will of God. Then we shall know that the light we receive comes from the divine source of all true light. Those who co-operate with Christ are on safe ground. God richly blesses them as they consecrate their energies to the work of rescuing the world from corruption. Christ is our example. By beholding Him we are to be changed into His image, from glory to glory, from character to character. This is our work. God help us rightly to represent the Saviour to the world. <RH, August 13, 1901 par. 21>

August 20, 1901 Saved by Grace.

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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." <RH, August 20, 1901 par. 1>

This is the position that Satan now occupies toward the Church of God and the ministers of the gospel. He stands before the angel of the Lord to resist them in their official work, the ministry of the Word, to resist the Lord's working in behalf of His people. Satanic agencies are moved by a power from beneath to stir up wicked men to unite with the enemy in causing distress to the people who are keeping the commandments of God. The whole world is stirred against them because they will not worship the institution of the papacy. Satan is as full of bitter hatred and malignity against them as he was against Christ, when he stirred the world to choose a robber and murderer instead of the Son of God. When the question was asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" the answer came back, "Release unto us Barabbas." The religious leaders and guides of the people--the men who ought to have led in right paths--persuaded the poor, ignorant multitude to reject the Son of God, and choose a robber and murderer in His place. <RH, August 20, 1901 par. 2>

Let us remember that we are in the world in which the Son of God was crucified. Those who today allow the spirit of envy, hatred, and unbelief to control them will persecute the people of God even as the Jews persecuted Christ. <RH, August 20, 1901 par. 3>

In the chapter preceding the one containing the words, "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," we read, "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." <RH, August 20, 1901 par. 4>

God had given commandment for Jerusalem to be rebuilt, and the measuring of the city was a symbol that He would give comfort and strength to His affected ones. Satan and his army were greatly discomfited and alarmed by this. Satan stood before the angel, representing to him the imperfections of God's people, and urging the disregard of His commandments. The work which he saw in prospect stirred him to resist Jesus in His work of mercy. He did not wish the people who had been suffering because of transgression to be favored. He wished to see them remaining in depression and sorrow, weakness and suffering. He saw the work the Lord was about to do for His people through the Messiah. He claimed the Church as his own, declaring that its members had dishonored God by yielding to temptation and disobeying God's commandments. <RH, August 20, 1901 par. 5>

Both priest and people were in a position of repentance unto obedience, and in answer to their prayers and in pity for their affliction the Lord had come to their relief. <RH, August 20, 1901 par. 6>

"And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Unworthy though they might be to do His great work, Christ declared that His people were accepted through the righteousness of One who had resisted every art and device of the enemy. <RH, August 20, 1901 par. 7>

"Now Joshua was clothed with filthy garments, and stood before the angel." Satan had represented the chosen people of God as full of defilement and sin. He could well speak of the sins of which the people had been guilty; for had he not

led the confederacy of evil in tempting the people to commit these very sins? But Israel had repented. The people had accepted Christ. <RH, August 20, 1901 par. 8>

Christ looked pityingly and compassionately upon the punished, repenting people; "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." <RH, August 20, 1901 par. 9>

The Lord does not deny the charge of Joshua's unworthiness, but He demonstrates that He has bought him with a price. He clothes him with His garments of righteousness, not putting these garments over the filthy garments of disobedience and transgression, but saying first, "Take away the filthy garments from him." Then He said to Joshua, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "Let them set a fair miter upon his head. So they set a fair miter upon his head," and on this miter was written, "Holiness to the Lord." <RH, August 20, 1901 par. 10>

This change is made on condition of obedience. "Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." <RH, August 20, 1901 par. 11>

When God's professed people repent of their sin in departing from plain Bible truth, they will bring forth fruit meet for repentance. Jesus will hear their prayers. They will work the works of righteousness. If those who have departed from the Lord will take warning, if they will change their course of action, they will be received into favor, and their transgressions will be pardoned. If they make thorough work, according to the measurement of God, avoiding a repetition of their sins, God will bestow rich blessings upon them. God tests and tries His people. He waits for them to show true repentance, that He may say, "It is enough," and that He may grant them pardon. <RH, August 20, 1901 par. 12>

Nothing else in this world is so dear to the Lord as His Church. Nothing else is guarded by Him with such jealous care. He paid a costly ransom for His heritage, and He is not willing that anything should separate them from Him, so that He cannot protect them and give them prosperity. He permits them to be sorely tried in the fiery furnace, that the dross may be separated from them. But as they are being purified, He watches them every moment, that they may not be consumed. <RH, August 20, 1901 par. 13>

"Thus saith the Lord of hosts: After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee. . . . And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again." <RH, August 20, 1901 par. 14>

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Mrs. E. G. White.
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Lift Him up, the Man of Calvary. Lift Him up, and cry, "Behold the Lamb of God, which taketh away the sin of the world." Keep Christ before the people, and this will be giving to every man his portion of meat in due season. Jesus has said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . 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. . . . 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, August 27, 1901 par. 1>

This plain, simple statement may be understood by all. We are to preach Christ to the people. We are to act as if the clouds were rolled back, and we were in full view of seraphim and cherubim. We are to realize that we are under the eye of Jehovah. We are to fight for an immortal crown. "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." Every soldier engaged in the spiritual conflict must be brave in God. Those who are fighting the battles for the Prince of life, must point their weapons of warfare outward, and not form a hollow square and aim their missiles of destruction at those who are serving under the banner of Prince Immanuel. We have no time for wounding and tearing down one another.

How many there are who need to heed the words that Christ spoke to Nicodemus: "Jesus answered and said unto him, 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. . . . Ye must be born again." There are many who claim to be followers of Christ, and whose names are enrolled on the church books, who have not been a strength to the Church. They have not been sanctified through the truth. In the prayer of Christ for His disciples, He says, "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." It is not simply receiving the truth, but practicing the truth, that sanctifies the soul. Let those who would be sanctified through the truth search carefully and prayerfully both the Old and the New Testament, that they may know what is truth. <RH, August 27, 1901 par. 2>

When the grace of Christ enters the heart, the mind at once becomes interested to know what saith the Scriptures. Those who are truly converted to Christ keep constant guard lest they shall accept error in place of truth. Those who think that it matters not what they believe in doctrine, so long as they believe in Jesus Christ, are on dangerous ground. There are some who think that they will be just as acceptable to God by obeying some other law than the law of God, by meeting some other conditions than those which He has specified in the gospel, as if they obeyed His commandments and complied with His requirements; but they are under a fatal delusion, and unless they renounce this heresy and come into harmony with His requirements, they cannot become members of the royal family. Goodness and truth alone will dwell with goodness and truth. Men may claim to be sanctified, but unless their sanctification is witnessed to by the law and the prophets, it is not according to Bible requirements. There are some who refuse to listen to the words of the Scriptures. They declare that they will have nothing to do with the Bible, for the Lord himself speaks directly to their souls. They declare that they are inspired by the Spirit of God; but when reminded that the Bible was written by men who were moved by the Holy Ghost, they reveal the fact that they are following the inspiration of another spirit. True inspiration never rejects true inspiration, but is in harmony with the Bible. Anything that leads away from the word of God is proved to be inspired from beneath. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." <RH, August 27, 1901 par. 3>

Those who claim to be sanctified, and who give no heed to the words of divine authority spoken from Mount Sinai, make it manifest that they will not render to God the obedience that the Lawgiver requires. The very excuse they urge for evading the requirements of God proves their sanctification spurious. They say, "I am sanctified," and seek to prove this by setting up a standard of self-righteousness, a law of their own imagining. The law of God requires nothing short of spiritual perfection; and through the infinite sacrifice of the Son of God complete provision has been made that man may become a partaker of the divine nature, and through the merits of the blood of Christ be an overcomer. Of himself he has no perfection. "Without me," Christ says, "ye can do nothing." Provision for our perfection is found in union with Christ. "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." <RH, August 27, 1901 par. 4>

What pleasure could it possibly be to souls who would not be drawn to Jesus in this life, to study His character, and to be with Him in the life that is to come? They would prefer to be anywhere else than in the presence and companionship of Him in whom they had no delight. They did not know Him while in the world, and could not learn to know Him in heaven. But of His disciples Jesus said, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." <RH, August 27, 1901 par. 5>

August 27, 1901 The Southern Work.

