



RH9 - Review & Herald Articles (9/19/1907 - 4/6/1911)

September 19, 1907 *Doing God's Will*

Mrs. E. G. White

Those who submit to the solemn rite of baptism pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the blood-stained banner of Prince Emmanuel, to be laborers together with God, and as such to make known his will to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance for them to understand what saith the Lord. Having learned his will, they are to do it heartily, remembering that the truth is the seed they must sow in order to reap a harvest for God. But many of those who claim to believe the truth are not striving as they should for perfection of character. <RH, September 19, 1907 par. 1>

Christ says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." <RH, September 19, 1907 par. 2>

In these words our work is plainly outlined. Those who represent Christ must obey God's commandments; for Christ obeyed them. <RH, September 19, 1907 par. 3>

In order to keep God's commandments, we must have an intelligent knowledge of the Scriptures. We can not obey God until we know what his commandments are. It was that we might understand his will that God gave us the Bible. By a study of its teachings, we learn to deny self and to conform our lives to its requirements. <RH, September 19, 1907 par. 4>

Dear friends, you are without excuse if you fail of obtaining a clear understanding of God's will. "The law of the Lord is perfect, converting the soul." God has kept back nothing that is necessary for the enlightenment of his children. No one can plead in excuse for transgression that he was left in ignorance, that the way to heaven was not clearly marked out. We have not been left to serve God in a vague, uncertain way. <RH, September 19, 1907 par. 5>

How can you educate your children in the things of God unless you first know for yourselves what is right and what is wrong; unless you realize that obedience means eternal life, and disobedience eternal death? Make it your life-work to gain an understanding of the will of God. Thus only can you train your children aright. Bring your every word and action into harmony with the Word of God, irrespective of the opinions and practises of those who refuse to obey him. <RH, September 19, 1907 par. 6>

Had the inhabitants of the old world kept God's law, they would have continued to enjoy his favor. But they disobeyed, and their wickedness became unbearable to him. The words of Jude vividly portray the condition of the world at that time: "These are spots in your feasts of charity, . . . clouds they are without water, carried about of winds; trees whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." <RH, September 19, 1907 par. 7>

God determined to purify the world by a flood; but in mercy and love he gave the antediluvians a probation of one hundred and twenty years. During this time, while the ark was building, the voices of Noah, Methuselah, and many others were heard in warning and entreaty, and every blow struck on the ark was a warning message. <RH, September 19, 1907 par. 8>

Today the past is repeated. God is sending men plain warnings. The recent earthquakes show how quickly the ungodly will perish when the judgments of God fall upon the earth. Already, in flood and flame, his judgments are falling upon evil-doers. All who refuse to repent will perish. <RH, September 19, 1907 par. 9>

Those parents who know the truth, but who do not fulfil the obligations resting upon them, must soon meet the result of their neglect. Those who do not perform the duties that God gives them because it is not convenient to be so particular, so different from the world, are training their children to become more and more like the world, and to perish in disobedience. <RH, September 19, 1907 par. 10>

Parents, be loyal to God. Represent him in the home life. Look upon the training of your children as a sacred work, entrusted to you by the Most High. <RH, September 19, 1907 par. 11>

September 26, 1907 *An Appeal*

Sanitarium, Cal., Sept. 10, 1907.

To My Brethren and Sisters in America: --

I have a deep interest in the work of the Southern field. I am especially interested in those branches of our work that are established at Huntsville and other places where efforts are being put forth for the training of laborers to work for the spiritual uplifting of the colored race. <RH, September 26, 1907 par. 1>

The work at Huntsville has been in special need of help since the fire. In Huntsville promising colored youth are to be trained to labor as missionaries for their own race. Many teachers must be educated and sent forth to enlighten those in the darkness of error. Our donations are needed that this work may go forward. <RH, September 26, 1907 par. 2>

Our buildings in Huntsville are being put up with as little expenditure of means as possible; and our workers have gone forward almost as far as they can with this work until means come in so that they can advance. The work there now demands that we have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries. <RH, September 26, 1907 par. 3>

Our ideas of what should be done for this people are too narrow and limited. Years ago they should have had the benefits of an all-round education. As I consider how much is needed in order to do for this people all that God expects us to do, I am urged to call upon our church-members to give of their abundant fulness that the work may be accomplished. <RH, September 26, 1907 par. 4>

In a few places in the South, noble efforts have been put forth for the salvation of the colored people; but God asks that they be labored for more diligently. We can all pray for them; some of our missionaries can work among them; and many of us who have not done so in the past, can help with our means. We may not be able to do all that we desire; but if we will remember that the colored race is the purchased possession of Christ, bought by the shedding of his precious blood, this thought will teach us to deny self in order that they may have the privileges that Christ died to give them. <RH, September 26, 1907 par. 5>

When I see those who claim to believe present truth spending their means for useless trimmings and personal adornment; when I see their tables loaded down with story-magazines which have cost money; when I see the many photographs which have called for the outlay of means that might have been used in blessing the needy, my heart is made sad, and I pray, "Lord, lay not this sin to their charge." I wish such souls could understand the spirit in which Christ, the Prince of heaven, came to this world. He laid off his kingly crown and royal robe, and for our salvation assumed human nature. He would give to every church that should be established in his name an example of what every true missionary worker should be. He was in the world as "a man of sorrows, and acquainted with grief." Though he was one with God, and had made the world, he became a member of a humble family, and experienced the privations of the poor. Throughout his life he ever manifested a burden for the souls of men. <RH, September 26, 1907 par. 6>

The example of the humble life of Christ should lead us to ask ourselves the question, Do I practise his humility? Fathers and mothers, are you educating your children to follow the example of him who, though he was rich, yet for our sakes became poor that he might give to us eternal riches? Are you teaching them to deny self, and take us the cross of Christ, and follow him? <RH, September 26, 1907 par. 7>

I do not speak these words to wealthy men and women only, but to those also who by works of self-denial and self-sacrifice can have a part in giving the message to the colored race. This work should not be confined to the few places where a good beginning has been made. It should extend to every place where the colored people live; for every soul needs the knowledge of this last message of mercy of the world. <RH, September 26, 1907 par. 8>

There is a great and grand work to be done in the South. Shall we not, my brethren and sisters, redeem our past neglect? Shall we not appreciate the gift of God to us, and work for the salvation of the colored people with a zeal that is proportionate to the light we have had? To as many as receive him God will give power to become the sons of God. <RH, September 26, 1907 par. 9>

The collection for the work among the colored people has been left until near the close of the year. Many other calls for means have been made. But I would say to my brethren and sisters who have been liberal in their offerings to other missionary enterprises, Let your gifts for the support of this branch of the work in the Southern field be generous. Keep in mind the great need of this mission field within the shadow of our doors. Let every member of the family have a part in the work of giving, and let each feel that it is a work for God. <RH, September 26, 1907 par. 10>

Through the efforts that have been put forth by faithful workers, churches have been raised up among the colored

people in the South. When the company in Vicksburg, who had received the truth under the labors of Elder J. E. White and his associates, met for the dedication of their church, I was present with them, and the Lord gave me freedom in speaking to those assembled. Quite a large number of persons from other churches were present, and many of them were surprised to see the neatly dressed women, and to hear the excellent singing. These colored people had learned to know that Christ had died for them, and their hearts were glad in the truth. They bore sincere testimonies to the goodness of the Lord. My heart rejoiced as I saw these converts to the faith. And this is an illustration of what can be accomplished in other places for this people. <RH, September 26, 1907 par. 11>

We must never forget that Christ died for all,—the negroes as well as the white people. All may alike be the recipients of his grace. The apostle Paul declares, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 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. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. <RH, September 26, 1907 par. 12>

"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, September 26, 1907 par. 13>

My brethren and sisters, your talent of means is needed. The Lord grant that you may use it at this time to his name's glory. Just as long as we drift with the current of the world, we need neither canvas nor oar; our labors begin when we turn to stem the tide. Now, just now, let your works of self-denial testify that you are stemming the current of selfishness. It is the duty of every soul who names the name of Christ to contend for the faith once delivered to the saints. My brethren, yoke up with Christ. He left the royal courts and clothed his divinity with humanity, that he might make *all* humanity partakers of the divine nature, and enable them to escape the corruption that is in the world through lust. He practised self-denial that he might save perishing souls; his followers are to work his works. Shall we not let the Spirit of Christ take possession of our hearts, that we may be cleansed from every taint of selfishness? When we allow our lives to be controlled by the Holy Spirit of God, we shall with willing hearts bring our gifts and offerings to him, that he may use them where they are most needed.

Ellen G. White. <RH, September 26, 1907 par. 14>

October 3, 1907 *Beneficence*

Mrs. E. G. White

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." <RH, October 3, 1907 par. 1>

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." <RH, October 3, 1907 par. 2>

"The liberal deviseth liberal things; and by liberal things shall he stand." <RH, October 3, 1907 par. 3>

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached his object in saving sinners without the aid of man; but he knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence. <RH, October 3, 1907 par. 4>

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his coworker. By a chain of circumstances which would call forth his charities, he bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance his cause. By their necessities, a ruined world are drawing forth from us talents of means and of influence, to present to them the truth, of which they are in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to

the image of him who for our sakes became poor. In bestowing, we bless others, and thus accumulate true riches. <RH, October 3, 1907 par. 5>

The Glory of the Gospel

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which he regarded them. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <RH, October 3, 1907 par. 6>

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. He gave all he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle there illustrated is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death. <RH, October 3, 1907 par. 7>

The light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God in his providence is calling his people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is his mercy that multiplies the demands for their means. Objects that shall call benevolence into action, must be placed before them, or they can not imitate the character of the Great Exemplar. <RH, October 3, 1907 par. 8>

The Blessings of Stewardship

In commissioning his disciples to go "into all the world, and preach the gospel to every creature," Christ assigned to men the work of spreading the gospel. But while some go forth to preach, he calls upon others to answer his claims upon them for offerings, with which to support his cause in the earth. This is one of God's ways of exalting man. It is just the work that man needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind. <RH, October 3, 1907 par. 9>

Every good thing of earth was placed here by the bountiful hand of God, as an expression of his love to man. The poor are his, and the cause of religion is his. He has placed means in the hands of men, that his divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. Every one has his appointed work in the great field. <RH, October 3, 1907 par. 10>

The all-wise God knew that man must have something to do in order that life might be a blessing to him. The gold and silver are the Lord's, and he could rain them from heaven if he chose; but instead of this, he has made man his steward, entrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute his blessings on earth. God planned the system of beneficence, in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with him of the eternal, glorious reward. <RH, October 3, 1907 par. 11>

Meeting Around the Cross

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate his love. This love is to draw them together around the cross. It is to divest them of all selfishness, and bind them to God and to one another. <RH, October 3, 1907 par. 12>

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the Royal Prince of heaven dying for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world.

(To be concluded) <RH, October 3, 1907 par. 13>

October 10, 1907 *Beneficence*
Mrs. E. G. White
(Concluded)

The Needs of a Mission Field

For many years, the Lord has been keeping before his people the needs of the work among the colored people in the Southern States of America. The moral darkness of this field is, in itself, a powerful plea for the exercise of liberality. In the past, some have done what they could to support this branch of our work; and their beneficence has borne fruit in the conversion of many souls. <RH, October 10, 1907 par. 1>

Although much remains to be done for the colored people, we have cause for rejoicing over the good beginning that has been made. In a recent number of *The Gospel Herald* it is reported that "fifteen years ago there were not over twenty colored Seventh-day Adventists south of Mason and Dixon's line; but today there are seven hundred. Twelve years ago there was only one colored Seventh-day Adventist church; today there are fifty, not counting those in Africa and the West Indies. . . . The tithes of the colored people last year in the United States amounted to five thousand dollars; fifteen years ago it was not over fifty dollars." <RH, October 10, 1907 par. 2>

Let us thank God, dear brethren and sisters, and take courage! God is laying bare his arm to do a mighty work in this mission field within the borders of our own land. He is now giving his people an opportunity to extend the message rapidly in the South, by revealing a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up, the first Sabbath in October. God has reposed confidence in us by making us stewards of means and of his rich grace; and he now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, he will accept the deed as though done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren," he declares, "ye have done it unto me." <RH, October 10, 1907 par. 3>

The poor are not excluded from the privilege of giving. They, as well as the wealthy, may act a part in this work. The lesson that Christ gave in regard to the widow's two mites, shows us that the smallest willing offerings of the poor, if given from a heart of love, are as acceptable as the largest donations of the rich. In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice. <RH, October 10, 1907 par. 4>

Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them. Multitudes of men and women in this field feel their deep poverty and necessity of elevation. And when faithful teachers shall come in to open to them the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine upon the soul searching for truth. And with those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures. Many will be taught of God. They will learn aright from the Great Teacher, and will accept with joy the truths that will sanctify and uplift. The moral image of God will be restored in the soul, and many will be eternally saved. <RH, October 10, 1907 par. 5>

My dear brethren and sisters, Christ is now saying to you, Lift up your eyes and look on this Southern field; for it needs workers -- sowers of the seed, and reapers. It needs your means for the maintenance of these workers. The grace of Christ is unlimited, it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives? There is sunshine in the heart for all who will accept Christ. <RH, October 10, 1907 par. 6>

Sharing in the Joys of the Redeemed

There is reward for the whole-hearted, unselfish workers who enter this field, and also for those who contribute willingly for their support. Those engaged in active service in the field, and those who give of their means to sustain these workers, will share the reward of the faithful. <RH, October 10, 1907 par. 7>

Every wise steward of the means entrusted to him, will enter into the joy of his Lord. What is this joy? --"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." There will be a blessed commendation, a holy benediction, on the faithful winners of souls. They will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed of the Lord shall all meet,--gathered into the mansions prepared for them! O, what rejoicing for all who have been impartial, unselfish laborers together with God in

carrying forward his work in the earth! What satisfaction will every reaper have, when the clear, musical voice of Jesus shall be heard, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." <RH, October 10, 1907 par. 8>

The Redeemer is glorified because he has not died in vain. With glad, rejoicing hearts, those who have been co-laborers with God see of the travail of their soul for perishing, dying sinners, and are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refused to see and receive the things which make for their peace, are forgotten. The self-denial they have practised in order to support the work, is remembered no more. As they look upon the souls they sought to win to Jesus, and see them saved, eternally saved -- monuments of God's mercy and of a Redeemer's love -- there ring through the arches of heaven shouts of praise and thanksgiving. <RH, October 10, 1907 par. 9>

"And they sang a new song, saying, Thou art worthy; . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." <RH, October 10, 1907 par. 10>

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." <RH, October 10, 1907 par. 11>

October 17, 1907 *The Two Covenants*

Mrs. E. G. White

As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when, after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. <RH, October 17, 1907 par. 1>

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. This promise pointed to Christ. So Abraham understood it (see Gal. 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1. The testimony of God concerning his faithful servant was, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. And the Lord declared to him, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:7. <RH, October 17, 1907 par. 2>

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. <RH, October 17, 1907 par. 3>

Another compact--called in Scripture the "old" covenant--was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,--the "two immutable things, in which it was impossible for God to lie." Heb. 6:18. <RH, October 17, 1907 par. 4>

But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai?--In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them his power and his mercy, that they might be led to love and trust him. He brought them down to the Red Sea--where, pursued by the Egyptians, escape seemed impossible--that they might realize their utter helplessness, their need of divine aid; and then he wrought deliverance

for them. Thus they were filled with love and gratitude to God, and with confidence in his power to help them. He had bound them to himself as their deliverer from temporal bondage. <RH, October 17, 1907 par. 5>

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught. <RH, October 17, 1907 par. 6>

God brought them to Sinai; he manifested his glory; he gave them his law, with the promise of great blessings on condition of obedience: "If ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient." Ex. 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant. <RH, October 17, 1907 par. 7>