Taken from Diary of 1899.

During the night season I was in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Since it is true that the Lord is soon to come, is it not time that something was done for the Southern field? Are the white people and the colored people of the Southern States to be passed by? Have they no souls to save? Does not the new covenant include them?" <RH, August 27, 1901 par. 1>

"We do not question the need of missions in foreign fields. But we do question the right of those who claim to have present truth to pass by millions of their fellow beings in their own country, many of whom are as ignorant as the

heathen. Why is it that so little is done for the colored people of the South,--a people ignorant and destitute, who need to be taught that Christ is their Creator and Redeemer? How can they believe in Him of whom they have never heard? And how can they hear without a preacher? And how can one preach except he be sent? <RH, August 27, 1901 par. 2>

"The colored people have been freed from the bondage of national slavery; but they are still in the slavery of ignorance. Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be instructed? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing the burden to rest on a few? In all your plans for medical missionary work and for foreign missionary work, has God given you no message for us? Why have you not a deeper sense of the necessities of the Southern field? <RH, August 27, 1901 par. 3>

"We lay this matter before you. O how thankful we shall be if this meeting is the means of bringing the needs of this people to your notice." <RH, August 27, 1901 par. 4>

Then He who has authority arose, and called upon all to give heed to the instruction the Lord has given in regard to the Southern work. He said: "Much more evangelistic work should be done in the South. Scarcely anything has been done for this field. There should be a thousand workers there where there is now but one. <RH, August 27, 1901 par. 5>

"The Southern field is represented by the man who, robbed and beaten, was left by the roadside to die. A priest came that way, looked at the suffering man, gave a sigh of pity, and passed by, wishing he had not seen him. Then came a Levite, who also 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.' <RH, August 27, 1901 par. 6>

"After relating this incident, Christ asked in a clear, solemn voice, 'Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?' From many voices came the answer, 'He that showed mercy on him. Then said Jesus,...Go, and do thou likewise.' <RH, August 27, 1901 par. 7>

"The wrong use of means has hindered the work which should have been done in the Southern field. Those who know their duty and do it not, are accountable to God. To Him they must answer for their neglect. <RH, August 27, 1901 par. 8>

"Let the professed people of God awake. Think you that the Lord will bless those who have felt no burden but to hedge up the work in the South?" <RH, August 27, 1901 par. 9>

As these words were spoken, deep feeling was manifested by some. Some offered themselves as missionaries for the Southern field, while others sat in silence, apparently taking no interest in the subject. <RH, August 27, 1901 par. 10>

Then these words were spoken: "The South is a most unpromising field. But what a change would now be seen in it if, after the colored people had been released from slavery, Christians had worked for them as the followers of Christ ought to work, teaching them how to take care of themselves. <RH, August 27, 1901 par. 11>

"Not a sparrow falls to the ground without the notice of the Heavenly Father. Will not God pronounce unfaithful stewards those who have left the colored race uncared for and uneducated? Some have worked nobly, and God will bless them. Others have made a few feeble efforts, and have then allowed their means to be diverted into wrong channels. God will hold them responsible for leaving the Southern field so largely unworked. He will call to account those who, have used selfishly the means lent them to be used in helping and blessing humanity. The word of God plainly points out their duty, but they refuse to obey. Unless they repent, they must answer at the bar of heaven for their neglect."

Mrs. E. G. White. <RH, August 27, 1901 par. 12>

September 3, 1901 Obedience the Fruit of Union With Christ. - No. 2.

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Mrs. E. G. White.
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Those who are truly sanctified by a knowledge of God will render perfect obedience to God's requirements. They will understand for themselves what saith the Scriptures, and will present themselves as loyal children of God before their Maker. But many who claim sanctification refuse to comply with the conditions upon which the promises are made, and yet they presume to expect the blessing that God has promised to the obedient. Their hearts are at enmity with the

law of God, and they are self-deceived and self-righteous. Unconsciously they yield to the suggestions of the first great rebel, who led Adam and Eve to transgress the holy law of Jehovah. They are breakers of God's law, and yet claim that they are sanctified and made perfect, and thus they are false lights in the world. Many others are deceived by their pretensions, and are led to practice the same iniquity that they do, to show the same disregard for God's law, and to teach others that they may transgress with impunity. This was the very attitude and work of Satan in bringing sin into our world, and through his agents he still continues his work of deception upon human minds, repeating the same story by which he led Adam and Eve to disregard the word of God, and to fail to bear the single test that God put upon them.

<RH, September 3, 1901 par. 1>

But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him,--perfect obedience to His law. But righteousness without a blemish can be obtained only through the imputed righteousness of Christ. Through the provision that God has made for the forgiveness and restoration of sinners, the same requirements may be fulfilled by men today that were given to Adam in Eden. <RH, September 3, 1901 par. 2>

It was the transgression of the law that resulted in sin, sorrow, and death. Satan declared that he would prove to the worlds which God has created, and to the heavenly intelligences, that it was an impossibility to keep the law of God. When Adam yielded to the temptation of the enemy, and fell from his high and holy estate, Satan and his angels exulted. But from the throne of God a voice was heard speaking words of mysterious import. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, 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." When man fell, Christ announced His purpose of becoming man's substitute and surety. Who was He? Isaiah says of Him, "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." John says of Him, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. . . . And the 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, September 3, 1901 par. 3>

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." When we accept God's free gift, we become partakers of the righteousness of Christ, and are complete in Him. But those who do not obey God's law, make it manifest that they have not accepted the righteousness of Christ. They may claim sanctification, but it is of a spurious character; for they array themselves against the plainest. Thus saith the Lord, and by their actions deny the Lord who bought them. <RH, September 3, 1901 par. 4>

Satan claimed to be sanctified, and exalted himself above God even in the courts of heaven. So great was his deceptive power that he corrupted a large number of angels, and enlisted their sympathy in his selfish interest. When he tempted Christ in the wilderness, he claimed that he was sanctified, that he was a pure angel from the heavenly courts; but Jesus was not deceived by his pretensions, and neither will those be deceived who live by every word that proceedeth out of the mouth of God. God will not accept a willfully imperfect service. Those who claim to be sanctified, and yet turn away their ears from hearing the law, prove themselves to be the children of disobedience, whose carnal hearts are not subject to the law of God, and neither indeed can be. <RH, September 3, 1901 par. 5>

From Genesis to Revelation the conditions upon which eternal life is promised, are made plain. God requires that those who shall enter heaven shall be without spot or wrinkle or any such thing. Keep my commandments and live, is the requirement of God. But one says, "My conscience does not condemn me in not keeping the commandments of God." But in the word of God we read that there are good and bad consciences and the fact that your conscience does not condemn you in not keeping the law of God, does not prove that you are uncondemned in His sight. Take your conscience to the word of God, and see if your life and character are in accordance with the standard of righteousness which God has there revealed. You can then determine whether or not you have an intelligent faith, and what manner of conscience is yours. The conscience of man cannot be trusted unless it is under the influence of divine grace. Satan takes advantage of an unenlightened conscience, and thereby leads men into all manner of delusions because they have not made the word of God their counselor. Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God's law. The gospel of Jesus Christ gives full recognition to the law of God, and declares the authority of God supreme. The gospel of Christ requires penitence for sin; and sin is the transgression of the law. Paul, the great gospel preacher, declares, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance toward God is sorrow for sin, the transgression of the law of God. The sinner sees himself condemned by the holy law, and as there is no saving quality in law to save the transgressor of law, he must not only exercise repentance toward God, but have faith in Jesus Christ,

his sacrifice, surety, and mediator. Through the merits of Christ the sinner may claim the pardon of God. <RH, September 3, 1901 par. 6>

Christ is continually drawing men to himself. He continues to give the gracious invitation for the weary and the heavy laden to come unto Him and find rest unto their souls. He says, "Whosoever will, let him take the water of life freely." Before one decides to come to Christ, the Holy Spirit is drawing him unto the Saviour. Many have stumbled over the way to come to Christ, and have not comprehended what it means to be converted, because they have not understood what is comprehended in repentance. As the sinner is convicted of sin, he is also attracted by the love and holiness of Christ; for Jesus is drawing him unto himself. No man can originate the repentance which is essential for the saving of the soul. He can no more bring himself to repentance than he can bring about his own conversion. Repentance is born in the heart by beholding the love of Christ, who gave His life to save the sinner. It is the love of God that softens the hardest hearts. <RH, September 3, 1901 par. 7>

It is a mistake to think that you must come to repentance before you can come to Jesus. Come to Christ just as you are, and contemplate His love until your hard heart is broken. "A broken and a contrite heart, O God, thou wilt not despise." We may say that except the sinner repents of his sin, he cannot be forgiven; but while this is true, let him not put off coming to Christ until he has wrought himself up to a certain pitch of excited feeling, until he thinks his sorrow is of sufficient depth to merit forgiveness. Let the sinner come just as he is, and contemplate the love that has been bestowed upon him, all unworthy as he is; and the first thing he knows, he will realize that Christ's love has broken every barrier down, and that he exercises repentance which is not to be repented of. The sinner must go to Christ in order that he may be enabled to repent. It is the virtue that goes forth from Jesus which strengthens the purposes of the heart to turn away from sin and to cleave to that which is truth. It is Christ's virtue that makes repentance sincere and genuine. It has been stated that him whom Christ pardons He first makes penitent. Peter declares the source of repentance when he says, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." <RH, September 3, 1901 par. 8>

When the sinner sees Jesus lifted up on the cross, dying that he might not perish but have everlasting life, he realizes something of the enormity of sin, and longs for pardon for all his transgressions, and for the favor of God. As the Holy Spirit impresses his mind, he prays most earnestly, and believes that if he asks, he shall receive. He presents the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He rejoices in the pardoning love of God; and his sincerity in the service of God, the reality of his conversion, is made manifest by the vigor of his endeavor to obey all God's commandments. The soul who has found the Lord will renounce every evil work, will cease to do evil and learn to do well, because Christ is formed within, the hope of glory. <RH, September 3, 1901 par. 9>

September 10, 1901 "No Other Gods Before Me."

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Mrs. E. G. White.
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During the night I was sorely distressed. A great burden rested upon me. I had been pleading with God to work in behalf of His people. My attention was called to the money which they have invested in photographs. I was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which have accumulated!" <RH, September 10, 1901 par. 1>

As I visited the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, He would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God. <RH, September 10, 1901 par. 2>

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's word. <RH, September 10, 1901 par. 3>

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest.

The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect His image. It is His likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration. <RH, September 10, 1901 par. 4>

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed His blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them? <RH, September 10, 1901 par. 5>

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God. <RH, September 10, 1901 par. 6>

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who take His name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity? <RH, September 10, 1901 par. 7>

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of His work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted. <RH, September 10, 1901 par. 8>

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river. <RH, September 10, 1901 par. 9>

We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect Him to continue to bestow His goods on you? How does the Master regard those who selfishly invest His money in photographs? That very money could have been used to purchase reading-matter to send to those in the darkness of ignorance. <RH, September 10, 1901 par. 10>

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practice self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day. <RH, September 10, 1901 par. 11>

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following Him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "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." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practice self-denial. <RH, September 10, 1901 par. 12>

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has intrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to Him His own with usury. <RH, September 10, 1901 par. 13>

September 17, 1901 A Time of Trouble.

Mrs. E. G. White.

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God is a vigilant observer of the actions of the children of men. Nothing occurs in earth or heaven without the knowledge of the Creator. Nothing can happen without His permission. He on whom the fate of an empire may depend is watched over with a vigilance which knows no relaxation by Him who "giveth salvation unto kings," to whom belong "the shields of the earth." And the poor man is as tenderly watched over as the monarch upon his throne. <RH, September 17, 1901 par. 1>

God is constantly at work for the good of His creatures. Satan is also constantly at work, but for evil. The prince of the power of the air is the agent of destruction, the one who causes suffering and misery. Times without number God has interposed to avert death, to keep men, women, and children in safety when Satan purposed a result wholly disastrous. <RH, September 17, 1901 par. 2>

God made everything good and beautiful; but evil gained entrance into the earth, and with it came defilement and degradation. It is God's purpose to obliterate all traces of sin from His handiwork, to restore human beings to their original purity. To fulfill this purpose, God's only Son, equal with the Father, assumed human nature. He stooped to our estate that He might lift us from a fallen, degraded condition to the pure and holy condition of Adam when he came from the hand of the Creator. As soon as man joined Satan in transgression, Christ took the field to fight in his behalf. He entered the conflict, and fought successfully the battle with the prince of evil. <RH, September 17, 1901 par. 3>

This world has been signally blessed by God. Human beings are the recipients of countless mercies. Providence watches over and shields them. Upon them are poured the choicest gifts in heaven's treasury. Yet notwithstanding this, men show a growing disregard for God and a growing contempt for His law and for the salvation placed within their reach by the death of the Saviour. <RH, September 17, 1901 par. 4>

Men have lifted themselves up in pride and self-sufficiency, casting down the needy and oppressing the hireling in his wages. Against them have been registered covetousness, pride, and self-indulgence. They show contempt for the laws which govern God's kingdom. God has borne long with them; but in response to His amazing forbearance, men are approaching that degree of iniquity which the antediluvians reached, to perish in the waters of the flood, and which the Sodomites reached, to be destroyed by fire from heaven. <RH, September 17, 1901 par. 5>

Some believe Satan's assertion that there will be a second probation. They say that even though they now resist the Spirit of God, refusing to improve their day of grace, they will be given another opportunity to gain heaven. But those who cherish this belief are under a deception which leads to ruin. When God gave Christ to our world, He gave in this one gift all the treasures of heaven. He held back nothing. He can do no more than He has done to bring men to repentance. He has no means held in reserve for their salvation. <RH, September 17, 1901 par. 6>