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Eze. 20:11; Lev. 18:5); but "cursed be he that confirmeth not all the words of this law to do them." Deut. 27:26. The "new covenant" was established upon "better promises,"--the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33, 34. <RH, October 17, 1907 par. 8>

The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as he walked. Through the prophet he declared of himself, "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8. And when among men he said, "The Father hath not left me alone; for I do always those things that please him." John 8:29. <RH, October 17, 1907 par. 9>

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid; yea, we establish the law." "For what the law could not do, in that it was weak through the flesh,"--it could not justify man, because in his sinful nature he could not keep the law,--"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." Rom. 5:1; 3:31; 8:3, 4. <RH, October 17, 1907 par. 10>

God's work is the same in all time, although there are different degrees of development, and different manifestations of his power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped his divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. The great principles of love to God, which he set forth as the foundation of the law and the prophets, are only a reiteration of what he had spoken through Moses to the Hebrew people: "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." <RH, October 17, 1907 par. 11>

"Thou shalt love thy neighbor as thyself." Deut. 6:4, 5; Lev. 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of his government are the same. For all proceed from him "with whom is no variableness, neither shadow of turning." James 1:17.--"*Patriarchs and Prophets.*" <RH, October 17, 1907 par. 12>

Mrs. E. G. White

The most essential education for our youth today to gain, and that which will fit them for the higher grades of the school above, is an education that will teach them how to reveal the will of God to the world. To neglect this phase of their training, and to bring in to our schools a worldly method, is to bring loss to both teachers and students. <RH, October 24, 1907 par. 1>

Just before Elijah was taken to heaven, he visited the schools of the prophets, and instructed the students on the most important points of their education. The lessons he had given them on former visits, he now repeated, impressing upon the minds of the youth the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven, and go forth to work in the ways of the Lord. If conducted as God designs they should be, our schools in these closing days of the message will do a work similar to that done by the schools of the prophets. <RH, October 24, 1907 par. 2>

Those who go forth from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in other lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed. <RH, October 24, 1907 par. 3>

In his teachings the Saviour represented the world as a vineyard. We would do well to study the parables in which this figure is used. If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which causes so much perplexity in our school work, would pass away. <RH, October 24, 1907 par. 4>

When the Lord placed our first parents in the garden of Eden, it was with the injunction that they "dress it" and "keep it." God had finished his work of creation, and had pronounced all things very good. Everything was adapted to the end for which it was made. While Adam and Eve obeyed God, their labors in the garden were a pleasure; the earth yielded of its abundance for their wants. But when man departed from his obedience to God, he was doomed to wrestle with the seeds of Satan's sowing, and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to which he had yielded his will. <RH, October 24, 1907 par. 5>

It was God's purpose to remove by toil the evil which man brought into the world by disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil be stayed. The Son of God was given to the world, by his death to make atonement for the sins of the world, by his life to teach men how the plans of the enemy were to be thwarted. Taking upon himself the nature of man, Christ entered into the sympathies and interests of his brethren, and by a life of untiring labor taught how men might become laborers together with God in the building up of his kingdom in the world. <RH, October 24, 1907 par. 6>

If those who have received instruction concerning God's plan for the education of the youth in these last days, will surrender their wills to God, he will teach them his will and his way. Christ is to be the teacher in all our schools. If teachers and students will give him his rightful place, he will work through them to carry out the plan of redemption. <RH, October 24, 1907 par. 7>

Students are to be taught to seek the counsel of God in prayer. They are to be taught to look to their Creator as their unerring guide. They are to be taught the lessons of forbearance and trust, of true goodness and kindness of heart. They are to learn the lesson of perseverance. Their characters are to answer to the words of David. "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." In all this they are qualifying for service in the missionary field. <RH, October 24, 1907 par. 8>

The converted student has broken the chain which bound him to the service of sin, and has placed himself in right relation to God. His name is enrolled in the Lamb's book of life. He is under solemn obligation to renounce evil, and come under the jurisdiction of God. Through earnest prayer he is to cleave to Christ. To neglect this, to refuse his service, is to forfeit the favor of the Great Teacher, and to become the sport of Satan's wiles. It was the design of heaven by the infinite sacrifice of Christ, to bring men and women into favor again with God. That education that brings the student into close relation with the Teacher sent from God, is true education. <RH, October 24, 1907 par. 9>

God's people are his chosen instrumentalities for the enlargement of his church in the earth. They are to seek the counsel of God. Worldly amusements and entertainments are to have no place in the life of the Christian. In following the way of the Lord is to be the strength of his people. Their faith in the gift of God's only begotten Son is to be manifest. This will make its impression on the mind of the worldling. He who takes his position as separate from the world, and strives to become one with Christ, will be successful in drawing souls to God. The grace of Christ will be so apparent in his life that the world will take knowledge of him that he has been with Jesus, and has learned of him. <RH, October 24, 1907 par. 10>

"Go work today in my vineyard," the Saviour commands. "Whether therefore ye eat, or drink, or whatsoever ye do, do *all* to the glory of God." Let every one who claims to be a child of the Heavenly King seek constantly to represent

the principles of the kingdom of God. Let each remember that in spirit, in words, and in works he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the citizens of the kingdom of God. <RH, October 24, 1907 par. 11>

October 31, 1907 *Ruling the Spirit*

Mrs. E. G. White

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." He has conquered self,--the strongest foe man has to meet. <RH, October 31, 1907 par. 1>

The highest evidence of nobility in a Christian is self-control. He who can stand unmoved amid a storm of abuse is one of God's heroes. <RH, October 31, 1907 par. 2>

To rule the spirit is to keep self under discipline; to resist evil; to regulate every word and deed by God's great standard of righteousness. He who has learned to rule his spirit will rise above the slights, the rebuffs, the annoyances, to which we are daily exposed, and these will cease to cast a gloom over his spirit. <RH, October 31, 1907 par. 3>

It is God's purpose that the kingly power of sanctified reason, controlled by divine grace, shall bear sway in the lives of human beings. He who rules his spirit is in possession of this power. <RH, October 31, 1907 par. 4>

In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted the results of which are as enduring as eternity. More than any natural endowment, the habits established in early years will decide whether a man shall be victorious or vanquished in the battle of life. <RH, October 31, 1907 par. 5>

In the use of language, there is, perhaps, no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech. They think it is a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The Scripture says: "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." "He that hath no rule over his own spirit is like a city that is broken down, and without walls." <RH, October 31, 1907 par. 6>

The largest share of life's annoyances, its heartaches, its irritations, is due to uncontrolled temper. In one moment, by hasty, passionate, careless words, may be wrought evil that a whole lifetime's repentance can not undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing! <RH, October 31, 1907 par. 7>

Overwork sometimes causes a loss of self-control. But the Lord never compels hurried, complicated movements. Many gather to themselves burden that the merciful Heavenly Father did not place on them. Duties he never designed them to perform chase one another wildly. God desires us to realize that we do not glorify his name when we take so many burdens that we are overtaxed and, becoming heart-weary and brain-weary, chafe and fret and scold. We are to bear only the responsibilities that the Lord gives us, trusting in him, and thus keeping our hearts pure and sweet and sympathetic. <RH, October 31, 1907 par. 8>

There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry, usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly resolving not to speak harsh, impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass. <RH, October 31, 1907 par. 9>

In his own strength man can not rule his spirit. But through Christ he may gain self-control. In his strength he may bring his thoughts and words into subjection to be the will of God. The religion of Christ brings the emotions under the control of reason, and disciplines the tongue. Under its influence the hasty temper is subdued, and the heart is filled with patience and gentleness. <RH, October 31, 1907 par. 10>

Hold firmly to the One who has all power in heaven and in earth. Though you so often fail to reveal patience and calmness, do not give up the struggle. Resolve again, this time more firmly, to be patient under every provocation. And never take your eyes off your divine Example. <RH, October 31, 1907 par. 11>

God's ideal for his children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil. And he has made provision that the Holy Spirit shall be imparted to every repentant soul to keep him from sinning. <RH, October 31, 1907 par. 12>

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. A holy temper, a Christlike life, is attainable by every repenting, believing child of God. <RH, October 31, 1907 par. 13>

November 7, 1907 A Message to Teachers

Mrs. E. G. White

A message has been given me for the teachers in all our schools. Those who accept the sacred responsibility resting upon teachers need to be constantly advancing in their experience. They should not be content to remain upon the lowlands, but should ever be climbing heavenward. With the Word of God in their hands, and the love of souls pointing them to diligence, they should advance step by step in efficiency. <RH, November 7, 1907 par. 1>

A deep Christian experience will be combined with the work of true education. Our schools are to advance steadily in Christian development; and in order to do this, the words and example of the teacher should be a constant help. "Ye also, as lively stones," the apostle declares, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." It would be well for every teacher and student to study carefully these words, asking himself the question, Am I, through the abundant grace given, obtaining the very experience that as a child of God I must have in order to advance constantly step by step to the higher grade? <RH, November 7, 1907 par. 2>

In every line of instruction, teachers are to seek to impart light from the Word of God, and to show the importance of obedience to a "Thus saith the Lord." The education should be such that the students will make right principles the guide of every action: this is the education that will abide through the eternal ages. <RH, November 7, 1907 par. 3>

I am given words of caution to the teachers in all our established schools. The work of our schools must bear a different stamp than that borne by some of our most popular schools. The mere study of the ordinary text-book is not sufficient; and many of the books that are used are unnecessary for those schools that are established to prepare students for the school above. As a result, the students in these schools are not receiving the most perfect Christian education. The very points of study are neglected that are most needed to prepare the students to stand the last great examination, and to fit them for missionary work in home and foreign fields. The education that is needed now is one that will qualify the students for practical missionary work, by teaching them to bring every faculty under the control of the Spirit of God. The study book which is of the highest value is that which contains the instruction of Christ, the Teacher of teachers. <RH, November 7, 1907 par. 4>

The Lord expects our teachers to expel from our schools those books that teach sentiments which are not in accordance with his Word, and to give place to those books that are of the highest value. The Lord designs that the teachers in our schools shall excel in wisdom the wisdom of the world, because they study his wisdom. God will be honored when the teachers in our schools, from the highest grades to the lowest, show to the world that a more than human wisdom is theirs, because the Master Teacher is standing at their head. <RH, November 7, 1907 par. 5>

Our teachers need to be constant learners. All reformers need to place themselves under discipline to God. Their own lives need to be reformed, their own hearts subdued by the grace of Christ. Every worldly habit and idea that is not in harmony with the mind of God should be renounced. <RH, November 7, 1907 par. 6>

When Nicodemus, a learned teacher in Israel, came to Jesus to inquire of him, Christ laid before him the first principles. Nicodemus, though holding an honorable position in Israel, had not a true conception of what a teacher in Israel should be. He needed instruction in the very first principles of the divine life, for he had not learned the alphabet of true Christian experience. <RH, November 7, 1907 par. 7>

In response to Christ's instruction Nicodemus said, "How can these things be?" Christ answered, "Art thou a master in Israel, and knowest not these things?" The same question might be asked of many who are holding responsible positions as teachers, physicians, and ministers of the gospel, but who have neglected the most essential part of their education, that which would fit them to deal in a Christlike manner with human minds. <RH, November 7, 1907 par. 8>

In the instruction that Christ gave to his disciples, and to the people of all classes who came to hear his words, there was that which lifted them to a high plane of thought and action. If the words of Christ, instead of the words of men, were given to the learner today, we would see evidences of higher intelligence, a clearer comprehension of heavenly things, a deeper knowledge of God, a purer and more vigorous Christian life. <RH, November 7, 1907 par. 9>

"Verily, verily, I say unto you," Christ said, "he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he

shall live forever." <RH, November 7, 1907 par. 10>

"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." <RH, November 7, 1907 par. 11>

We are slow to understand how much we need to study the words of Christ and his methods of labor. If his teachings were better understood, much of the instruction that is now given in our schools would be valued at its true worth. It would be seen that much that is now taught does not develop the simplicity of godliness in the life of the student. Then finite wisdom would receive less honor, and the Word of God would have a more honored place. <RH, November 7, 1907 par. 12>

When our teachers are truly converted, they will experience a soul hunger for the knowledge of God, and as humble learners in the school of Christ, they will study to know his righteousness. Righteous principles will rule the life, and will be taught as the principles that rule in the education of heaven. When teachers seek with all their heart to bring true principles into the work of education, angels of God will be present to make impressions upon the heart and mind. <RH, November 7, 1907 par. 13>

November 14, 1907 "Judge Not"

Mrs. E. G. White

The work of judging his brother has not been placed upon any man. "Judge not," the Saviour says, "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." He who takes upon himself the work of judging and criticizing others, lays himself open to the same degree of judgment and criticism. Those who are ready to condemn their brethren, would do well to examine their own works and character. Such an examination, honestly made, will reveal the fact that they, too, have defects of character, and have made grave blunders in their work. If the great Judge should deal with men as they deal with their fellow workers, they would regard him as unkind and unmerciful. <RH, November 14, 1907 par. 1>

"Why beholdest thou the mote that is in thy brother's eye," the Saviour asked, "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, November 14, 1907 par. 2>

The scribes and Pharisees were very rigid in their rules, very severe in their judgment of others, and unmerciful in condemning. They exalted themselves as judges among the people; and while they justified the course of forbidden action that they themselves indulged in, they were quick to condemn with scornful words the course of others, even of those whom God was using to do his work. Their criticism of Christ and his disciples was severe and denouncing, and placed them in a false light before the people. To the view of the Pharisee his individual sins were as the mote, but that which he saw to condemn in others he represented as a beam. Christ declared to such, "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, November 14, 1907 par. 3>

Christ did not make himself a judge among men; but he was heaven-appointed to lay down correct principles for the rule of the human family. He appoints agencies to carry out these principles; and by him "princes decree justice." In the advancement of his cause in the earth, he would have men appointed to deal with the erring who will be kind and considerate, and whose characters reveal the similitude of the divine,--men who will show the wisdom of Christ in dealing with matters that should be kept private, and who, when a work of correction and reproof must be done, will know how to keep silence before those whom it does not concern. Unbelievers should not be given opportunity to make God's people, be they ministers or laymen, the objects of their suspicion and unrighteous judgment. <RH, November 14, 1907 par. 4>

When it becomes necessary for a minister to do a work of correction, he should be very careful to act righteously and wisely. He is not to denounce the erring harshly before those who know not the truth. The unconverted judge the servants of God by such actions, and conclude that this can not be the work of God. Those who are not of our faith, but who are convicted of the truth, when they see a lack of unity among the ministers who claim to be obeying the truth, close the door of their hearts, saying, We want none of these things. Thus by the exercise of unsanctified speech, souls are turned from the truth, and an example given that opens the way for the things of truth and righteousness to be lowered in the dust. Our workers, when tempted to speak hasty words of criticism and judgment, should remember that silence is golden. <RH, November 14, 1907 par. 5>

I am instructed to bear this message to ministers: Judge not after the desire of your own mind. Do not, in order to carry out your own plans, bring forward that which will condemn another. Such a work is not a work of righteousness, and is one which God forbids. If you are under the sweet influence of Christ's Spirit, it is your privilege to give counsel to your brother; but if you are not under the direction of the Spirit of God, keep silence. It is God's prerogative to judge, not man's. Man is debarred from the seat of judgment by the words of Christ, "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, November 14, 1907 par. 6>

My brethren, the time has come for every man to examine critically his own case. The time has come for men to keep their words of fault-finding for their individual selves. Let those who have been free to express their ideas regarding the error of their brother's course, examine their own lives by the light of the Word of God. There is a great work of reconversion to be done before the way for the Lord's coming shall be prepared. Men and women who have long professed to serve the Lord need to experience the quickening power of the Holy Spirit. <RH, November 14, 1907 par. 7>