God bears long with the rebellion and apostasy of His subjects. Even when His mercy is despised and His love scorned and derided, He bears with men until the last resource for leading them to repentance is exhausted. But there are limits to His forbearance. From those who to the end continue in obstinate rebellion, He removes His protecting care. Providence will no longer shield them from Satan's power. They will have sinned away their day of grace. <RH, September 17, 1901 par. 7>

God keeps a reckoning with the nations. Not a sparrow falls to the ground without His notice. Those who work evil toward their fellow men, saying, How doth God know? will one day be called upon to meet long-deferred vengeance. In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well-nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. He will say to the angels, "No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work." <RH, September 17, 1901 par. 8>

This time is right upon us. The Spirit of God is being withdrawn from the earth. When the angel of mercy folds her wings and departs, Satan will do the evil deeds he has long wished to do. Storm and tempest, war and bloodshed,--in these things he delights, and thus he gathers in his harvest. And so completely will men be deceived by him that they will declare that these calamities are the result of the desecration of the first day of the week. From the pulpits of the popular churches will be heard the statement that the world is being punished because Sunday is not honored as it should be. And it will require no great stretch of imagination for men to believe this. They are guided by the enemy, and therefore they reach conclusions which are entirely false. <RH, September 17, 1901 par. 9>

Satan will bring in pleasing fables to meet the minds of all who love not the truth. With angry zeal he will accuse commandment-keepers. Furious because he cannot pervert their faith, he will vent his rage upon them. He will give to his angels the work of hardening wicked men against the truth. Knowing that he has but a short time, he will work with all deceivableness of unrighteousness in them that perish. In the form of friends who have died, fallen angels will come

to the children of men, just and unjust. Thus Satan will deceive those who, had they honored the law of Jehovah, would have been barricaded against temptation. <RH, September 17, 1901 par. 10>

When Christ was upon this earth, He declared of the nation that rejected Him, "In vain they do worship me, teaching for doctrines the commandments of men." They made void the law of God by loading it down with needless ceremonies. They tore down the Lord's standard of righteousness, blinding the eyes and hardening the hearts of the people, leading them to believe a lie in the place of truth. Were Christ upon the earth today, He would say to many professed Christians, "Ye are both ignorant of the Scriptures and of the power of God." <RH, September 17, 1901 par. 11>

Satan claims the world, but there is a little company who withstand his devices, and contend earnestly for the faith once delivered to the saints. Satan sets himself to destroy this commandment-keeping company. But God is their tower of defense. He will raise up for them a standard against the enemy. He will be to them "as an hiding place from the wind," and "as the shadow of a great rock in a weary land." He will say to them, "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." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." <RH, September 17, 1901 par. 12>

September 24, 1901 Without Excuse.

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Mrs. E. G. White.
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The question is often asked, How is the existence of sin reconcilable with the government of a wise, merciful, and omnipotent God. Why was sin permitted to take up its abode in the earth to cause suffering and discord? <RH, September 24, 1901 par. 1>

It certainly was not God's purpose that man should be sinful. He created him pure and noble, with no bias to evil. He placed him in the garden of Eden, surrounding him with every inducement to remain true to his allegiance. He placed His law around him as a safeguard. <RH, September 24, 1901 par. 2>

There is no excuse for sin. It will be the final condemnation of Lucifer and his angels that when God shall ask, "Why have ye done this?" they will be able to assign no reason. And when at the last great day sinners are confronted with their sins, and are asked, "Why did you transgress?" every mouth will be stopped. The sinful will stand speechless before God. <RH, September 24, 1901 par. 3>

Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near as possible like himself. Of him it is written, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." But self-exaltation entered his heart. Inspiration records the charge against him: "Thine heart wast lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." <RH, September 24, 1901 par. 4>

When God placed Adam in Eden, He told him that he might eat of the fruit of every tree in the garden save one, the tree of knowledge of good and evil. Thus Adam's obedience was to be tested. God left him free to obey or disobey. He could have held him back from touching the forbidden fruit, but had He done this, Satan would have been sustained in saying that God's rule was arbitrary. Adam was left perfectly free. <RH, September 24, 1901 par. 5>

Looking upon the sinless pair in Eden, Satan saw an opportunity for carrying on the work which he had begun in heaven. Entering the garden in the disguise of a serpent, he told Eve that God was mistaken, that the fruit of the forbidden tree would not bring death, but wisdom. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." They fell under the temptation, and disobeyed God. Henceforth they could not live in Eden. God drove them forth, placing at the gate of the garden a flaming sword, which turned every way, to keep the way of the tree of life. <RH, September 24, 1901 par. 6>

Through all the ages Satan's work has been the same,--to make of none effect the law of God, to lead men and women

to transgress the divine commands. God requires of human beings today what He required of Adam,--perfect obedience. Satan strives to lead them to mistake darkness for light, and error for truth. He tells them that God has abrogated His law, and that all they have to do is to believe. Were this so, Satan would have accomplished on earth what he attempted to do in heaven, and he would therefore be entitled to the throne as ruler of the universe. But today, as in the beginning, his assertions are false. God's law is unchangeable; and though by human beings it has been slighted, scorned, and rejected, it will ever stand as firm as the throne of Jehovah. <RH, September 24, 1901 par. 7>

Many cherish the false hope that God will change to suit their sinfulness. But He who rules the world in wisdom and love is a God who changes not. He governs the world in omnipotence, and all that His love inspires He will execute. Now, as ever, the only way in which we can gain admittance into heaven is by conforming to His standard of righteousness. <RH, September 24, 1901 par. 8>

Of His law God says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." <RH, September 24, 1901 par. 9>

Satan declared that human beings could not keep the law. Christ has proved this statement false. He came to this earth, and lived among men the law of God. He died on the cross to bear witness to the unchanging character of the law. This law had been broken, and only by the offering of Christ's blood could the penalty be paid. <RH, September 24, 1901 par. 10>

Christ came as a man, that He might meet men where they are. Had He come in all His glory, human beings could not have endured the sight. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He planted the cross between heaven and earth, and when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The atonement is complete." <RH, September 24, 1901 par. 11>

Could the law have been changed, Christ need not have died. But it was impossible for God to change. The penalty of transgression must be borne. Therefore, that the human race might not perish, the Son of God came into this world to live in our behalf a life of perfect obedience, and by the sacrifice of himself to meet the demands of justice. <RH, September 24, 1901 par. 12>

See the Saviour, sinless and undefiled, yet bearing the penalty of sin. Why?--That we might be spared. "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 could not do more than He has done for us. He has left us without excuse. <RH, September 24, 1901 par. 13>

October 1, 1901 How to Gain Spiritual Strength.

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Mrs. E. G. White.
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"Search the Scriptures," Christ commanded; "for in them ye think ye have eternal life: and they are they which testify of me." The Holy Spirit is beside every true searcher of God's word, enabling him to discover the hidden gems of truth. Divine illumination comes to his mind, stamping the truth upon him with a new, fresh importance. He is filled with a joy never before felt. The peace of God rests upon him. The preciousness of truth is realized as never before. A heavenly light shines upon the Word, making it appear as though every letter were tinged with gold. God himself speaks to the heart, making His word spirit and life. <RH, October 1, 1901 par. 1>

Eternal life is the receiving of the living elements in the Scriptures, the doing of the will of God. This is what is meant by eating the flesh and drinking the blood of the Son of God. It is the privilege of all to partake of the bread of heaven by studying the word, and thus gain spiritual sinew and muscle. <RH, October 1, 1901 par. 2>

Just before Christ's crucifixion one of the disciples asked Him, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered, "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 things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." <RH, October 1, 1901 par. 3>

These words are not half comprehended by those through whom God wishes to communicate His truth. Let us believe

the word. Let us practice the lessons given by Him who has bought us with His blood. He said, "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, October 1, 1901 par. 4>

A rich banquet is set before those who accept Christ as a personal Saviour. Day by day, as they partake of His word, they are nourished and strengthened. <RH, October 1, 1901 par. 5>

Why do God's people pass by the words of the Great Teacher? Why do they rely upon human beings for help and comfort, when they have the great and grand promise, "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. . . He that eateth of this bread shall live forever"? He may die; but the life of Christ is in him, and at the resurrection of the just he will rise to newness of life. "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, October 1, 1901 par. 6>

It is the privilege of all to gain strong consolation from these precious utterances. Those who partake of the banquet provided for them will gain an experience of the highest value. They will see that in comparison with the word of God, the word of man is as chaff to the wheat. <RH, October 1, 1901 par. 7>

In every plan we make, we must act with entire dependence upon God, else we shall be deceived by a semblance instead of the reality. As stewards of the grace of Christ, we are to inquire at every step, "Is this the way of the Lord?" The word of God is a character-detector, a motive-tester. We are to read this word with heart and mind open to receive the impressions that God will give. We must not think that the reading of the word can accomplish that which only He whom the word reveals, who stands behind the word, can accomplish. Some are in danger of hastening to the conclusion that because they hold firmly to the doctrines of the truth, they are actually in possession of the blessings which these doctrines declare shall come to the receiver of truth. Many keep the truth in the outer court. Its sacred principles have not a controlling influence over the words, the thoughts, the actions. They do not possess the faith which works by love and purifies the soul. An assent to the truth may quiet the conscience, but let every believer inquire, "Does my faith make me a daily, hourly follower of Christ? Has it a sanctifying influence on my soul? Can I say, The gentleness of Christ has made me great? A faultless creed and a carnal life are too often found together in professed believers. To be a means to a saving end, the word of God must be intelligently and practically understood and obeyed. <RH, October 1, 1901 par. 8>

"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, October 1, 1901 par. 9>

Here is the standard which all must reach who enter the heavenly city. The end of our faith is the perfection of human character, the sanctification of the entire being. The Lord knows what His people need, and through His chosen agents He manifests His benevolence to them. He is constantly working for the happiness of those who love and serve Him. He is pleased with harmonious service; and when He sees men and women obeying His commandments, He greatly blesses them. <RH, October 1, 1901 par. 10>

By reason of the waste in the body, the blood must be constantly renewed by food. So with our spiritual life. The word must be daily received, believed, and acted upon. Christ must dwell in us, energizing the whole being, renewing the life-blood of the soul. His example is to be our guide. In our dealing with one another, we must reveal His sympathy. There must be a real working out of Christ's grace in our hearts. Then we can say with the apostle, "I live; yet not I, but Christ liveth in me." Christ's life abiding in the soul is the cause of our joy and the pledge of our glory.

<RH, October 1, 1901 par. 11>

October 8, 1901 A Blessing and a Curse.

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Mrs. E. G. White.

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The prosperity of God's people is dependent on their obedience. The Lord declares, "It shall come to pass if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve

Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in the fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. . . . <RH, October 8, 1901 par. 1>

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but . . . go after other gods, which ye have not known." <RH, October 8, 1901 par. 2>

"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." <RH, October 8, 1901 par. 3>

These words should be as distinctly stamped upon every soul as though written with a pen of iron. Obedience brings its reward, disobedience its retribution. <RH, October 8, 1901 par. 4>

God has given His people positive instruction, and has laid upon them positive restrictions, that they may obtain a perfect experience in His service, and be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy. <RH, October 8, 1901 par. 5>

The Lord brings His people by ways they know not, that He may test and prove them. This world is our place of proving. Here we decide our eternal destiny. God humbles His people that His will may be wrought out through them. Thus He dealt with the children of Israel as He led them through the wilderness. He told them what their fate would have been had He not laid a restraining hand upon that which would have hurt them. He speaks to them. Hear what He says: it is a revelation of the ministration of angels: "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end. . . . Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord." <RH, October 8, 1901 par. 6>

It is a solemn thought that by our present course of action we are deciding our eternal destiny. Let those who know the truth practice the truth, remembering that the fear of the Lord is the beginning of wisdom, and is of more value than all the treasure which the world contains. The world is the Lord's vineyard, and to each one of us He says, "Go work today in my vineyard. As I have cared for you, so you are to care for the honor of my name." <RH, October 8, 1901 par. 7>

In His dealing with ancient Israel God has given us an illustration of the result of disobedience. Even as He punished the children of Israel, so He will punish all who cause His glory to be reproached. Those who exalt themselves will be humbled, even as Jerusalem, by her own course of action, was humiliated and brought low. Her people chose Barabbas, and God left them to their choice. They would not submit to God's way, so He permitted them to have their own way, to carry out the purposes of their unsanctified hearts. <RH, October 8, 1901 par. 8>

Christ warned the Jews of their danger, and entreated them to return to Him; but they were too proud to accept His overtures of mercy. They persisted in their rebellious course, and as a result the protection of God's Spirit was withdrawn from them. <RH, October 8, 1901 par. 9>

When Christ predicted the destruction of Jerusalem, He predicted also the destruction of the world. He saw that till the end of this earth's history men would refuse God's mercy. God has given men and women talents that they may work in His service; but many in their selfishness misuse these talents. By a love of money and a desire for the supremacy they rob God and hurt their brethren. <RH, October 8, 1901 par. 10>

God blesses the work of men's hands that they may return to Him His portion. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what the Lord would do were He in their

place. They are to take all difficult matters to Him in prayer. They are to reveal an unselfish interest in the building up of His work in all parts of the world. <RH, October 8, 1901 par. 11>

Money and goods, houses and lands,--these the Lord has intrusted to His human agents for the advancement of His work. Those who use for self-gratification the talents which have been lent them are not following in Christ's footsteps. Their course of action shows self-exaltation, and hinders the work the Lord desires to accomplish. <RH, October 8, 1901 par. 12>

God's people are to maintain the elevated character of His work. They are to carry forward this work in His lines. Christ is their pattern, and He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Let us remember that we are laborers together with God. We are not wise enough to work by ourselves. God has made us His stewards, to prove us and to try us, even as He proved and tried ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity. <RH, October 8, 1901 par. 13>

Those who think that they can please God by obeying some other law than His, and by performing works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning is given in the last message of mercy to the world. Appeal after appeal is made. The worst of sinners are to hear the call. All are to be given a final test. Loath to give up, sorrowful, yet hoping, Christ knocks at the door of the heart. <RH, October 8, 1901 par. 14>

When the Saviour saw in the Jewish people a nation divorced from God, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, "Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law." Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, "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"? <RH, October 8, 1901 par. 15>

October 15, 1901 God's Helping Hand.