Great care should be exercised in choosing men to occupy positions of responsibility as guardians of the churches. My brethren, do not make this choice blindly, lest the flock of God be given an example that will teach them to tear and devour. The men who bear responsibilities in the cause of Christ should be men of prayer and humility. They are to act like men who in all their dealings with their brethren are guided by the Spirit of God. They are to give an example of righteousness. They are sacredly to guard the reputation of those who are doing the work of God. <RH, November 14, 1907 par. 8>

I have been shown that some of the leaders in the work have acted the part of an inconsiderate father who loses control of his words and spirit, and who acts severely with his children because he supposes it necessary to show his authority. Often such a father, in exercising his ruling power, gives an example of passion and injustice, which strengthens the evil. The parent who deals thus with his child does it a great wrong, and needs to turn his indignation and censure against himself. I have been instructed to say that those workers who have carried this spirit into their labors and plans in the conference are as surely stumbling-blocks to souls as is the inconsistent parent to his child. <RH, November 14, 1907 par. 9>

God never intended that in his work the mind of one man should control the mind of another. Those who are trying to carry out their personal plans should carefully consider whether they are following the example of him who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Those who follow in the footsteps of Christ will not act the part of an accuser, passing judgment on those who they suppose make mistakes. <RH, November 14, 1907 par. 10>

We have a most solemn message to bear to the world. Let those who suppose that they are to have authority, remember that they are men under authority. A higher power than that of any earthly potentate is to rule them. <RH, November 14, 1907 par. 11>

November 21, 1907 A Call to Consecration

Mrs. E. G. White

(Reading for Sabbath, December 14)

The world's greatest need is consecrated effort for the salvation of souls. Christ desires by the fulness of his power so to strengthen his people that through them the whole world shall be encircled with an atmosphere of grace. When his people shall make a whole-hearted surrender of themselves to God, walking before him in humility and faith, he will carry out through them his eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world, and calling out a people who will be true to his commandments. <RH, November 21, 1907 par. 1>

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The salvation of souls was the great object for which Christ sacrificed his royal robe and kingly crown, the glory of heaven, and the homage of angels, and laying aside his divinity, came to earth to labor and suffer with humanity upon him. He who has been transformed into the likeness of Christ, he who cherishes the spirit of the great Missionary Worker, is filled with a desire to bear the tidings of salvation to the regions beyond, to those who know not the Saviour. To the work of soul-saving he consecrates time and strength, means and influence. He uses every joy of his ability in an effort to win souls to Christ. The sacrifice made on the cross of Calvary is the motive that inspires him to put forth untiring efforts and to show unflinching zeal. His determination is, "I will not fail nor be discouraged." By his consistent life he draws those around him to the Saviour. <RH, November 21, 1907 par. 2>

Those who give their lives to Christian ministry know the meaning of true happiness. Their interests and their prayers

reach far beyond self. They themselves are growing up as they try to reach others. They become familiar with the largest plans, the most stirring enterprises; and how can they but grow when they place themselves in the channel of light and blessing? They become more and more identified with Christ in all his plans. There is no opportunity for spiritual stagnation. Selfish ambition and self-seeking are rebuked by constant contact with the absorbing interests which belong to high and holy aspirations. <RH, November 21, 1907 par. 3>

All who surrender themselves to God in unselfish service for humanity are in co-operation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help to swell the tide of his joy, and bring honor and praise to his exalted name. <RH, November 21, 1907 par. 4>

Very much more might be done for Christ if all who have the light of truth would practice the truth. There are whole families who might be missionaries, engaged in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart. <RH, November 21, 1907 par. 5>

The Lord is calling his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to his disciples when he sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by a simple presentation of Bible truth in the family circle, many will be reached. The divine workers will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a Helper, we may labor with hope and faith and courage. <RH, November 21, 1907 par. 6>

Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit those who live near you, and by sympathy and kindness try to reach their hearts. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labor can be. <RH, November 21, 1907 par. 7>

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent workers that are most needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come, for all things are now ready." This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light. <RH, November 21, 1907 par. 8>

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Preaching alone will not do the work that needs to be done. A perfect work can not be done by proxy. Money lent or given will not accomplish all that is to be done. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearied patience, and a deep love for souls. <RH, November 21, 1907 par. 9>

My sisters, do not spend your money lavishly for dress. Fathers and mothers teach your children to dress inexpensively; teach them to save their pennies for missionary work. Let every member of the family practise self-denial. Christ is our example. He was the Prince of glory, but he had such an interest in our world that he left his riches and came to this earth to live a life that should be an example to rich and poor alike. He taught that all should come together in love and unity, to work as he worked, to sacrifice as he sacrificed, and to love as children of God. <RH, November 21, 1907 par. 10>

Parents, gather your children around you each morning and evening, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptations. Daily annoyances beset the pathway of old and young. Those who would live patient, loving, cheerful lives, must pray. Only by receiving constant help from God can we gain the victory over self. <RH, November 21, 1907 par. 11>

Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as his providence shall indicate. Accept his plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example; and "the peace of God, which passeth all understanding, shall keep your hearts

and minds through Christ Jesus." <RH, November 21, 1907 par. 12>

Brethren and sisters, arouse, and show a living interest in the unworked portions of the Lord's vineyard. Consecrate yourselves unreservedly to the work of giving the rich treasures of truth to those in darkness. Catch the spirit of the great Master Worker. Learn from the Friend of sinners how to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself upon the altar of sacrifice, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done that we might have done to sow the seeds of truth. <RH, November 21, 1907 par. 13>

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission--a mission that bore the insignia of heaven. He made everything subordinate to the great work that he came into the world to accomplish for the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered--and his answer is the key-note of his life-work--"How is it that ye sought me? wist ye not that I must be about my Father's business?" <RH, November 21, 1907 par. 14>

My brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen in his life. God's claims must ever be made paramount. "He that loveth father or mother more than me is not worthy of me." <RH, November 21, 1907 par. 15>

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who, having eyes, see not, and having ears, hear not? Is it in vain that God has sent you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe in the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent? <RH, November 21, 1907 par. 16>

Every day that passes brings us nearer the end. Does it bring us also nearer God? Are we watching unto prayer? Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we may never reach them again? What is our influence over these fellow travelers? What effort do we make to win them to Christ? <RH, November 21, 1907 par. 17>

Time is short, and our working forces must be organized to do a larger work. Workers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands great efficiency and deeper consecration. O I am so full of this subject that I cry to God, "Raise up and send forth messengers filled with the sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified." <RH, November 21, 1907 par. 18>

November 28, 1907 A Lesson From the Ministry of John the Baptist

Mrs. E. G. White

On one occasion the Jewish rulers sent messengers to John the Baptist to make the inquiry, "Who art thou?" John "confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." <RH, November 28, 1907 par. 1>

Had the minds of his hearers been keen to recognize spiritual truth, they would have discerned the significance of John's words. Allusion was made to a custom prevailing in those Eastern countries. When a monarch was about to make a journey, men were sent before him to clear obstructions from the way, that the king might travel in safety and without hindrance. "I am the voice of one crying in the wilderness," John declared, "Make straight the way of the Lord." <RH, November 28, 1907 par. 2>

"Why baptizest thou then," the messengers asked, "if thou be not that Christ, nor Elias, neither that prophet?" To the listening people John the Baptist looked as if he might be the prophet Elijah. His authoritative proclamation, his manner

as he spoke of himself as the messenger of the coming One, aroused a great expectation in the hearts of the people. The Jews had studied only one side of this question. To them the Messiah was to be a mighty prince who would work powerfully in their behalf. "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." <RH, November 28, 1907 par. 3>

None who listened to the words of John and marked the earnestness of his manner, could doubt that he referred to the Christ who had been so long promised to the world. The messengers from Jerusalem had their answer. The message they were to carry back to the rulers at Jerusalem was decided and unequivocal. The Messiah was among them. <RH, November 28, 1907 par. 4>

There was much in the places about them to remind the Jews of God's wonderful works for them in the past. Just below where John was baptizing, God's power had divided the waters, making a path for the Israelites to cross the Jordan and to pass on to the promised land. Not many miles away stood Jericho, whose walls had fallen before the command of the Prince of heaven. What might they not expect if the Messiah had actually come to earth! The whole nation was stirred. <RH, November 28, 1907 par. 5>

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not 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, November 28, 1907 par. 6>

The doctrine that John preached was, first, repentance for past sins; then, "the kingdom of heaven is at hand." They must show repentance toward God; then they would be prepared to show faith in the One who was about to declare himself unto them. Truth must be allowed to exercise its cleansing power upon the lives of these rulers. <RH, November 28, 1907 par. 7>

To those who were untaught in the oracles of God, it was enough for John to say, "Repent ye: for the kingdom of heaven is at hand." But when the Baptist saw the Pharisees and Sadducees coming to his baptism, he was stirred to give them a decided message. These men held themselves as a power among the people. Though they held different theories regarding some Bible subjects they were united in their desire to hear the words of the wilderness prophet. Some who came from curiosity, arrested by his words, became interested in the message he was giving, and were moved to be baptized. To them John said, "Bring forth therefore fruits meet for repentance." Christ was about to appear as the revealer of the character of God. His very presence would make known to men their sin. Only as they were willing to be purged from sin, could they enter into fellowship with him. Those who were corrupt in heart could not abide in his presence. <RH, November 28, 1907 par. 8>

Multitudes accepted the preaching of John, and followed him from place to place. Many cherished in their hearts the hope that he was the Messiah. But as John saw the people turning to him, he sought to direct their minds to the coming One. Later, Christ, speaking of John and his mission, declared, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately are in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." <RH, November 28, 1907 par. 9>

In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John the Baptist is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was, "Repent, publicans and sinners; repent, Pharisees and Sadducees; 'repent ye: for the kingdom of heaven is at hand.'" As a people who believe in Christ's soon appearing, we have a message to bear: "Prepare to meet thy God." Our message is to be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully. <RH, November 28, 1907 par. 10>

In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding him lose sight of self. <RH, November 28, 1907 par. 11>

John had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him. When, after Christ's ministry began, the disciples of John came to him with the complaint that all men were

following the new teacher, John showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way. <RH, November 28, 1907 par. 12>

"A man can receive nothing," he said, "except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." <RH, November 28, 1907 par. 13>

Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the light of life. <RH, November 28, 1907 par. 14>

Those who are true to their calling as messengers for God, will not seek honor for themselves. Love for self will be swallowed up in love for Christ. They will recognize that it is their work to proclaim, as did John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." They will lift up Jesus, and with him humanity will be lifted up. "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, November 28, 1907 par. 15>

December 5, 1907 *The Return of the Exiles - No. 5*

Loss Through Delay **Mrs. E. G. White**

During the earlier years of the restoration of the Jews from Babylon, the Samaritans were untiring in their opposition. They "weakened the hands of the people in Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius." By their false reports they aroused suspicions in minds easily led to suspect. At times, the rulers in authority seemed to be influenced to work against the purposes of God. But for many years the influences for evil were held in check, and the people of God had liberty to continue their work. <RH, December 5, 1907 par. 1>

Throughout these years, Satan was striving to influence the highest powers of the kingdom of Medo-Persia to show disfavor to God's people. It was Satan who prompted the Samaritans to persevere in their opposition. But angels of God were working in behalf of the returned exiles, and all heaven was intensely interested in the controversy. In the tenth chapter of Daniel is given a glimpse of this mighty struggle waged for many years between the forces for good and the forces for evil. <RH, December 5, 1907 par. 2>

In this vision of the prophet, the angel Gabriel declared: "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." For three weeks Gabriel had been wrestling with the powers of darkness, and seeking to counteract the influences at work on the mind of King Cyrus. Before the contest closed, Christ himself came to Gabriel's help. All that heaven could do in behalf of the people of God, was done. The victory was finally gained, and the forces of the enemy were held in check all the days of Cyrus, who reigned for seven years, and all the days of his son Cambyses, who reigned about seven years and a half. <RH, December 5, 1907 par. 3>

This was a period of wonderful opportunity for the Jews. While the highest agencies of heaven were working on the hearts of kings, the people of God might have been most active in carrying out the decree of Cyrus to restore the temple and its services, and in re-establishing themselves in their Judean homes. But many failed of co-operating with God. In the day of his power, they proved unwilling. <RH, December 5, 1907 par. 4>

The opposition of the enemies of God's truth was strong and determined. Gradually the builders lost heart. Some could not forget the scene at the laying of the corner-stone, when "many of the priests and Levites and chief of the fathers, who were ancient men," and who had seen the temple that Solomon built, gave expression to their lack of faith in the enterprise by lamenting because of the seeming inferiority of the plans for this second temple. And as the Samaritans grew more and more bold, many of the Jews began to question whether, after all, the time had come for rebuilding. This feeling soon became widespread. Many of the workmen, disheartened and discouraged, returned to their homes, and engaged in the ordinary pursuits of life,--in sowing and reaping, and in building and beautifying houses for themselves. <RH, December 5, 1907 par. 5>

During the reign of Cambyses, the work on the temple progressed very slowly. Finally, in the brief reign of the false

Smerdis (named Artaxerxes in Ezra 4:7), the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city. <RH, December 5, 1907 par. 6>

For over a year the temple was neglected,--well-nigh forsaken,--while the people dwelt in their homes, and labored to attain temporal prosperity; but their situation was deplorable. Work as they might, they could not prosper. The very elements of nature seemed to conspire against them. A drought prevailed, and the harvests were meager. <RH, December 5, 1907 par. 7>

These were the conditions existing during the early part of the reign of Darius Hystaspes, king of Medo-Persia. Spiritually as well as temporally, the Israelites were in a pitiable state. So long had they murmured and doubted; so long had they chosen to make their personal interests first, while they viewed with apathy the Lord's temple in ruins, that many had lost sight of God's purpose in restoring them to Judea. <RH, December 5, 1907 par. 8>

For a time, the forces of evil seemed to triumph. But even this dark hour in the history of God's people was not without hope for those whose trust was in the Lord God of Israel. <RH, December 5, 1907 par. 9>

In tender compassion, the Lord wrought in a marked manner to save his chosen people from utter spiritual ruin. The prophets Haggai and Zechariah were raised up to meet the crisis. In stirring testimonies these appointed messengers of God revealed to the people the cause of their troubles. Their lack of temporal prosperity was the result of their neglect to consider God's interests first. By honoring God and by showing him due respect and courtesy, through the building of his house, they would have invited his presence and blessing. <RH, December 5, 1907 par. 10>

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built." <RH, December 5, 1907 par. 11>

The expression, "This people say," is significant. In the hour of their opportunity, the Israelites had not shown themselves willing. Prompt obedience is expected of those whom the Lord chooses and leads. Pleas for delay are a dishonor to God. And yet those who choose to follow their own way, often frame ingenious excuses in self-justification. Thus the Israelites declared that they had begun to rebuild, but that they were broken off in their work because of the hindrances devised by their enemies. These hindrances, they reasoned, were an indication that it was not the proper time to rebuild. They declared that the Lord had interposed difficulties to reprove their hot haste. This is why, in a communication through his prophet, he referred to them not as "my people," but as "this people." <RH, December 5, 1907 par. 12>

The Israelites had no real excuse for leaving their work on the temple. The time when the most serious objections were raised, was the time for them to persevere in building. But they were actuated by a selfish dislike to encounter danger by arousing the opposition of their enemies. They did not possess the faith that is the substance of things hoped for, the evidence of things not seen. They hesitated to move forward by faith in the opening providences of God, because they could not see the end from the beginning. When difficulties arose, they were easily turned from the work. <RH, December 5, 1907 par. 13>

This history will be repeated. There will be religious failures because men do not have faith. When they look at the things that are seen, impossibilities appear; but God can lead them step by step in the course he desires them to take. His work will advance only as his servants move forward by faith. While they may be called upon to pass through trying times, yet they should ever remember that they are contending with a weakened, beaten foe. God's people will finally triumph over every power of darkness. <RH, December 5, 1907 par. 14>

"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways." Why have you been so passive? Why have you done so little? Why do you feel concern for your own buildings, and unconcern for the Lord's building? Why have you lost the burning zeal you once manifested in behalf of the restoration of the Lord's house? What have you gained by serving self at the sacrifice of the best interests of God's cause? The desire to escape poverty has led you to neglect the temple; but this very neglect has brought upon you that which you feared. Nothing has prospered. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." <RH, December 5, 1907 par. 15>

The Lord calls upon them to consider the situation carefully. "Consider your ways," he repeats. "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." He gives the reason for their having been brought to actual want: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and

upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." <RH, December 5, 1907 par. 16>

How striking is the contrast between the prompt obedience of the things of nature, and the slothful disobedience of men, those for whom Christ has died! The Lord calls upon the dew and the rain and the varied agencies of nature, and they obey his call, to be used either in blessings or in judgments. Inanimate nature is represented as being shocked at man's disregard for God's word. God calls for famine and plague and pestilence, for calamities by sea and by land, to punish the inhabitants of the earth for their iniquity. In response to the call of God, the things of nature spring to do his bidding, either in wasting and destruction or in mercies and blessings. <RH, December 5, 1907 par. 17>

Because the Israelites let God's house lie waste, the Lord sent upon all their substance a wasting drought. This judgment affected not only all the fruits of the ground, but the living creatures as well. The cattle must suffer because of the sins of men. God has bestowed on his remnant people the fruits of field and garden, the corn and the wine and the oil, as a token of his favor. It was because of the sins of Israel, the Lord declared through Haggai his messenger,--because the people had used all these bountiful gifts so selfishly,--that the blessings were removed. <RH, December 5, 1907 par. 18>

The messages of counsel and reproof given through Haggai were taken to heart by the leaders of Israel and "all the remnant of the people." Roused by these warnings, "Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord." <RH, December 5, 1907 par. 19>

December 12, 1907 *The Return of the Exiles* - No. 6

"I Am with You, Saith the Lord"
Mrs. E. G. White

The messages of Haggai led the people to feel that the Lord was in earnest with them. They dared not disregard repeated instruction that their prosperity, both temporal and spiritual, was dependent on faithful obedience to the commands of the God of heaven. As soon as they decided to obey "the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him," the messages of reproof that had been given were followed by words of encouragement. <RH, December 12, 1907 par. 1>

"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord." <RH, December 12, 1907 par. 2>

How comforting are these words! The Lord God omnipotent, who reigneth in the heavens, declares, "I am with you." He assures his people that those who are obedient are in a position where he can bless them, to the glory of his name. And if God's people today choose to rely on him, and believe in him, he will bless them. He will be a present help to all who serve him in preference to serving self. When the Lord sees that his people have a heart to do his will, he will cause them to know of the doctrine. He will be with them. <RH, December 12, 1907 par. 3>

The presence of God includes every other blessing. He who abides under the shadow of the Almighty can well say of the Lord, "He is my refuge and my fortress: my God; in him will I trust;" for of every such an one the Lord declares: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." <RH, December 12, 1907 par. 4>

Having assured the Israelites of his presence, "the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king." <RH, December 12, 1907 par. 5>

In less than a month after the work on the temple was resumed, the Lord in mercy sent to the builders another comforting message regarding his presence with them. He inspired Haggai to explain to them wherein the glory of the house they were now building was to exceed the glory and magnificence of the former house. It was because of the promised presence of him who is the Desire of nations. <RH, December 12, 1907 par. 6>

"In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord;

and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not." <RH, December 12, 1907 par. 7>

In this comforting message, the prophet refers to the promise of God given through Moses while the Israelites were encamped before Mount Sinai, when he declared: "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God." Throughout the wilderness-wandering the Lord had revealed "great goodness toward the house of Israel," which he "bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." <RH, December 12, 1907 par. 8>

And now, notwithstanding the fact that repeatedly they have "rebelled, and vexed his Holy Spirit," God again in his infinite mercy stretches out his hand to save and to restore. As a recognition of their co-operation with his purposes, he renews his covenant with them that his Spirit shall remain among them; and he bids them, "Fear not." To his children today, as in days of old, he says "Be strong, . . . and work: for I am with you." What an assurance! What an incentive to faithful service! <RH, December 12, 1907 par. 9>

Haggai now prophesies regarding the first advent of Christ, to which event the Israelites were looking forward with longing expectancy: "Thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." <RH, December 12, 1907 par. 10>

The outward glory of the temple was not the glory of the Lord. Instruction was given as to what constituted the blessing that was to rest upon the temple. Its restoration in a plainer style than that of the first temple, was to place before the people in a proper light their past error in depending upon the pomp and splendor of outward form and ceremony. The temple was to be erected at this time, also, to remove the reproach of their disloyalty to God. Haggai instructed the people that by heartfelt repentance and by a speedy completion of the temple, they were to seek to be cleansed from the sin of disobedience that had led away from God and had delayed the carrying out of the command to arise and build. <RH, December 12, 1907 par. 11>

During the time of delay, the people had not been spiritually sharp-sighted. They had seen many things that they desired to do for themselves, to advance personal interests. Many had spent much time and had put forth laborious effort in beautifying their own homes while taking but little thought for the house of God. Haggai strengthened himself in the Lord of hosts, and presented his message plainly both to the religious and to the civil authorities, as well as to the people. He felt that the Lord's work must no longer be hindered, but that all must obey implicitly, and carry out fully the purposes of God in restoring them from Babylon to the promised land. <RH, December 12, 1907 par. 12>

In neglecting the temple, which was the mirror of God's presence, the people had greatly dishonored God. They were now instructed to hold his house in sacred honor, not because of its magnificence, as did the Jews in the days of Christ, but because God had promised to be there. And this second temple was to be superior to the first because in a special sense the Messiah would honor it with his personal presence. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." <RH, December 12, 1907 par. 13>

December 19, 1907 *The Return of the Exiles* - No. 7

Words of Encouragement
Mrs. E. G. White

"Zechariah, the son of Berechiah, the son of Iddo the prophet," began to prophesy "in the eighth month, in the second year of Darius"--only a few days after the Lord had assured the Israelites through Haggai that the glory of the house they were building would be greater than the glory of the former temple built by Solomon. Zechariah's first message was an assurance that God's word never fails, and a promise of blessing to those who harken unto the sure word of prophecy. <RH, December 19, 1907 par. 1>

"The Lord hath been sore displeased with your fathers," the God of Israel declared unto Zechariah: "therefore say thou unto them, Thus saith the Lord of hosts: Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith

the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts: Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor harken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live forever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us." <RH, December 19, 1907 par. 2>

The Israelites has resumed the work of the Lord in faith. The difficulties under which they began to labor were of a most discouraging nature. Adversity had attended their efforts to attain temporal prosperity. Their fields were lying waste; their scant store of provisions was rapidly failing. Yet in the face of famine, and surrounded by unfriendly peoples, they moved forward in response to the call of God's messengers, and began anew to restore the ruined temple. Such a work required great faith, and the Lord gave them special assurances through Haggai and Zechariah that their faith would be richly rewarded, and that his word would not fail. The builders were not left to struggle on alone; "with them were the prophets of God helping them;" and the Lord of hosts himself had declared, "Be strong, . . . and work: for I am with you." <RH, December 19, 1907 par. 3>

The Lord, in mercy, warned his people against the danger of falling back into their old ways of negligence and selfish indifference. He revealed to them the necessity of worshiping him in the beauty of holiness. In former years some whose hearts were polluted with sin had sought to please him with the splendor of many rites and ceremonies in the beautiful temple built by Solomon; but their worship was not pleasing to the God of whom it is written: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." <RH, December 19, 1907 par. 4>

In the dark days of apostasy before the captivity, God had declared to his impenitent people: "I hate, I despise your feast days. . . . Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts." "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." <RH, December 19, 1907 par. 5>

The Israelites who were so diligently engaged in rebuilding the Lord's house, needed to realize constantly that "the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" "Thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." <RH, December 19, 1907 par. 6>

In order that the builders of the second temple might make no mistakes, the Lord plainly instructed them, in the form of a parable, regarding the nature of service acceptable in his sight. About a month after Zechariah began to prophesy, and just three months after the people had resumed work on the temple, "in the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts: Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No." <RH, December 19, 1907 par. 7>

"Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean." <RH, December 19, 1907 par. 8>

A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins, and also the necessity of the sanctifying power of the Holy Spirit. <RH, December 19, 1907 par. 9>

"Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean." <RH, December 19, 1907 par. 10>

A mere participation in religious services and ordinances does not make a sinner a Christian. A wicked man does not become righteous merely by associating with those who fear God. A man is made holy, and acceptable with God, only when his unclean heart is made clean by the grace of Christ, through faith, and by obedience to words of truth and righteousness. A work of reformation and restoration must take place in every heart. Those who have had great light and many privileges may perform some good works, notwithstanding their impenitence and their refusal to be saved in God's appointed way. But these good works do not cleanse the soul from corruption. Only those who accept the light of God's truth, choosing to obey him, will be cleansed from the defilement of sin. <RH, December 19, 1907 par. 11>

Having admonished the builders not to fall into the same error that had brought their forefathers into trial and captivity, and had resulted in the destruction of the first temple, Haggai continued:-- <RH, December 19, 1907 par. 12>

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to

the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: *from this day will I bless you.*" <RH, December 19, 1907 par. 13>

Wonderful promise! Wonderful assurance of divine favor! Never, never, by their own efforts, could the Israelites have become pure and holy. But when, sinful and polluted as they were, the sport of their enemies, and suffering because of a terrible drought, they turned to the Lord in humility of heart, confessed their sins, and chose to obey the testimonies of his messengers, God recognized their effort to carry out his instruction, and he accepted them as his obedient children. He accepted them not because of their zeal and good works, but because of their faith in the power of the coming Saviour to cleanse from sin. <RH, December 19, 1907 par. 14>

On the day when rich blessings were promised the Israelites because of their faith and their willing obedience, a message was given to Zerubbabel, their leader. "The word of the Lord came unto Haggai, . . . saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." <RH, December 19, 1907 par. 15>

This personal testimony to Zerubbabel has been left on record for our special encouragement in time of trial. Zerubbabel had been sorely tried through all the years since he had led the Israelites forth from Babylon. God has a purpose in sending trial to his children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling. He subjects them to discipline to humble them,--to lead them, through trial and affliction, to see their weakness and to draw near unto him. As they cry to him for help, he responds, saying, "Here am I." <RH, December 19, 1907 par. 16>

Christians are Christ's jewels. They are to shine brightly for him, shedding forth the light of his loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives they can reflect no more light than a common pebble. <RH, December 19, 1907 par. 17>

Christ says to man, You are mine. I have bought you. You are now only a rough stone, but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to my name. No man shall pluck you out of my hand. I will make you my peculiar treasure. On my coronation day, you will be a jewel in my crown of rejoicing. <RH, December 19, 1907 par. 18>

The divine Worker spends little time on worthless material. Only the precious jewels does he polish after the similitude of a palace, cutting away all the rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self- uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing, wheel, presses it close, that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of himself, and he pronounces it worthy of a place in his casket. <RH, December 19, 1907 par. 19>

"In that day, saith the Lord of hosts, will I take thee, . . . and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Blessed be the experience, however severe, that gives new value to the stone, and causes it to shine with living brightness. <RH, December 19, 1907 par. 20>

December 26, 1907 *The Return of the Exiles* - No. 8

Days of Anxiety
Mrs. E. G. White

Stirring were the times during which Israel worked by faith to restore the temple of Jerusalem. Through the messages delivered by Haggai and Zechariah, the people were roused to put forth every possible effort to build. As they labored, they were sadly harassed by the Samaritans and others who feared not God. <RH, December 26, 1907 par. 1>

The enemies of the faithful builders devised many discouraging hindrances. The provincial officers of the Medo-Persian realm visited the returned exiles, and requested them to state the name of the one who had commanded them to rebuild. If the Jews at that time had not been trusting the Lord for guidance, this inquiry made by men high in authority

might have resulted disastrously to the builders. "But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." The officers were answered so wisely that they decided to write a letter to Darius Hystaspes, king of Medo-Persia, directing his attention to the original decree made by Cyrus, commanding that the house of God at Jerusalem be builded, and that the expenses for the same be paid from the king's treasury. <RH, December 26, 1907 par. 2>

Darius searched for this decree, and found it, whereupon he directed those who had made inquiry, "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. <RH, December 26, 1907 par. 3>

"Moreover," Darius declared, "*I make a decree* what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons." <RH, December 26, 1907 par. 4>

The king further decreed that most severe penalties be meted out on any who should in any wise alter the decree; and he closed with the remarkable statement: "*The God that hath caused his name to dwell there* destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed." <RH, December 26, 1907 par. 5>

Thus the Lord, in his providence, prepared the way for an early completion of the temple. But for months before this decree was made, the Israelites had kept on working by faith, "the prophets of God helping them." <RH, December 26, 1907 par. 6>

Just two months after Haggai's last recorded message was delivered, Zechariah had a most encouraging series of visions regarding the work of God in the earth. These messages, written out in the first six chapters of the book of Zechariah, were given in the form of parables and symbols. They came at a time of great uncertainty and anxiety, when it seemed as if the permission granted the Jews to rebuild was to be withdrawn. The future appeared very dark. God saw that his people were in need of being sustained and cheered by a revelation of his infinite compassion and love. His testimonies at this time were of peculiar significance to the men who were advancing in the name of the God of Israel. <RH, December 26, 1907 par. 7>

After an introductory view of the nations having universal dominion in the earth, Zechariah hears "the angel of the Lord" inquiring, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me," Zechariah declares, "with good words and comfortable words. <RH, December 26, 1907 par. 8>

"So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. <RH, December 26, 1907 par. 9>

"Therefore thus saith the Lord: I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." <RH, December 26, 1907 par. 10>

The prophet is now directed to cry out saying, "Thus saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." <RH, December 26, 1907 par. 11>

Next the prophet sees the powers that had "scattered Judah, Israel, and Jerusalem," symbolized by "four horns." Immediately afterward he sees "four carpenters," representing the agencies used by the Lord in restoring his people and the house of his worship, as decreed by Cyrus and his successors, as well as by God himself. <RH, December 26, 1907 par. 12>

"I lifted up mine eyes again," says Zechariah, "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 around about, and will be the glory in the midst of her." <RH, December 26, 1907 par. 13>

God had commanded that Jerusalem be rebuilt, and the measuring of the city was a symbol that he would give comfort and strength to his afflicted ones. His protecting care, they were assured, would be like "a wall of fire round about." O, how compassionate is our Heavenly Father! What comfort and hope there are in his promises! <RH, December 26, 1907 par. 14>

The prophet is now inspired with an earnest message to the children of Israel who are still in Babylon, the land of their captivity. At the time the decree of Cyrus was given, nearly a score of years before, only a comparatively small number, a mere "remnant," had returned to Judea. By far the greater portion had failed of discerning the opening providence of God, as revealed in the decree of King Cyrus. They had chosen to remain behind, in a heathen land,

rather than to return to Jerusalem. <RH, December 26, 1907 par. 15>

And now, many years later, the Lord was preparing the way for these thousands who had lingered, to return. A chain of circumstances was rapidly leading to the confirmation of the decree of Cyrus and the issuance of a second decree by Darius Hystaspes. The Lord foresaw the troublous times that would soon follow in the reign of Xerxes--the Ahasuerus of the book of Esther. And so, in a time of special favor and opportunity, the message was given through Zechariah: --<RH, December 26, 1907 par. 16>

"Ho, ho, come forth, and *flee* from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. *Deliver thyself, O Zion, that dwellest with the daughter of Babylon.* For 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. For, behold I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." <RH, December 26, 1907 par. 17>

How sad it is to contemplate that this touching appeal met with so little response! Had this entreaty to flee from Babylon been heeded, how different might have been the condition of the Jews in the trying times of Mordecai and Esther! <RH, December 26, 1907 par. 18>