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Mrs. E. G. White.
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By the great law of God, man is bound up with his fellow man. To the answer given by the lawyer, "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," Christ said, "Thou hast answered right: this do, and thou shalt live." <RH, October 15, 1901 par. 1>

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors. <RH, October 15, 1901 par. 2>

He in whose heart Christ abides shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is true missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub, but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of man to redeem them. Christ gave His life to save every sinner. He is the light and life of men. He came as a mighty physician, a great medical missionary, to heal the wounds that sin had made in the human family. His mighty healing power sends a glow of spiritual health into the soul. <RH, October 15, 1901 par. 3>

Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul-temple, and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory. <RH, October 15, 1901 par. 4>

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground. <RH, October 15, 1901 par. 5>

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, October 15, 1901 par. 6>

Again: He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says; "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is thenceforth good for nothing; but to be cast out, and to be trodden underfoot of men." When Christians do not reveal Christ, of what value are they? Are they not like savorless salt, "good for nothing"? But when they reveal in their lives the saving principles of the truth, poor, sin-hardened souls are not left to perish in corruption. Good works are seen; for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls. <RH, October 15, 1901 par. 7>

Christ inculcated the value of obedience, saying, "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." Is it not best for us to keep the commandments, so that through us God can reveal His power? If all God's people were obeying His law, they would indeed be lights in the world. <RH, October 15, 1901 par. 8>

God's promises to the obedient gladden the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the Sun of Righteousness. If men and women would act as the Lord's helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their rearward. Then they would not send thousands of miles to learn from human beings their duty. They would call, and the Lord would answer, "Here am I." They would turn to the One close beside them, the One who has given them the promise, "Lo, I am with you alway, even unto the end of the world." <RH, October 15, 1901 par. 9>

Look, thirsty, bewildered souls! Can ye not see the fountain of life, opened for the weary, wayworn traveler? Can ye not hear the voice of Mercy as she beckons to you, saying, "'Ho, every one that thirsteth, come ye to the waters;' 'whosoever will, let him take the water of life freely'"? The waters of this fountain contain medicinal properties which will heal both spiritual and physical infirmities. Drink deep from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls. <RH, October 15, 1901 par. 10>

Christ said of His work, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort *all* that mourn." Notice, you are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy. Job says, "The cause which I knew not I searched out." He did not wait to be urged, and then turn away, saying, "I will not help him." <RH, October 15, 1901 par. 11>

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." <RH, October 15, 1901 par. 12>

Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience full of the glory of God. <RH, October 15, 1901 par. 13>

Of those who act as His helping hand the Lord says, "Ye shall be named the Priests of the Lord; men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among all the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." "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." <RH, October 15, 1901 par. 14>

Shall we not try to crowd all the goodness and love and compassion possible into our lives? <RH, October 15, 1901 par. 15>

October 22, 1901 The Voice of Faithful Rebuke.

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Mrs. E. G. White.
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"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." [<RH, October 22, 1901 par. 1>](#)

At this time Israel was almost wholly given up to idolatry. Clouds and thick darkness covered the whole land. Images of Baalim and Ashtoreth were everywhere to be seen. Idolatrous temples and heathen idols occupied the sacred soil, and the air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood. Guided by the king and the priests, the people drank iniquity like water, and sported in shameful riot round their idols. [<RH, October 22, 1901 par. 2>](#)

Alas! how had the glory of Israel departed! The light so graciously given them, despised and rejected, had indeed become darkness. The salt had lost its savor. The fine gold had become dim. So dense was the spiritual darkness that it could be felt. [<RH, October 22, 1901 par. 3>](#)

Elijah saw that Israel had departed from God, that idolatry had become widespread, and he besought the Lord of heaven to arrest the people in their wickedness. He prayed that from those who had no appreciation of the mercies daily bestowed on them, these mercies might be withdrawn, that they might be brought to see their dependence, and to humble their hearts before God, confessing and forsaking their sins. [<RH, October 22, 1901 par. 4>](#)

God answered his prayer by sending him to Ahab with the message of Heaven's curse. The prophet passed the guards,--they seemed to see him not,--and stood for a moment before the king, saying, "There shall not be dew nor rain these years, but according to my word." Like a thunderbolt from a clear sky the message fell upon the ears of the wicked king, and before he could recover from his surprise, Elijah had disappeared, taking with him the key of heaven. The king made inquiry for him, but he was not to be found. No one had observed his coming or going. [<RH, October 22, 1901 par. 5>](#)

No sooner had Elijah left the presence of Ahab than the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee." God placed His servant beyond the malice of a king who by his course of action had brought upon the land the terrible denunciation of an offended God. [<RH, October 22, 1901 par. 6>](#)

The prophet's message had been delivered in the name of the Lord, and the judgment declared immediately followed. "There was a sore famine in Samaria." The country was desolated. Once flourishing cities and villages became places of mourning. The scorching rays of the sun and hot gusts of wind destroyed vegetation. Plants and trees withered and died. Streams dried up. The lowing herds and bleating flocks wandered hither and thither in distress. [<RH, October 22, 1901 par. 7>](#)

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth." [<RH, October 22, 1901 par. 8>](#)

Obedying the word of the Lord, Elijah presented himself before the king. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" He cast upon the prophet the blame of the heavy judgment resting upon the land. Thus it is today when the truth is presented. A son, a daughter, a father, a mother, may heed the message of mercy. The other members of the family refuse to walk in the light. A division takes place, and the unbelieving ones feel that a great injury has been done them because the harmony of the family is destroyed. They cherish hatred against the one who bore the message of truth. The faithful presentation of the message of truth will always cause division. And upon the messenger of truth the blame of the trouble will be cast. "If these men had not come and turned things upside down, all would have been well," it is said. But the blame rests upon the people, even as it did upon Ahab. [<RH, October 22, 1901 par. 9>](#)

The messengers sent by God to deliver His warnings are hated by those whom they warn. The people charge upon them the calamities which are the result of their own departure from righteousness. Those who thus place themselves in Satan's power do not see things as God sees them. They are blinded by Satan. When God's mirror is held up before them, instead of repenting and turning from sin, they become indignant to think that they should be reproved. They think that an uncalled-for attack is being made upon them, and that the messengers of God are their enemies. [<RH, October 22, 1901 par. 10>](#)

Elijah did not attempt to excuse himself or to flatter the king. He did not smooth down his message in order to save himself. He did not seek to evade the king's wrath by the good news that the drought was almost over. "I have not troubled Israel," he answered; "but thou, and thy father's house, in that ye have forsaken the commandments of the

Lord, and thou hast followed Baalim." The prophet told the king plainly that his sins and the sins of his father's house had brought upon Israel the terrible calamity from which the land was suffering. <RH, October 22, 1901 par. 11>

In this our day grievous sins have separated the people from God. Infidelity is fast becoming fashionable. "We will not have this man to reign over us," is the language of thousands. God's people must lift up the voice like a trumpet, and show the people their transgressions. The smooth sermons so often preached make no lasting impression. The trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's word. <RH, October 22, 1901 par. 12>

Many of those who profess to believe the truth would say, if they expressed their real sentiment, "What need is there of speaking so plainly?" They might as well ask, Why need John have said to the Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? He lost his life by speaking so plainly. Why could he not have moved along without incurring the wrath of Herodias? <RH, October 22, 1901 par. 13>

So men have argued, till policy has taken the place of faithfulness. Sin is allowed to go unrebuked. When will the voice of faithful rebuke be heard once more in the Church? <RH, October 22, 1901 par. 14>

"Thou art the man." These words are almost unheard among us. If they were not so rare, we should see more of the power of God. The Lord's messengers should not complain of their efforts being without fruit until they repent of their own love for approbation, their desire to please men, which leads them to suppress the truth, and to cry, Peace and safety, when God has not spoken peace. <RH, October 22, 1901 par. 15>

The world is full of flatterers and dissemblers. Those who are men-pleasers, who cry Peace, peace, might well humble their hearts before God, asking for pardon for their insincerity and lack of moral courage. Such men do not smooth down their message from love for their neighbor, but because they are self-indulgent and ease-loving. True love is a love which seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain speaking. When souls are in peril, they will not consider self. They will not excuse or palliate evil. <RH, October 22, 1901 par. 16>

Would that every minister of God realized the holiness of his work and the sacredness of his office. As divinely appointed messengers, ministers are in a position of awful responsibility. They are to reprove, rebuke, exhort, with all long-suffering. In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient, and warning the disobedient. Worldly policy is to have no weight with them. Never are they to swerve from the plain path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but the words which One greater than the potentates of earth has bidden them speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist, men who will bear His message with faithfulness, regardless of the consequences, who will speak the truth bravely, though it calls for the sacrifice of all they have. <RH, October 22, 1901 par. 17>

October 29, 1901 Judge Not. - No. 1.

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Mrs. E. G. White.

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"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." <RH, October 29, 1901 par. 1>

These words were spoken by the divine Teacher, our Lord Jesus Christ, for us to hear and to obey. God has not given men the power to read hearts. He has not placed them in the judgment seat, to pass sentence upon their fellow men. God has committed all judgment to His Son. Why, then, are human beings not more careful in regard to passing judgment upon one another? Let us seek to realize our own ignorance. When we have a full realization of this, we shall not speak evil of our brethren. <RH, October 29, 1901 par. 2>

God has forbidden us to think or speak evil of one another. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" Those who act toward their fellow men without mercy will one day themselves feel the need of mercy. <RH, October 29, 1901 par. 3>

Christians have a most important work to do. They are commissioned by God to watch for souls as they that must give an account. They are to reprove, rebuke, and exhort with all long-suffering. God said to the prophet Ezekiel, "So

thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." <RH, October 29, 1901 par. 4>

To speak the word of God with faithfulness is a work of the greatest importance. But this is an entirely different work from continually censuring, thinking evil, and drawing apart from one another. Judging and reproof are two different things. God has laid upon His servants the work of reproof in love those who err; but He has forbidden and denounced the thoughtless judging so common among professed believers. <RH, October 29, 1901 par. 5>

Actions speak louder than words, and those who draw from their brethren show plainly that they do not wish to work with them, that they surmise evil of the men to whom the Lord has given a place in His work. <RH, October 29, 1901 par. 6>

Those who show this lack of faith and confidence in their brethren grieve the Spirit of God. The Lord calls upon us to put away all haughtiness, to manifest sincere sympathy for the erring, who are seeking to recover themselves from the snare of the enemy. <RH, October 29, 1901 par. 7>

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." <RH, October 29, 1901 par. 8>

"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." Let not those who cherish feelings of envy and strife claim advanced spiritual knowledge, for by so doing they lie against the truth. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." <RH, October 29, 1901 par. 9>

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. . . . The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison." Only by the Lord's help can we bring our thoughts and words into subjection to the will of Christ. <RH, October 29, 1901 par. 10>

The very first work we are to do is to unite in the bonds of Christian fellowship. Those who are working for God should put away all unkind criticism, and draw together in unity. Christ desires His soldiers to stand shoulder to shoulder, united in the work of fighting the battles of the cross. He desires the union between those who work for Him to be as close as the union between Him and His Father. Those who have felt the sanctifying power of the Holy Spirit will heed the lessons of the divine Instructor, and will show their sincerity by doing all in their power to work in harmony with their brethren. <RH, October 29, 1901 par. 11>

"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." "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." "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, October 29, 1901 par. 12>

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" <RH, October 29, 1901 par. 13>

It is the one who has every reason to distrust his own principles who is keenly alive to the failings of others. If there were not some lack in our own experience, we would not be so suspicious of our brethren. It is the one whose conscience condemns him that so readily passes judgment. Let everyone tremble and be afraid of himself. Let him see that his own heart is right with God. Let him weed his own garden; he will find enough to keep him busily employed. If he does this work faithfully, he will not have time to find fault with the gardens of others. Instead of judging our brethren, let us judge ourselves. Let us make sure that we are among the number who are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the

brethren, see that ye love one another with a pure heart fervently." <RH, October 29, 1901 par. 14>

November 5, 1901 Judge Not. - No. 2.

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Mrs. E. G. White.
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Peace and righteousness and love should fill the heart of every believer in Christ. Let the leaven of truth work by its sanctifying power in your life. Truth is a working element. It leads us on to aggressive warfare, not against our brethren, but against satanic agencies. The battle in which we are called to fight is not a warfare against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Do not think that you are doing God's work by warring against one another. This work is done to the shame of those who claim to believe the truth. <RH, November 5, 1901 par. 1>

Criticise yourself as closely and severely as you know you deserve. Let your anxiety be not to find fault with your brethren, but to obtain more and still more knowledge of Christ, and to exert an influence which shall be a savor of life unto life. "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, November 5, 1901 par. 2>

Christ's death and resurrection have opened before every soul an unlimited source of power from which to draw. This power will enable you to overcome the most objectionable traits in your character. God's supply of grace is awaiting the demand of every sin-sick soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It is the gospel remedy for the curse of sin. It unites human beings with Christ in the performance of good works, enabling them to run in the path of obedience, representing to the world the meekness and lowliness they have learned from the Saviour. <RH, November 5, 1901 par. 3>

He who is wearing Christ's yoke has no time to judge others. His whole time is devoted to the rescue of sinners. He watches for opportunities to show that he has something worth imparting, something of the highest value, even the knowledge of God and Jesus Christ. <RH, November 5, 1901 par. 4>

Christ says to His followers, "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." But in order to bring forth much fruit, we must be imbued with the vivifying, sanctifying power of Christ; for He says, "Without me ye can do nothing." <RH, November 5, 1901 par. 5>

Our churches have no excuse for being without faith and without power. Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." <RH, November 5, 1901 par. 6>

We are rapidly nearing the end. Strife and war and bloodshed and wickedness of every kind are making our world as it was in the days of Noah. Shall Christians war among themselves, when their one interest should be to advance God's kingdom? <RH, November 5, 1901 par. 7>

The first chapter of 1 Corinthians contains instruction which all who are workers together with God should follow. Paul heard that there was contention among the church-members at Corinth, and he wrote to them, saying, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Those who practice this instruction will reveal in their lives the purity of Christ, and will manifest His love in their dealings with one another. <RH, November 5, 1901 par. 8>

Paul says, "I determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of seeking to find fault with our brethren, let us dwell on the great love of Christ. The Saviour humbled himself to bear the reproach of men. Step by step He descended in the valley of humiliation, that He might stand at the head of humanity, a perfect pattern in human flesh for every son and daughter of Adam. "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." Let those who name the name of Christ study His work. When divine inspiration comes to them, there will be repentance and confession and humiliation of soul in every church. <RH, November 5, 1901 par. 9>

Listen, all who have ears to hear: "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 5, 1901 par. 10>

Let the Church arise in the name of the Lord, and cast off all the works of darkness. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Heed the instruction God has given regarding the cultivation of patience, kindness, and long-suffering. Bear with one another, and forgive one another. God has placed us in this world in companionship with one another. Let us walk together in love, bending our energies to the work of saving souls. As we thus serve God in holy companionship, we shall prove that we are laborers together with Him. <RH, November 5, 1901 par. 11>

November 12, 1901 The Circulation of Our Health Journals.