The Lord's purposes for his people have ever been the same. He desires to bestow on the children of men the riches of an eternal inheritance. His kingdom is an everlasting kingdom. When those who choose to become obedient subjects of the Most High are finally saved in the kingdom of glory, God's purpose for mankind will have been fulfilled. <RH, December 26, 1907 par. 19>

To us who are praying and longing for the coming of this most glorious kingdom, as well as to the children of Israel in the days of Zechariah, are spoken the words: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. 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. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." <RH, December 26, 1907 par. 20>

January 2, 1908 *The Return of the Exiles* - No. 9

Joshua and the Angel
Mrs. E. G. White

Satan and his army were greatly discomfited and alarmed by the steady advancement made by the builders of the temple. The hosts of evil determined to put forth untiring effort to weaken and depress God's people by holding before them their imperfections of character. Satan well knew that if those who had long suffered because of transgression, could again be induced to disregard God's commandments, they would be brought once more under the bondage of sin. But the Lord, in infinite pity, strengthened his chosen people "with good words and comfortable words." In this crisis, he gave to his people a most forcible and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of his people. This is recorded in the third chapter of the prophecy of Zechariah. <RH, January 2, 1908 par. 1>

In holy vision the prophet beholds Joshua the high priest, "clothed with filthy garments," standing before the Angel of the Lord, entreating the mercy of God in behalf of his people who are in deep affliction. Satan stands at his right hand to resist him. Because Israel had been chosen to preserve the knowledge of God in the earth, they had been, from their first existence as a nation, the special objects of Satan's enmity, and he had determined to cause their destruction. He could do them no harm while they were obedient to God; therefore he had bent all his power and cunning to enticing them into sin. Ensnared by his temptations, they had transgressed the law of God, and thus separated from the Source of their strength, and had been left to become the prey of their heathen enemies. They were carried into captivity to Babylon, and there remained for many years. Yet they were not forsaken of the Lord. His prophets were sent to them with reproofs and warnings. The people were awakened to see their guilt; they humbled themselves before God, and returned to him with true repentance. Then the Lord sent them messages of encouragement, declaring that he would deliver them from their captivity, and restore them to his favor. It was this that Satan was determined to prevent. A remnant of Israel had already returned to their own land, and Satan was seeking to move upon the heathen nations, who were his agents, to destroy them utterly. <RH, January 2, 1908 par. 2>

As Joshua humbly pleads for the fulfilment of God's promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why that people should not be restored to the favor of God. He claims them as his prey, and demands that they be given into his hands to be destroyed. <RH, January 2, 1908 par. 3>

The high priest can not defend himself or his people from Satan's accusations. He does not claim that Israel are free from fault. In his filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, relying upon the mercy of a sin-pardoning Redeemer, and in faith claiming the promises of God. <RH, January 2, 1908 par. 4>

Then the Angel, who is Christ himself, the Saviour of sinners, put to silence the accuser of his people, declaring, "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?" Israel had long remained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction; but God had now set his hand to bring them forth. In their penitence and humiliation the compassionate Saviour will not leave his people to the cruel power of the heathen. "A bruised reed shall he not break, and the smoking flax shall he not quench." <RH, January 2, 1908 par. 5>

As the intercession of Joshua is accepted, the command is given, "Take away the filthy garments from him," and to Joshua the Angel declares, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "So they set a fair miter upon his head, and clothed him with garments." His own sins and those of his people were pardoned. Israel were clothed with "change of raiment,"--the righteousness of Christ imputed to them. The miter placed upon Joshua's head was such as was worn by the priests, and bore the inscription, "Holiness to the Lord," signifying that notwithstanding his former transgressions, he was now qualified to minister before God in his sanctuary. <RH, January 2, 1908 par. 6>

After thus solemnly investing him with the dignity of the priesthood, the Angel declared, "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." He would be honored as the judge or ruler over the temple and all its services; he should walk among attending angels, even in this life, and should at last join the glorified throng around the throne of God. <RH, January 2, 1908 par. 7>

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Here is revealed the hope of Israel. It was by faith in the coming Saviour that Joshua and his people received pardon. Through faith in Christ they were restored to God's favor. By virtue of his merits, if they walked in his ways and kept his statutes, they would be "men wondered at," honored as the chosen of Heaven among the nations of the earth. Christ was their hope, their defense, their justification and redemption, as he is the hope of his church today. <RH, January 2, 1908 par. 8>

As Satan accused Joshua and his people, so in all ages he accuses those who are seeking the mercy and favor of God. In the Revelation he is declared to be "the accuser of our brethren," "which accused them before our God day and night." The controversy is repeated over every soul that is rescued from the power of evil, and whose name is registered in the Lamb's book of life. Never is one received from the family of Satan into the family of God without exciting the determined resistance of the wicked one. Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters. Only through their transgression of God's law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the human family, and rescuing souls from his power. All the hatred and malignity of the arch-rebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning he works to wrest from him the remnant of the children of men who have accepted his salvation. <RH, January 2, 1908 par. 9>

He leads men into skepticism, causing them to lose confidence in God and to separate from his love; he tempts them to break his law, and then he claims them as his captives, and contests the right of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. Man can not meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to him. He pleads their cause, and vanquishes their accuser by the mighty arguments of Calvary. His perfect obedience to God's law, even unto the death of the cross, has given him all power in heaven and in earth, and he claims of his Father mercy and reconciliation for guilty man. To the accuser of his people he declares, "The Lord rebuke thee, O Satan." These are the purchase of my blood, brands plucked from the burning. Those who rely upon him in faith receive the comforting assurance, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." All that have put on the robe of Christ's righteousness will stand before him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. Not one soul that in penitence and faith has claimed his protection, will Christ permit to pass under the enemy's power. His word is pledged: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The promise given to Joshua is made to all: "If thou wilt keep my charge, . . . I will give thee

places to walk among these that stand by." Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God. <RH, January 2, 1908 par. 10>

The fact that the acknowledged people of God are represented as standing before the Lord in filthy garments should lead to humility and deep searching of heart on the part of all who profess his name. Those who are indeed purifying their souls by obeying the truth will have a most humble opinion of themselves. The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to his image, and the less will they see of purity or holiness in themselves. But while we should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption. We can not answer the charges of Satan against us. Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on his own. <RH, January 2, 1908 par. 11>

Yet we should never be content with a sinful life. It is a thought that should arouse Christians to greater zeal and earnestness in overcoming evil, that every defect in character, every point in which they fail to meet the divine standard, is an open door by which Satan can enter to tempt and destroy them; and, furthermore, that every failure and defect on their part gives occasion to the tempter and his agents to reproach Christ. We are to exert every energy of the soul in the work of overcoming, and to look to Jesus for strength to do what we can not do of ourselves. No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us. By repentance and faith we are enabled to render obedience to all the commandments of God, and are found without blame before him. Those who shall meet the approval of God are now afflicting their souls, confessing their sins, and earnestly pleading for pardon through Jesus their Advocate. Their attention is fixed on him, and when the command is given, "Take away the filthy garments," and clothe him with "change of raiment," and "set a fair miter upon his head," they are prepared to give him all the glory of their salvation.

(To be concluded) <RH, January 2, 1908 par. 12>

January 9, 1908 *The Return of the Exiles - No. 9*
Joshua and the Angel
Mrs. E. G. White
(Concluded)

Zechariah's vision of Joshua and the angel applies with peculiar force to the experiences of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control of the apostate churches. But here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will be betrayed "both by parents, and brethren, and kinsfolks, and friends." <RH, January 9, 1908 par. 1>

Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and as they look upon themselves, they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.

<RH, January 9, 1908 par. 2>

Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above his service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another." <RH, January 9, 1908 par. 3>

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has

tempted them to commit, and he presents these in the most exaggerated light, declaring, "Will God banish me and my angels from his presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them." <RH, January 9, 1908 par. 4>

But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares, "The Lord rebuke thee, O Satan. I gave my life for these souls. They are graven upon the palms of my hands." <RH, January 9, 1908 par. 5>

The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon his people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed. <RH, January 9, 1908 par. 6>

At times, the Lord may seem to have forgotten the perils of his church, and the injury done to her by those who follow principles which he can not indorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as his church. He marks every action of the members. It is not his will that worldly policy shall corrupt her record as a representative of heaven. Nothing so offends the heart of Christ as injury done those whom he died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others. God does not leave his people to be overcome by Satan's temptations. He will chastise those who misrepresent him. But he will be gracious to all who sincerely repent. Christ loves his church. He will give all needed help to those who call upon him for strength for the development of Christlike character. <RH, January 9, 1908 par. 7>

The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon his perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners; for they shall be comforted. <RH, January 9, 1908 par. 8>

The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could their eyes be opened, as were the eyes of Elisha's servant at Dothan, they would see the angels of God encamped about them, by their brightness and glory holding in check the hosts of darkness. <RH, January 9, 1908 par. 9>

As the people of God afflict their souls before him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A "fair miter" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile" for they are without fault before the throne of God." <RH, January 9, 1908 par. 10>

Now is reached the complete fulfilment of those words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Christ is revealed as the Redeemer and Deliverer of his people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them

that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." <RH, January 9, 1908 par. 11>

January 16, 1908 *The Return of the Exiles - No. 10*

"Not by Might, Nor by Power" Mrs. E. G. White

Intimately associated with Joshua, the high priest, was Zerubbabel, governor of Judea. It was under the leadership of these two men that the remnant of Israel returned at the close of the seventy years' captivity. They also led out in the re-establishment of the ancient worship at Jerusalem. In the second year of Cyrus, Zerubbabel laid the corner-stone of the temple. It was Zerubbabel and Joshua who, in response to the messages of the Lord through Haggai and Zechariah, "rose up," with courage renewed, and once more "began to build the house of God which is at Jerusalem." These men were true leaders, and "the spirit of all the remnant of the people" was largely influenced by the cheerful willingness with which they carried out the Lord's commands. <RH, January 16, 1908 par. 1>

Immediately after Zechariah's vision of Joshua and the angel, given to the high priest as a personal testimony for his own encouragement and the encouragement of all the people of God, the prophet received a personal testimony regarding the work of Zerubbabel. "The angel that talked with me," Zechariah declares, "came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." <RH, January 16, 1908 par. 2>

"So I answered and spake to the Angel that talked with me, saying, What are these, my Lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. . . . <RH, January 16, 1908 par. 3>

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." <RH, January 16, 1908 par. 4>

From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence his Spirit is imparted to the human instrumentalities who are consecrated to his service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make his Word a lamp to the feet and a light to the path. <RH, January 16, 1908 par. 5>

In rebuilding the house of the Lord, Zerubbabel had been encompassed with manifold difficulties. In former years, adversaries had "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 behalf of the faithful builders, and now he speaks through his prophet, Zechariah, to 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." <RH, January 16, 1908 par. 6>

Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were advancing in the opening providences of God. Such obstacles to progress are permitted by the Lord as a test of faith. When hedged about on every side, this is the time above all others to trust in God and in the power of his Holy Spirit. We are not to walk in our own strength, but in the strength of the Lord God of Israel. It is folly to trust in man or to make flesh our arm. We must trust in Jehovah; for in him is everlasting strength. The One who, in response to words and deeds of faith, made the way plain before his servant Zerubbabel, is able to clear away every obstacle devised by Satan to hinder the progress of his cause. Through the exercise of persevering faith, every mountain of difficulty may be removed. <RH, January 16, 1908 par. 7>

Sometimes God trains his workers by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He seeks to inspire them with a determination to make every apparent failure prove a success. <RH, January 16, 1908 par. 8>

Oftentimes men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the

beginning of their confidence steadfast unto the end, God will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy. <RH, January 16, 1908 par. 9>

This was true of Zerubbabel; and for his encouragement he was given, through Zechariah, the assurance: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. 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, January 16, 1908 par. 10>

The promise, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it," was literally fulfilled. "The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king." <RH, January 16, 1908 par. 11>

Shortly afterward, the restored temple was dedicated. "The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs, and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel." <RH, January 16, 1908 par. 12>

This second temple did not equal the first in magnificence, nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy-seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah. <RH, January 16, 1908 par. 13>

And yet this was the building concerning which the Lord had declared by the prophet Haggai, "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." For centuries afterward the Jews vainly endeavored to show wherein the promise of God, given by Haggai, had been fulfilled; yet eventually, when the Desire of all nations actually appeared and hallowed the precincts of the temple by his personal presence, pride and unbelief had blinded their minds to the true meaning of the prophet's words. The second temple was honored, not with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt all the fulness of the Godhead bodily,--God himself manifest in the flesh. The "Desire of all nations" had indeed come to his temple, when the Man of Nazareth taught and healed in the sacred courts. In the personal presence of Christ during his earthly ministry, and in this only, did the second temple exceed the first in glory. <RH, January 16, 1908 par. 14>

Following the dedication of the house of God, the Israelites "set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from all the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel." <RH, January 16, 1908 par. 15>

January 23, 1908 *The Return of the Exiles - No. 11*

In the Days of Queen Esther
Mrs. E. G. White

The seventy years' captivity dated from the time when the Babylonian kings began to hold universal sway. God gave Nebuchadnezzar, king of Babylon, much "majesty, and glory, and honor." "All people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down." <RH, January 23, 1908 par. 1>

This same universal sway was exercised by Nebuchadnezzar's descendants until, nearly seventy years later, in the days of Belshazzar, because of the wickedness of the nation, the kingdom was "divided, and given to the Medes and Persians." Thus arose the second universal monarchy, Medo-Persia. <RH, January 23, 1908 par. 2>

It was only about two years afterward that Cyrus, king of Medo-Persia, issued the remarkable decree providing for the restoration of all the Israelites, "the children of the captivity," to their home in the land of Canaan. <RH, January 23, 1908 par. 3>

Nearly fifty thousand, under the leadership of Zerubbabel and Joshua, took advantage of this providential opportunity to return. These were, however, comparatively speaking, only a few, a mere "remnant," of all the Israelites scattered throughout the provinces of Medo-Persia. Many chose to remain in the land of their captivity, rather than to accompany their brethren, and to assist in restoring the temple services. <RH, January 23, 1908 par. 4>

Nearly twenty years passed by. Many of the remnant who returned to Judea, had fallen into a backslidden condition, and were doing no more to restore the house of God than were their brethren living elsewhere in the Medo-Persian realm. But as the result of the appeals of Haggai and Zechariah, the returned exiles repented before God, and labored diligently to complete the temple. The Lord blessed them, and they were greatly prospered. Their efforts were brought to the notice of Darius Hystaspes, who was the monarch ruling at that time; and he was impressed to issue a second decree, fully as favorable as the one issued by Cyrus over twenty years before. <RH, January 23, 1908 par. 5>

Thus did God, in mercy, provide another wonderful opportunity for the Jews in the Medo-Persian capital, and throughout the provinces, to return to the land whence they had been carried captive. And the Lord not only wrought a change of feeling in the hearts of men in authority, so that they favored the Jews in their realm; but he also inspired Zechariah, his prophetic messenger, to plead with them most earnestly to flee from their Babylonian surroundings, and return to Jerusalem. <RH, January 23, 1908 par. 6>

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon!" <RH, January 23, 1908 par. 7>

How amazing is God's love, how infinite his compassion! He pleads with the wayward to return unto him. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." <RH, January 23, 1908 par. 8>

The Lord desired that those who had once named his name, but who now dwelt in Babylon, should become a praise in the earth, to the glory of his name. Nearly a century had passed by since, because of their sins, he had been compelled to allow them to be taken captive to Babylon. And yet their affliction was to be a means of salvation. Through the prophet Ezekiel, the Lord revealed his desire to save the transgressor, even by means of calamity. "I will bring him to Babylon," the Lord declared, "and *will plead with him there for his trespass that he hath trespassed against me.*" In tender pity the Lord continued to plead with every suffering captive. Some chose to listen and to learn; these found salvation in the midst of affliction. <RH, January 23, 1908 par. 9>

Those who listened to the pleadings of heavenly agencies, and repented with full purpose of heart, are likened by the prophet Ezekiel to "the highest branch of the high cedar," which was to be planted "upon an high mountain and eminent: in the mountain of the height of Israel." A remnant would return; and God gave every captive Israelite in Babylon an opportunity to form a part of this remnant. <RH, January 23, 1908 par. 10>

It was those "whose spirit God had raised," who returned under the decree of Cyrus. But God ceased not to plead with the ones who voluntarily remained in the land of their exile; and, through manifold agencies, he made it possible for them also to return. But the vast number who failed to respond at the time of the decree of Cyrus, remained unimpressible to later influences working in their behalf. When Zechariah, in unmistakable language, warned them to flee from Babylon without delay, they heeded not the gracious invitation. <RH, January 23, 1908 par. 11>

Conditions in the Medo-Persian realm rapidly changed. Darius Hystaspes, under whose reign the Jews were shown marked favor, was succeeded by Xerxes the Great, the Ahasuerus of the book of Esther. It was during his reign that the Jews of Medo-Persia, those who had failed of heeding God's warning message to flee for their lives, were called to face a terrible crisis. A few years before, God had provided a way of escape; but this had been passed by, and now all the Jews were brought face to face with death. <RH, January 23, 1908 par. 12>

Haman the Agagite, an unscrupulous man high in authority in the Medo-Persian realm, was the one through whom Satan sought at this time to counterwork the purposes of God. Haman cherished bitter malice against Mordecai the Jew, a godly man who had done Haman no harm, but had simply refused to show him the reverence that belongs to God alone. Scorning "to lay hands on Mordecai alone," Haman plotted "to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai." <RH, January 23, 1908 par. 13>

Misled by the false statements of Haman, Xerxes the Great was induced to issue an edict providing for the massacre of all the Jews "scattered abroad and dispersed among the people in all the provinces" of the Medo-Persian kingdom. A

certain day was appointed on which the Jews were to be destroyed and their property confiscated. Little did the king realize the far-reaching results that would have accompanied the complete carrying out of this decree. Satan himself, the hidden instigator of the scheme, was planning to rid the earth of those who preserved the knowledge of the true God. <RH, January 23, 1908 par. 14>

"In every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." The decrees of the Medes and Persians could not be revoked; apparently there was no hope; all the Israelites were doomed to destruction. <RH, January 23, 1908 par. 15>

But the plots of the enemy were defeated by a Power that reigns among the children of men. In the providence of God, Esther, a Jewess who feared the Most High, had been made queen of the Medo-Persian kingdom. Mordecai was a near relative of hers. In their extremity, they decided to appeal to King Xerxes in behalf of their people. Esther was to venture into his presence as an intercessor. "Who knoweth," said Mordecai, "whether thou art come to the kingdom for such a time as this?" <RH, January 23, 1908 par. 16>

The crisis that Esther faced demanded earnest, quick action; but both she and Mordecai realized that unless God should work mightily in their behalf, all their own feeble efforts would be unavailing. So Esther took time for communion with God, the source of her strength, and the One in whose hand is the heart of every earthly ruler, to turn it whithersoever he will, as he turneth the rivers of water. "Go," Esther directed Mordecai, "gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish." <RH, January 23, 1908 par. 17>

The events that followed in rapid succession,--the appearance of Esther before the king, the marked favor shown her, the banquets of the king and the queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and the humiliation and fall of Haman upon discovery of his wicked plot against the Jewish people,--all these are parts of a familiar story. In a marvelous manner God wrought in behalf of his penitent people; and a counter-decree issued by the king, allowing them to fight for their lives, was rapidly communicated to every part of the realm by mounted couriers who were "hasted and pressed on by the king's commandment." "And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them." <RH, January 23, 1908 par. 18>

On the day appointed for their destruction, "the Jews gathered themselves together in their cities throughout all the provinces of King Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people." Angels that excel in strength had been commissioned by God to protect his people while they gathered themselves together, and "stood for their lives." <RH, January 23, 1908 par. 19>

The trying experiences that came to God's people in the days of Esther, were not peculiar to that age alone. The Revelator, looking down the ages to the close of time, declared by inspiration, "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." In the near future we shall see these words fulfilled, as the Protestant churches unite with the world and with the papal power against commandment-keepers. The same spirit that actuated those who persecuted the true church in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God. Church and state are now making preparations for the last great conflict. <RH, January 23, 1908 par. 20>

The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. The Protestant world today see, in the little company keeping the Sabbath, a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way. <RH, January 23, 1908 par. 21>

The same masterful spirit that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey his law. Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church-members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a "thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. Those who fear God can not accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the

issue. Now, as in the days of Esther and Mordecai, the Lord will vindicate his truth and his people. <RH, January 23, 1908 par. 22>

Mordecai was advanced to the position of honor formerly occupied by Haman. He was "next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren;" and he sought to promote the welfare of his people. Thus did God bring his chosen people once more into favor at the Medo-Persian court, making possible the carrying out of his purpose to restore them to their own land. But it was not until several years later, in the seventh year of Artaxerxes I, the successor of Xerxes the Great, that any considerable number returned to Jerusalem to assist their brethren in the restoration, under the leadership and spiritual watch-care of Ezra. <RH, January 23, 1908 par. 23>

January 30, 1908 *The Return of the Exiles - No. 12*

Ezra the Priest, the Scribe
Mrs. E. G. White

About seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. Artaxerxes Longimanus is the one who issued the third and final decree for the restoration of Jerusalem, 457 B. C. While on the throne, he saw the return of a company of Jews under Ezra, the completion of the walls round about Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and great religious reformations instituted by Ezra and Nehemiah. During the long period when Artaxerxes held universal sway, he often showed favor to God's people, and recognized in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, men of God's appointment, raised up for special work.

<RH, January 30, 1908 par. 1>

The experience of Ezra while living among the Jews who remained in Babylon, was so unusual that it attracted the favorable notice of King Artaxerxes, with whom Ezra freely conversed regarding the power of the God of heaven, and his purpose in restoring his people to Jerusalem. Born of the sons of Aaron, Ezra, in addition to his priestly training, had acquired a familiarity with the writings of the magicians, the astrologers, and the so-called wise men of the Medo-Persian realm. But he was not satisfied with his spiritual condition. He longed to be in full harmony with God: he longed for wisdom to carry out God's will. And so he "prepared his heart to seek the law of the Lord, and to do it." This led him to apply himself diligently to a study of the history of God's people, as given in the writings of Old Testament prophets and kings. He was impressed by the Spirit of God to search the historical and poetical books of the Bible, to learn why the Lord had permitted Jerusalem to be destroyed, and his people to be carried captive into a heathen land.

<RH, January 30, 1908 par. 2>

Ezra gave special study to the experiences of God's chosen people, from the time the promise was made to Abraham, to the deliverance from Egyptian bondage and the exodus. He studied the instruction given them at the foot of Mount Sinai, and throughout the long period of the wilderness-wandering. As he learned more and still more concerning God's dealings with his children, and began to realize how sacred was the law given at Sinai, Ezra's heart was stirred as never before. He experienced a new and thorough conversion, and determined to master the records of Old Testament history, that he might use this knowledge, not for selfish purposes, but to bring blessing and light to his people. Some of the prophecies were about to be fulfilled; he would search diligently for the light that had been obscured. <RH, January 30, 1908 par. 3>

Ezra took pains with his studies. He endeavored to gain a heart-preparation for the work he believed was appointed him. He sought God earnestly, that he might be a workman of whom his Lord would not be ashamed. He searched out the words that had been written concerning the duties of God's denominated people; and he found the solemn pledge made by the Israelites, that they would obey the words of the Lord; and the pledge that God, in return, had made, promising them his blessing as a reward of obedience. <RH, January 30, 1908 par. 4>

With painstaking effort Ezra sought to arrive at the true sense of the Old Testament scriptures, and to revive their original meaning. He became thoroughly conversant with the writings of Moses. His desire to please God led him to strive earnestly to learn the true significance of the ten commandments. He searched for all those statements in sacred history that relate to the giving of the law on Mount Sinai, and to the laws written in books, which the Israelites had been directed to preserve carefully as the commands of God. <RH, January 30, 1908 par. 5>

These laws contained in books were not a new revelation, but a repetition of the ceremonial laws given at Sinai. Before Moses left the children of Israel, at the command of God, to die in the land of Moab, the laws that had formerly

been given were repeated and enlarged upon. Some methods for their enforcement were given; some precepts were explained, and the reasons why they had been given were made plain. Upon several occasions the judgments of God had fallen upon transgressors; the commands that had been transgressed at these times were repeated. Transgressors were to know that disobedience would surely bring the punishment of God. <RH, January 30, 1908 par. 6>

Ezra inquired into the oracles of God diligently, that he might exert an influence in accordance with the expressed will of God. He felt that, for himself, he must do the will of the Lord; for only as he should bring his mind into harmony with truth could he be taught to labor in harmony with the Word of God. As he learned to yield his mind and will to the control of God, there were brought into his life the principles of true sanctification, which, in latter years, had a molding influence not only upon the minds of the youth who sought his instruction, but upon all others who associated with him. <RH, January 30, 1908 par. 7>

God chose Ezra to be an instrument of good unto Israel, that the Lord might put honor upon the priesthood, the glory of which had been greatly eclipsed during the captivity. Ezra developed into a man of extraordinary learning, and became "a ready scribe in the law of Moses." These qualifications made him an eminent man in the Medo-Persian kingdom. <RH, January 30, 1908 par. 8>

Ezra became a mouthpiece for God, educating those about him in the holy principles that govern in heaven. To live according to the commandments of God,--this was the rule of his life, his purpose. He first learned, and then he taught. He learned to conduct his own life in accordance with truth and righteousness; then he set himself to teach Israel the statutes and judgments of God. That which he learned of truth he communicated to others, in order that the same living influence might work in their lives. During the remaining years of his lifetime, whether near the court of the king of Medo-Persia or at Jerusalem, his principal work was that of a teacher. With painstaking care he taught the law of the Lord, and urged the importance of obedience. His example in word and deed carried with it a weight of influence; for the Spirit of God was with him. Teaching thus, he educated his fellow men in the knowledge of truth that would live through eternal ages.

(To be Concluded) <RH, January 30, 1908 par. 9>

February 6, 1908 *The Return of the Exiles* - No. 12

Ezra the Priest, the Scribe
Mrs. E. G. White
(Concluded)

The results of Ezra's timely effort to revive an interest in the study of Holy Writ, were given permanency by his painstaking, life-long work of preserving and multiplying copies of the Old Testament Scriptures. During the captivity, the knowledge of God's will had to some extent been lost. Ezra gathered all the copies of the law that he could find, and had many copies of these made and distributed. The pure Word, thus diligently multiplied and placed in the hands of many people, gave knowledge that was of inestimable value. <RH, February 6, 1908 par. 1>

As Ezra strove to promulgate the truths he had learned, his capabilities for labor increased and developed. He became a man of piety and zeal, because the truth was a sanctifying power in his soul. He was the Lord's witness to the world of what Bible truth is when revealed in the daily life of the receiver. His life, like the life of Christ, sowed the seeds of truth, by a revelation of the pure principles that can save the soul. Far happier would professed Christians be today if they would in the same way reflect the light of heaven upon the pathway of others, teaching in the life the statutes and judgments that rule in the heavenly courts. <RH, February 6, 1908 par. 2>

Shall we let the example of Ezra teach us the use we should make of our knowledge of the Scriptures? The life of this servant of God should be an inspiration to us to serve the Lord with heart and mind and strength. We each have an appointed work to do, and this can be accomplished only by consecrated effort. We need first to set ourselves to know the requirements of God, and then to practise them. Then we can sow seeds of truth that will bear fruit unto eternal life. <RH, February 6, 1908 par. 3>

Ezra's faith that God would do a mighty work for his people, led him to make known to King Artaxerxes his desire to return to Jerusalem that he might revive an interest in the study of God's Word, and assist his brethren in restoring and building up the holy city. Ezra declared that his entire trust was in the God of Israel, who was abundantly able to protect and care for his people. The king was deeply impressed. He well understood that the Israelites who wished to return, were going to Jerusalem in order that they might serve the living God, the Creator of the heavens and the earth;

yet so great was the king's confidence in the integrity of Ezra, that he showed him marked favor. Artaxerxes not only granted him his request, but bestowed rich gifts for the temple service, made him a special representative of the Medo-Persian kingdom, and conferred on him extensive powers to carry out the purposes that were in his heart. <RH, February 6, 1908 par. 4>

This decree of Artaxerxes Longimanus for the restoring and building of Jerusalem, is the third issued since the close of the seventy years' captivity. It is remarkable for the expressions it contains regarding the God of heaven; for the recognition it gives to the attainments of Ezra; and for the liberality of the grants made to the remnant people of God. Artaxerxes refers to Ezra as "the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel;" "a scribe of the law of the God of heaven." The king united with his counselors in offering freely "unto the God of Israel, whose habitation is in Jerusalem;" and in addition to the bestowal of rich gifts, he made provision for meeting many heavy expenses by ordering that they be paid "out of the king's treasure-house." <RH, February 6, 1908 par. 5>

The king's special anxiety was to assist in carrying out the commands of the God of heaven. "Thou art sent of the king, and of his seven counselors," he declared to Ezra, "to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand." And he further decreed: "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?" <RH, February 6, 1908 par. 6>

Artaxerxes arranged for the restoration of the members of the priesthood to their ancient rites and privileges. In giving permission to the Israelites to return, he made particular mention of the priests and Levites, and he added: "We certify you, that, touching any of the priests and Levites, singers, porters, nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them." He also arranged for the appointment of civil officers to govern the people justly, in accordance with the Jewish code of laws. "Thou, Ezra, after the wisdom of thy God that is in thine hand," he decreed, "set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." <RH, February 6, 1908 par. 7>

Thus, "according to the good hand of his God upon him," Ezra persuaded the king to make abundant provision for the return of all of the people of Israel, and of the priests and Levites, in the Medo-Persian realm, who were minded "of their own free will to go up to Jerusalem." What rejoicing this decree must have brought to those who had been uniting with Ezra in a study of God's purpose concerning his people! The sentiment of the hearts of many is expressed in the words of praise uttered by the servant of the Lord in devout thanksgiving to God for his wonderful providences. "Blessed be the Lord God of our fathers," Ezra exclaimed, "which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king, and his counselors, and before all the king's mighty princes." <RH, February 6, 1908 par. 8>

February 6, 1908 A Missionary Education

In the work of soul saving, the Lord calls together laborers who have different plans and ideas and various methods of labor. But with this diversity of minds, there is to be revealed a unity of purpose. Oftentimes in the past the work which the Lord designed should prosper has been hindered because men have tried to place a yoke upon their fellow workers who did not follow the methods which they regarded as the best. <RH, February 6, 1908 par. 1>

No exact pattern can be given for the establishment of schools in new fields. The climate, the surroundings, the condition of the country, and the means at hand with which to work, must all bear a part in shaping the work. The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth. <RH, February 6, 1908 par. 2>

"Ye are the light of the world," Christ declares. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's work in the earth in these last days is to reflect the light that Christ brought into the world. This light is to dissipate the gross darkness of ages. Men and women in heathen darkness are to be reached by those who at one time were in a similar condition of ignorance, but who have received the knowledge of the truth of God's Word. These heathen nations will accept eagerly the efforts made to instruct them in a knowledge of God. <RH, February 6, 1908 par. 3>

Very precious to God is his work in the earth. Christ and heavenly angels are watching in every moment. As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will belt the world. Those that will be sealed will be from every nation and kindred and

tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb in worship, crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." But before this work can be accomplished, we must experience right here in our own country the work of the Holy Spirit upon our hearts. <RH, February 6, 1908 par. 4>

God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If the teachers are not guarded in their work, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing days of the work is to be of an entirely different order from those we have instituted in the past. <RH, February 6, 1908 par. 5>

For this reason, God bids us establish schools away from the cities, where without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building, and to fit them for usefulness in the fields to which they will go. <RH, February 6, 1908 par. 6>

God will bless the work of those schools that are conducted according to his design. When we were laboring to establish the educational work in Australia, the Lord revealed to us that this school must not pattern after any schools that had been established in the past. This was to be a sample school. The school was organized on the plans that God had given us, and he has prospered its work. <RH, February 6, 1908 par. 7>

I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great and sacred work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done, would be already accomplished, and noble results would be seen to follow our missionary efforts. <RH, February 6, 1908 par. 8>

The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil, in the erection of buildings, and in other lines of manual work, and which they carry with them to their field of labor, will make them a blessing even in heathen lands. <RH, February 6, 1908 par. 9>

Before we can carry the message of present truth in all its fulness to other countries we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.