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Mrs. E. G. White.
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The circulation of our health publications is a most important work. It is a work in which all who believe the special truths for this time should have a living interest. God desires that now, as never before, the minds of the people shall be deeply stirred to investigate the great temperance question and the principles underlying true health reform. <RH, November 12, 1901 par. 1>

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. Both the physical and the mental powers, with the affections, are to be so trained that they can reach the highest efficiency. <RH, November 12, 1901 par. 2>

That perfection of character which the Lord requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. God will accept of nothing less than the service of the entire human organism. It is not enough to bring into action certain parts of the living machinery. All parts must work in perfect harmony, or the service will be deficient. It is thus that man is qualified to co-operate with God in representing Christ to the world. Thus God desires to prepare a people to stand before Him pure and holy, that He may introduce them into the society of heavenly angels. <RH, November 12, 1901 par. 3>

Perfection of character cannot be attained when the laws of nature are disregarded; for this is transgression of the law of God. His law is written by His own finger upon every nerve, every muscle, every fiber of our being, upon every faculty which has been intrusted to man. These gifts are bestowed, not to be abused and corrupted, but to be used to His honor and glory in the uplifting of humanity. <RH, November 12, 1901 par. 4>

But how far have men departed from fulfilling God's purpose! Wherever we look, we see defilement and corruption. The world is full of disease and misery, deformity and sin. Life is regarded as of little value. Crime is increasing on every side. By many, sins of the very darkest dye are lightly regarded, or even justified. The violation of physical law, with its consequent suffering, has so long prevailed that the terrible results of such violation are now regarded as the appointed lot of humanity: God is not pleased to have this suffering exist. This is not His work. It is the work of man. The wretchedness and misery, poverty and woe, that exist all around us are brought about by wrong habits,--by violating the laws that God has made to give health and happiness. <RH, November 12, 1901 par. 5>

What can be done to press back the inflowing tide of evil? The people must be led to understand its cause. With unerring certainty the seed sown produces a harvest of its kind. He who sows to the flesh shall of the flesh reap corruption. He who sows to the Spirit shall of the Spirit reap life everlasting. In order that men may be more careful how and what they sow, they must be led to realize that they make their own harvest. This is the great need of the masses of mankind at the present time. The blessing that God gives as the result of obedience to the laws of health, is a healing power, a balm for many of the evils that are cursing the world today. Satan's strongest hold on man is through disobedience to these laws. <RH, November 12, 1901 par. 6>

The relation that exists between mind and body is very intimate: when one is affected, the other is always more or less in sympathy. It is impossible for men, while under the power of sinful, health-destroying habits, to appreciate sacred truths. When the intellect is clouded, the moral powers are enfeebled, and sin does not look sinful. The most ennobling, grand, and glorious themes of God's word seem but idle tales. Satan can then easily snatch away the good

seed that has been sown in the heart; for the soul is in no condition to comprehend or understand its true value. It is thus that selfish, health-destroying indulgences are counteracting the influence of the message which is to prepare a people for the great day of God. <RH, November 12, 1901 par. 7>

We are living in a most solemn, awful moment of this earth's history. Not a soul whose life is one of careless self-degradation, through transgression of physical laws, will stand in the great day of trial just before us. There is a terrible account to be rendered to God by those who have but little regard for the human body, and treat it ruthlessly. Transgression of God's law is sin, and the punishment is death. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." <RH, November 12, 1901 par. 8>

Reform, continual reform, must be kept before the people, and by our example we must enforce our teachings. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful review of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind. <RH, November 12, 1901 par. 9>

If the word of God were studied as it should be, we would better understand the value which the Lord places upon men and women, whom He has purchased at infinite cost. Many of these are in great distress because they know not the truth in regard to these things. They are perishing for lack of knowledge. Our Heavenly Father sees the deplorable condition of these poor souls who, ignorant of the result, are disregarding the great foundation principles of nature's laws. And it is in love and pity that He has caused light to shine upon this subject, showing the blessings that are sure to reward obedience, as well as the terrible punishment that will follow transgression. <RH, November 12, 1901 par. 10>

The Saviour has told us in plain language what would be the condition of the world just before His second coming. And today we cannot fail to see that His prophecy is rapidly fulfilling. "But as the days of Noah 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 marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." We are told that in the days of Noah before the flood, "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." <RH, November 12, 1901 par. 11>

Christ has given a warning message that the fearful destruction so soon to come upon the inhabitants of the world may not find them unprepared. "Take heed to yourselves," He says, "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." This message is to be given at this time. We are without excuse in failing to give it to the world with power. <RH, November 12, 1901 par. 12>

God desires His people to be light-bearers to a world lying in midnight darkness. But if they refuse to go forward in the light which He causes to shine on their pathway, the light will finally become to them darkness; and instead of being light-bearers to the world, they themselves will be lost in the blackness that surrounds them. God desires His light-bearers ever to keep a high standard before them. By precept and example they must hold this perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul. <RH, November 12, 1901 par. 13>

Those who act as teachers are to be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life. The light of God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwelling-place, and over which He desires us to be faithful stewards. "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." Our bodies are wonderfully made, and the Lord requires us to keep them in order. All are under obligation to Him to keep the human structure in a healthful, wholesome condition, that every muscle, every organ, may be used in the service of God. "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." God, who formed the wonderful structure of the body, will take special care to keep it in order, if men co-operate, instead of working at cross-purposes with Him. <RH, November 12, 1901 par. 14>

These grand truths must be given to the world. We must reach the people where they are, and by example and precept lead them to see the beauties of the better way. The world is in sad need of instruction along these lines. The time has come when each soul must be stanch and true to every ray of light God has given, and begin in earnest to give this gospel of health to the people. We shall have strength and power to do this if we practice these truths in our own lives.

If we all followed the light we have received, the blessing of God would rest on us, and we should be anxious to place these truths before those who know them not. <RH, November 12, 1901 par. 15>

Those who are enjoying the precious blessings which come to them through obeying this message of mercy, will do all in their power that others may share the same blessings. But we may rest assured that Satan will do all in his power to prevent anything like a message of reform from being given to the world at this time. Shall God's people be found on the enemy's side, either by failing to heed it themselves, or by neglecting to give it to others? "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If we would be safe, we must not fail to know on whose side we stand. <RH, November 12, 1901 par. 16>

The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people. <RH, November 12, 1901 par. 17>

In all our work, caution should be used that no one branch be made a specialty, while other interests are left to suffer. There has not been that interest taken in the circulation of our health journals that there should be. The circulation of these journals must not be neglected, or the people will suffer a great loss. <RH, November 12, 1901 par. 18>

Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time. <RH, November 12, 1901 par. 19>

Ministers can and should do much to urge the circulation of the health journals. Every member of the Church should work as earnestly for these journals as for our other periodicals. There should be no friction between the two. Both are essential, and both should occupy the field at the same time. Each is the complement of the other, and can in no wise take its place. <RH, November 12, 1901 par. 20>

If men do not let their own minds and their own feelings come in to rule and change the Lord's design, there will be perfect harmony between these lines of work, and a most wonderful success will crown the efforts put forth to advance them. Unity will bring into the work a power that we have not yet seen. This will be the evidence to the world that the work is of God. The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man. <RH, November 12, 1901 par. 21>