Mrs. E. G. White. <RH, February 6, 1908 par. 10>

February 13, 1908 *The Return of the Exiles - No. 13*

***The Journey to Jerusalem, under Ezra* Mrs. E. G. White**

The decree of Artaxerxes was made in the seventh year of his reign, B. C. 457. Once more the dispersed of Judah were given opportunity to work out the purpose of God in restoring Zion. In the raising up of Ezra as a leader, God's providence was manifest. Some discerned this, and gladly took advantage of the privilege of returning under circumstances so favorable. <RH, February 13, 1908 par. 1>

A general place of meeting was designated, and at the appointed time those who were desirous of going to Jerusalem assembled for the long journey. "I gathered them together to the river that runneth to Ahava," says Ezra, "and there abode we in tents three days." <RH, February 13, 1908 par. 2>

The number who responded to the call to leave Babylon, was disappointingly small. Ezra had expected that a large number would return. But many of those who had acquired houses and lands, had no desire to sacrifice these possessions. They loved ease and comfort rather than hardship and privation, and were well satisfied to remain. Their

example proved a hindrance to many who might otherwise have chosen to cast in their lot with God's people, and advance by faith. <RH, February 13, 1908 par. 3>

As Ezra looked over the company assembled, he was surprised to find "none of the sons of Levi." Where were the members of the tribe that had been set apart for the sacred service of the temple? To the call, "Who is on the Lord's side?" the Levites should have been the first to respond. During the period of the captivity, and afterward, they had been granted many privileges. They had enjoyed fullest liberty to minister to the spiritual needs of their Jewish brethren in Babylon. Synagogues had been built, in which the priests conducted the worship of God, and instructed the people. The observance of the Sabbath, and the performance of sacred rights peculiar to the Jewish faith, had been freely allowed. <RH, February 13, 1908 par. 4>

But with the passing of the years after the close of the captivity, conditions changed, and many new responsibilities rested upon the leaders in Israel. The temple at Jerusalem had been rebuilt and dedicated, and more priests were needed to carry on its services. There was pressing need of men of God to act as teachers of the people. And besides, the Jews remaining in Babylon were in danger of having their religious liberty restricted. Through the prophet Zechariah, as well as by their late experience in the troublous times of Esther and Mordecai, God had plainly warned his people to flee from Babylon. The time had come when it was perilous to dwell longer in the midst of heathen influences. In view of these changed conditions, the priests in Babylon should have been quick to discern in the call, "Who is on the Lord's side?" a special call to them to return to Jerusalem. <RH, February 13, 1908 par. 5>

The king and his princes had done more than their part in opening the way for every one who feared God to return. They had provided abundant means for carrying forward the work of God; but where were the men? The sons of Levi failed at a time when their presence was greatly needed at Jerusalem, and when the influence of their decision to return would have led many others to follow their example. Their strange indifference is a sad revelation of the attitude of the Israelites in Babylon toward God's purposes for his people. <RH, February 13, 1908 par. 6>

Once again Ezra addressed the Levites in Babylon with the words, "Who is on the Lord's side?" To emphasize the importance of quick action, he chose nine "chief men," and two "men of understanding," as special messengers to return and persuade their brethren to accompany them to Jerusalem. <RH, February 13, 1908 par. 7>

While the travelers tarried, these trusted messengers hastened back to "Iddo the chief," and "his brethren the nethinims," with the plea, "Bring unto us ministers for the house of our God." This entreaty was heeded; a few halting souls made final decision to return. Ezra acknowledged with gratitude that "by the good hand of our God," his messengers succeeded in returning to the camp quickly with about forty priests, and two hundred twenty nethinims,-- men upon whom he could depend as wise ministers and good teachers and helpers. <RH, February 13, 1908 par. 8>

Those who expected to return with Ezra were now ready to start. Before them was a journey that would occupy several months. The men were taking with them their wives and children, and their substance, besides large treasures for the temple and its service. Ezra was aware that enemies lay in wait by the way to attack, plunder, and destroy him and his company; yet he had asked from the king no armed force for their protection. <RH, February 13, 1908 par. 9>

Before setting out on the journey, he sought the protection of the Most High. "I proclaimed a fast there, at the river of Ahava," says Ezra, "that we might afflict ourselves before our God, to ask of him a right way for us, and for our little ones, and for all our substance." Earnest prayer was offered to God for his blessing upon the undertaking. Says Ezra: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." <RH, February 13, 1908 par. 10>

Under ordinary circumstances, it would have been wholly right and proper for Ezra to accept the offer of an armed escort. But in this instance, he had expressed himself to King Artaxerxes so freely regarding his steadfast confidence in the protecting care of the God of Israel, that he was ashamed to ask the king for protection. He believed that in view of all that had been said regarding the true God, the faith of the king in the power of God would be strengthened if the Israelites, on their part, would exercise faith. <RH, February 13, 1908 par. 11>

In this matter, Ezra and his companies discerned an opportunity to magnify the name of God before the heathen; and so they determined to put their trust wholly in him. They knew that if they kept the law of the Lord continually before them, and practised this law, they would be protected by the breastplate of righteousness. They realized that if they wilfully chose to violate even one precept of the decalogue, they would be like a soldier without a breastplate,-- unprotected from the assaults of Satan. "So we fasted," said Ezra, "and besought our God for this: and he was entreated of us." <RH, February 13, 1908 par. 12>

By prayer and fasting, by self-examination and confession of sin, they sought to come into harmony with God and his holy law. They pleaded with the Lord to purge them from their sins. All harshness and impatience of spirit were put away. Self was crucified; the Lord God was exalted, and he alone. They knew that their strength was to be gained not

in wealth, not in the power and influence of idolatrous men, but in the favor of God. Through conformity to his will, they hoped for success. They could not afford to lessen their influence over men, in behalf of the truth, by allowing unsanctified traits of character to obtain the mastery. Nor could they afford to create in the minds of their heathen friends a single doubt as to the sincerity of the profession of faith made by God's commandment-keeping people. They well knew that if they succeeded in their important mission, it would be because they had complied with the requirements of God, thus making it possible for his blessing to accompany them. Under these peculiar circumstances, they asked for no guard of soldiers. The heathen must not be given occasion to ascribe to the strength of man the glory that belonged to God alone. <RH, February 13, 1908 par. 13>

But the blessing of God does not take the place of prudence and forethought. As a special precaution in safeguarding the treasure, Ezra "separated twelve of the chief of the priests,"--proved men, wise men of opportunity, men of faithfulness and determined fidelity,--"and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counselors, and his lords, and all Israel there present, had offered." These men were solemnly charged to act as vigilant stewards over the treasure entrusted to their care. "Ye are holy unto the Lord," Ezra declared; "the vessels are holy also; and the silver and the gold are a free-will offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord. <RH, February 13, 1908 par. 14>

"So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God." <RH, February 13, 1908 par. 15>

The care exercised by Ezra in providing for the transportation and safe-keeping of the Lord's treasure, is an object-lesson worthy of thoughtful study. Only those whose trustworthiness had been proved, were chosen; and they were instructed plainly as to their responsibility before God. In the appointment of faithful officers to act as treasurers of the Lord's goods, Ezra recognized the necessity and value of order and organization in connection with the work of God. <RH, February 13, 1908 par. 16>

During the few days that the Israelites had tarried to seek the Lord for protection and guidance, every provision was completed for the long journey. "We departed from the river of Ahava," Ezra writes, "on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way." They were on the way about four months, reaching Jerusalem "on the first day of the fifth month," in the seventh year of Artaxerxes. The multitude that accompanied Ezra--several thousand in all, including women and children--necessitated a slow journey, but all were preserved in safety. <RH, February 13, 1908 par. 17>

The Lord wrought for the returning Jews. Even their enemies were restrained from doing them harm. None were able to intercept them, and their journey was a prosperous one. <RH, February 13, 1908 par. 18>

This experience is a lesson to all those who have set their faces toward the New Jerusalem. The Christian pilgrim is to make his journey one of trust in the keeping power of God. There will always be enemies, emissaries of Satan, on the alert to hurt and destroy every soul who is not on guard, and who has not provided himself with the Christian armor of righteousness and peace. <RH, February 13, 1908 par. 19>

Fellow pilgrim, let strict faithfulness and determined fidelity characterize your every act. Let every step of the journey to the New Jerusalem be taken with eyes fixed on Jesus, the author and finisher of your faith. Those who will keep the way of the Lord, in strict obedience, will have the guardianship of heavenly angels as they travel Zionward. All self-seeking, all dissension and strife, will be put away. Unity and harmony will prevail. <RH, February 13, 1908 par. 20>

May we take these experiences in the history of Israel to heart, consecrate ourselves anew to God, and live to the honor and glory of his name. <RH, February 13, 1908 par. 21>

February 20, 1908 *The Return of the Exiles* - No. 14

A Revival and a Reformation
Mrs. E. G. White

The coming of Ezra and his company to Jerusalem brought courage and hope into the hearts of many who had long labored under trying difficulties. Since the first company of exiles had returned with Zerubbabel and Joshua, over seventy years before, much had been accomplished in the work of restoration. The temple had been finished; the walls of the city had been partially repaired. Yet much remained undone. At times, the people had become disheartened, and had well-nigh ceased all effort to restore the city. Even during the years of comparative peace following the troublous

times of Queen Esther, but little was done to upbuild the wall. <RH, February 20, 1908 par. 1>

The indifference of many of the Israelites who had returned, is directly traceable to their violation of the plain precepts of the law given at Sinai. Some who had returned, remained faithful; but many of their children and children's children, lost sight of the law of heaven. The Mosaic code, given for the good of the people, was sadly disregarded. Sin was in the camp. Even some of the men who had been entrusted with sacred responsibilities, lived in open sin. Their course of action largely neutralized the efforts of others to advance the cause of God; for so long as flagrant violations of God's law were allowed to go on unrebuked, the blessing of heaven could not rest richly upon the people. <RH, February 20, 1908 par. 2>

In the providence of God, those who returned with Ezra had sought the Lord earnestly, before undertaking their journey. They had humbled themselves before God, confessing their sins, and imploring forgiveness. With agony of soul they had pleaded for divine guidance and blessing. The experiences through which they had just passed, led them to realize that in God alone was their strength, and that sin, by separating them from the source of their power, would leave them weak and defenseless. Many of them had become strong in faith; and as these mingled with the discouraged and the indifferent, their influence for good was a powerful factor in the work of reform instituted soon afterward by Ezra. <RH, February 20, 1908 par. 3>

On the fourth day after the arrival at Jerusalem, the treasures of silver and gold, with the vessels for the service of the sanctuary, were delivered by the treasurers in the hands of the temple officers. Every article was examined "by number and by weight." The delivery of the treasures was made in the presence of witnesses, with the utmost exactitude. Nothing had been lost. The care exercised in this transaction is an object-lesson of the care with which the Lord would be pleased to have the affairs of his cause conducted at all times and in every place. <RH, February 20, 1908 par. 4>

The children of the captivity who had returned with Ezra, "offered burnt-offerings unto the God of Israel," for a sin-offering, and as a token of gratitude and thanksgiving for the protection of holy angels during their journey. "And they delivered, the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God." <RH, February 20, 1908 par. 5>

Ezra's arrival at Jerusalem was opportune. His brethren were in great need of the influence of his presence. Soon after his return, some of the chief men of Israel approached him with a serious complaint. Some of "the people of Israel, and the priests, and the Levites," had so far lost sight of the holy character of the commands of Jehovah given them through Moses, that they had intermarried with the surrounding heathen peoples. "They have taken of their daughters for themselves, and for their sons," Ezra was informed, "so that the holy seed have mingled themselves with the people" of heathen lands; "yea, the hand of the princes and rulers hath been chief in this trespass." <RH, February 20, 1908 par. 6>

In his study of the causes that led to the Babylonish captivity, Ezra had learned that the terrible apostasy of Israel was largely traceable to their mingling with the surrounding nations. Had they obeyed God's command to keep separate from the heathen, they would have been spared many sad and humiliating experiences. And so, when the servant of God was informed that notwithstanding the plain lessons of the past, men of prominence in Israel had dared transgress the laws given them as a safeguard against apostasy, his heart was made inexpressibly sad. "When I heard this thing," he says, "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." <RH, February 20, 1908 par. 7>

"Then were assembled unto me every one that trembleth at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice." The servant of God suffered intense agony of soul over the commission of sins so grievous by those who had had great light and privileges. <RH, February 20, 1908 par. 8>

At the time of the evening sacrifice, Ezra arose, and, once more rending his garment and his mantle, he fell upon his knees, and unburdened his soul in earnest supplication to God. Spreading out his hands unto the Lord, he exclaimed, "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." <RH, February 20, 1908 par. 9>

Ezra remembered the goodness of God in again giving his people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at the thought of their ingratitude. <RH, February 20, 1908 par. 10>

"Since the days of our fathers," the humble suppliant continued, "have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem." <RH, February 20, 1908 par. 11>

"And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets. . . . And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we can not stand before thee because of this." <RH, February 20, 1908 par. 12>

Ezra's language in this petition is that of true humiliation of soul, the contrition that prevails with God in prayer. Only the prayer of the humble enters into the ears of the Lord of Sabaoth. "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word." <RH, February 20, 1908 par. 13>

The sorrow of Ezra and of his associates over the evils that had insidiously crept into the very heart of the Lord's work, wrought repentance. Many of those who had sinned, were deeply affected. "The people wept very sore." They had begun to realize, in a limited degree, the heinousness of sin, and the horror with which God regards it. The sacredness of the law spoken at Sinai was brought clearly before their minds, and many trembled at the thought of their transgressions. <RH, February 20, 1908 par. 14>

One of the company, Shechaniah by name, acknowledged that all the words spoken by Ezra were true. "We have trespassed against our God," he confessed, "and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing." Shechaniah proposed that all who had transgressed, should make a covenant with God to forsake their lives of sin, and to be adjudged "according to the law." "Arise," he bade Ezra, "for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it." <RH, February 20, 1908 par. 15>

"Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word." <RH, February 20, 1908 par. 16>

This was the beginning of a wonderful reformation. With infinite patience and tact, and with careful consideration for the rights and welfare of every individual concerned, Ezra and his associates labored to lead the repentant of Israel into a right way of living. Above all things else, Ezra was a teacher of the law; and as he gave personal attention to the examination of every case, he sought to impress upon the mind of the sinner the holiness of the law of heaven, and the blessings to be gained through obedience to this law.

(To be concluded) <RH, February 20, 1908 par. 17>

February 27, 1908 *The Return of the Exiles -- No. 14*
A Revival and a Reformation
(Concluded)
Mrs. E. G. White

Wherever Ezra labored, there sprang up a revival in the study of the Holy Scriptures. Teachers were appointed to instruct the people; the law of the Lord was exalted and made honorable. The books of the prophets were searched, and the prophecies foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart. <RH, February 27, 1908 par. 1>

More than two thousand years have passed by since Ezra "prepared his heart to seek the law of the Lord, and to do it;" yet this long lapse of time has not lessened the influence of his pious example. Throughout the centuries, the record of his life of consecration has been an inspiration to many who have determined to "seek the law of the Lord, and to do it." His steadfastness of purpose, his careful methods of study, his diligence in teaching the Holy Scriptures to the common people, his unwavering trust in God, his abhorrence of sin, his patience and kindly consideration in dealing with the erring,--these and other striking characteristics of his life have had an ennobling influence on the lives of many who have been impressed by the Holy Spirit to emulate his example. Ezra's motives were high and holy; all that he did was actuated by an intense love for souls. And to the end of time, the compassion and tenderness that he ever revealed toward those who had sinned either wilfully or through ignorance, should be an object-lesson to all who seek to bring about reforms. God desires his servants to be as firm and unyielding as a rock, where right principles are involved; and yet, withal, they are to manifest the kindly sympathy and the forbearance revealed in the lives of Ezra and of Christ. Like Ezra, they are to teach transgressors the words of life, which contain principles that are the foundation of all right-doing. <RH, February 27, 1908 par. 2>

In this age of the world, when Satan is seeking through manifold agencies to blind the eyes of the people against the binding claims of the law of God, there is need of Ezras,--of men who can cause many to "tremble at the commandment

of our God." There is need of true reformers who will point transgressors to the great Lawgiver, and teach them that the law of the Lord is perfect, converting the soul. There is need of men mighty in the Scriptures; men whose every word and act exalts the law of Jehovah; men who, in this time of apostasy and unbelief, labor to strengthen the faith of their fellow men in the law and the prophets. Teachers are needed, O, so much! to inspire hearts with reverence and love for the Holy Scriptures, which have been given for the admonition of us upon whom the ends of the world are come. <RH, February 27, 1908 par. 3>

Often has the cause of God languished because of a lack of reverence for the precepts of Holy Writ. Often has the name of God been brought into dishonor by those who, while professing to be Christians, have neglected the study of the Word, and have allowed grievous sins to come into their lives. <RH, February 27, 1908 par. 4>

God calls for a revival and a reformation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. In the sermons of many pulpits of today there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers can not say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" There are many who are crying out for the living God; many who are longing for the bread of life. Let the Word of God speak to the people. Let them hear the voice of him whose word can renew the soul unto everlasting life. <RH, February 27, 1908 par. 5>

God's servants are now to proclaim faithfully his Word in all lands, to every nation, kindred, tongue, and people; for the Lord has "set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." <RH, February 27, 1908 par. 6>

Today God is sending to his people the comforting message: "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." <RH, February 27, 1908 par. 7>

"There shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. <RH, February 27, 1908 par. 8>

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. <RH, February 27, 1908 par. 9>

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." <RH, February 27, 1908 par. 10>

March 5, 1908 *Eternal Riches*

Mrs. E. G. White

Christ's teachings are of a character to impress the mind with the superiority of eternal things, and to impregnate the present life with the interests of eternity. <RH, March 5, 1908 par. 1>

"Lay not up for yourselves treasures upon earth," the Saviour declared, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." <RH, March 5, 1908 par. 2>

"No man can serve two masters." As Christ visited the places where worldly gain was occupying men's thoughts and energies, and marked the worshipers at the shrine of Mammon, he said, "How hardly shall they that have riches enter into the kingdom of God!" With the confidence of one who knew, he said, "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? <RH, March 5, 1908 par. 3>

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in

all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your Heavenly Father knoweth that ye have need of all these things." <RH, March 5, 1908 par. 4>

The Lord looks with pity on those who allow themselves to be burdened with household cares and business perplexities. They are cumbered with much serving, and neglect the one thing essential. "Seek ye first the kingdom of God, and his righteousness," the Saviour says, "and all these things shall be added unto you." That is, Look away from this world to the eternal. Put forth your most earnest endeavors to obtain those things upon which God places value, and which Christ gave his precious life that you might secure. His sacrifice has thrown open wide to you the gates of heavenly commerce. Lay up your treasure beside the throne of God, by doing with his entrusted capital the work that he desires done in the winning of souls to a knowledge of the truth. This will secure you eternal riches. <RH, March 5, 1908 par. 5>

The possession of the Word of God places great responsibilities upon us; for it makes us accountable for the means that he entrusts to us. It is a great privilege to have money to invest in the cause of God; and that man is blessed who desires to place it where instead of ministering to selfish desires, it will help to work out the purposes of God. The offerings made to help carry out the plan of salvation, bring joy to the giver and glory to the One for whose sake they are made. <RH, March 5, 1908 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." God *gave* Christ to the world. The Son of God laid aside his royal robe and kingly crown, and leaving his high command in heaven, came to earth as a man. Through the years of childhood and youth and manhood he was subject to poverty and to all the temptations that beset the human race. <RH, March 5, 1908 par. 7>

When we think of the great gift of heaven for the redemption of a sinful world, and then consider the offerings that we can make, we shrink from drawing a comparison. The demands that might be made upon a whole universe could not compare with that one gift. Immeasurable love was expressed when one equal with the Father came to pay the price for the souls of men, and bring to them eternal life. Shall those who profess the name of Christ see no attraction in the world's Redeemer, be indifferent to the possession of truth and righteousness, and turn from the heavenly treasure to the earthly? <RH, March 5, 1908 par. 8>

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. But every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." <RH, March 5, 1908 par. 9>

This gospel message is one of the most precious passages in the New Testament. When it is accepted, it yields in the lives of the receiver good deeds whose value is far above that of diamonds and gold. It has power to bring gladness and consolation into the earthly life, and to bestow eternal life upon the believer. O that we might have our understanding so enlightened by grace that we could take in its full meaning! The Father is saying to us, I will bestow upon you a treasure more precious than any earthly possession, a treasure that will make you rich and blessed forever. <RH, March 5, 1908 par. 10>

In this life our possessions are limited, but the great treasure that God offers in his gift to the world, is unlimited. It comprehends every human desire, and goes far beyond our human calculations. In the great day of final decision, when every man shall be judged according to his deeds, every voice of self-justification will be hushed; for it will be seen that in his gift to the human race the Father gave all he had to give, and that they are without excuse who have refused to accept the gracious offering. <RH, March 5, 1908 par. 11>

We have no enemy without that we need to fear. Our great conflict is with unconsecrated self. When we conquer self, we are more than conquerors through him who has loved us. My brethren, there is eternal life for us to win. Let us fight the good fight of faith. Not in the future, but now, is our probation. While it lingers, "seek ye first the kingdom of God, and his righteousness; and all these things,"--the things which now so often serve Satan's purpose as snares to deceive and destroy,--"shall be added unto you." God's chosen ones must be gold, not wood, hay, and stubble. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." <RH, March 5, 1908 par. 12>

March 12, 1908 *Words to Teachers and Students*

Mrs. E. G. White

We have been instructed again and again that the character of the education that has long been current, can not stand

the test of the Word of God. The subject of education is one that should interest every Seventh-day Adventist. The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time. The molding and fashioning of minds should not be left to men who have not comprehend the importance of a preparation for that life which measures with the life of God. <RH, March 12, 1908 par. 1>

Some among our teachers have been charmed by the sentiments of infidel authors. In a representation given me I saw one holding in his hand one of these books and recommending it to our teachers as a book from which real help could be obtained along educational lines. Another was holding in his hand books of an altogether different character. He placed his hand upon the one who had recommended the infidel author, and said, "Advice of the kind you have given is opening the door for Satan with his sophistries to find easy entrance to your schools. These books contain sentiments that your students should be instructed to avoid. Human minds are easily charmed with studies that lead to infidelity. These books produce in the minds of the students a distaste for the study of the Word of God, which is eternal life to all who follow its instruction. Such books are not to find entrance in any school where the youth are being taught to be learners of the greatest of teachers." <RH, March 12, 1908 par. 2>

With solemn voice the Speaker continued: "Do you find with these authors that which you can recommend as essential to true higher education? Would you dare recommend their study to students who are ignorant of their true character? Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel. If many who have received and read these books had never seen them, but had accepted the words of the divine Teacher in their place, they would be far in advance of where they now are in a knowledge of the divine truths of the Word of God, which make men wise unto salvation. These books have led thousands where Satan led Adam and Eve--to a knowledge that God forbade them to have. Through their teachings, students have turned from the Word of the Lord to fables." <RH, March 12, 1908 par. 3>

I am instructed to say to students, In your search for knowledge, climb higher than the standard set by the world; follow where Jesus has led the way. And to teachers I would say, Beware how you sow the seeds of unbelief in human hearts and minds. Cleanse yourselves from all filthiness of the flesh and spirit. The crowning glory of Christ's attributes was his holiness. The angels bow before him in adoration exclaiming, Holy, holy, holy, Lord God Almighty. He is declared to be glorious in his holiness. Study the character of God. By beholding Christ, by seeking him in faith and prayer, you may become like him. <RH, March 12, 1908 par. 4>

The standard of education in our schools is lowered as soon as Christ ceases to be the pattern of teachers and students. Teachers are to understand that their work is not to be confined to the knowledge contained in text-books; it is to reach higher, far higher than it does. A course of self-discipline is to educate them to conform the character to the divine similitude. Self dies hard, but when the teachers have that wisdom that cometh from above, they will discern the true object of our educational work, and reforms will be made that will give the youth a training that is according to the Lord's plan of development and growth, and will fit them to become members of the family of heaven. <RH, March 12, 1908 par. 5>

We need now to work in spiritual lines, seeking to purify ourselves from every defect of character. Christ must be formed within, the hope of glory. He must be received by every individual who would have an individual experience. We are to be rooted and grounded and established in the faith by the teachings of the Word. The truth has power to sanctify the receiver, and this work of sanctification will be accomplished for us as we have an individual knowledge of Christ, and learn to link up with him, and to walk by faith and prayer. <RH, March 12, 1908 par. 6>

March 19, 1908 A Message to the Churches

Sanitarium, Cal., Feb. 10, 1908.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money." <RH, March 19, 1908 par. 1>

The Lord has instructed me to say to our churches: There is no safety in placing confidence in human wisdom or strength. "Whom shall he teach knowledge?" the prophet Isaiah asks; "and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breast. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the

refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. <RH, March 19, 1908 par. 2>

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore 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." <RH, March 19, 1908 par. 3>

The figures here used by the prophet are representations of spiritual things. "Who among us," he asks, "shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." <RH, March 19, 1908 par. 4>

The Kingdom of Christ

The government of the kingdom of Christ is like no earthly government. It is a representation of the characters of those who compose the kingdom. "Whereunto shall we liken the kingdom of God?" Christ asked, "or with what comparison shall we liken it?" He could find nothing on earth that would serve as a perfect comparison. His court is one where holy love presides, and whose offices and appointments are graced by the exercise of charity. He charges his servants to bring pity and loving-kindness, his own attributes, into all their office work, and to find their happiness and satisfaction in reflecting the love and tender compassion of the divine nature on all with whom they associate. <RH, March 19, 1908 par. 5>

"Look unto Zion, the city of our solemnities," the prophet continues; "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. . . . The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." <RH, March 19, 1908 par. 6>

"Be ye glad and rejoice forever in that which I create," the Lord exhorts; "for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." <RH, March 19, 1908 par. 7>

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." <RH, March 19, 1908 par. 8>

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." <RH, March 19, 1908 par. 9>

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with him of the new life in the kingdom of God. "Except a man be born again," the Saviour said, "he can not see the kingdom of God." The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his requirements. <RH, March 19, 1908 par. 10>

Privileges and Duties of Believers

Every converted soul should labor for unity of spirit and action with the One who prayed that he and his disciples might be one. The followers of Christ do his cause decided injury when they follow the customs and habits of the world. The truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one

must learn to work, and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit. <RH, March 19, 1908 par. 11>

Having acknowledged Christ as the Saviour of the world, the disciples were charged to prove before men their claims, by representing in their lives the beauty and purity of his character. They had been called to repentance, and had been baptized in his name. In his name they were to call others to repentance. And all who would accept the offer of forgiveness were to be baptized in the name of the Father, of the Son, and of the Holy Spirit. By this ordinance believers were to be admitted to church-fellowship; and from this time of open profession, a divine change was to be revealed in their lives. As members of Christ's church on earth they were to represent the principles of his church in heaven. <RH, March 19, 1908 par. 12>

Speaking to his church, Christ said, "And I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The professed Christian who is not a Christian in practise, is not included in this promise. It is only when the voice of the church becomes the voice of Christ, that the promise can be received in its fulness. <RH, March 19, 1908 par. 13>

The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. The work is hindered by the failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven;" but if they fail of acting out this prayer in their lives, their petitions will be fruitless. <RH, March 19, 1908 par. 14>

Church Discipline

Let none speak lightly of the duty of the church to administer censure and rebuke; neither let them criticize the action of the church when this painful task becomes necessary. Christ has given plain instruction regarding the duty of the church toward those who, while professing to be loyal members, are bringing dishonor to the cause of God by their course of action. "Every plant, which my Heavenly Father hath not planted," he says, "shall be rooted up." God has commanded that those who prove themselves unworthy of church-fellowship shall be separated from his body. Those who speak against the exercise of this authority, speak against the authority of Christ. <RH, March 19, 1908 par. 15>

The one who first brought temptation into the courts of heaven is constantly working against the peace and prosperity of the church on earth. To those who will listen to his words, Satan represents the authority of the church as harsh and lacking in sympathy, because it seeks to free the members from corrupting influences. It was Satan's purpose in heaven to dethrone God, and himself take the place of the Most High. He failed in this purpose, and was cast out from the heavenly courts; and since that time he has tried to instil in the hearts of men and women the belief that God is arbitrary and harsh in his dealings with his creatures. <RH, March 19, 1908 par. 16>

The church does injustice to God when it allows to exist as part of itself elements that are bringing dishonor to his cause. In the responsibilities God has laid upon his church, he gives to each individual a part to act, with encouragement to draw upon the wisdom of God for his help. But there are those who depart from the way of the Lord, and who take sides with the tempter and his sympathizers; and there should be those in the church who in the fear of God will act with justice and righteousness and faithfulness in administering reproof.

Ellen G. White. <RH, March 19, 1908 par. 17>

March 26, 1908 Teaching the Sabbath Truth

Mrs. E. G. White

The days in which we live are times that call for constant vigilance, times in which God's people should be awake to do a great work in presenting the light on the Sabbath question. They should arouse, and warn the inhabitants of the world that Christ is soon coming the second time with power and great glory. <RH, March 26, 1908 par. 1>

Satan is actively at work in every place, calling men and women to his service. He is working vigilantly to bring in his soul-destroying theories. Shall we be less earnest and active than he? God forbid; while the enemy of truth is using his powers to deceive and discourage, and to destroy the power of the messages that God would have come to his people, let those who have received the light discern the signs of the times and the fulfilment of prophecy, and arouse to earnest effort. O that I could say something to arouse those who profess to be the people of God to believe that the word of God is to stand forever! <RH, March 26, 1908 par. 2>

This is a time for the Lord's servants to work with undiminished zeal to carry the third angel's message to all parts of the world. The work of this message is spreading far and near; yet we should not feel satisfied, but hasten to carry to thousands more the truth regarding the perpetuity of the law of Jehovah. From all our institutions of learning, from our publishing houses, from our sanitariums, the message is to be proclaimed. The people of God everywhere are to be aroused to co-operate in the great, grand work represented by the first, second, and third angel's messages. This last warning to the inhabitants of the earth is to make men see the importance God attaches to his holy law. So plainly is the truth to be presented, that no transgressor, hearing it, shall fail to discern the importance of obedience to the Sabbath commandment. <RH, March 26, 1908 par. 3>

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. <RH, March 26, 1908 par. 4>

"Six days may work be done; but 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, March 26, 1908 par. 5>

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." There are abundant evidences of the immutability of God's law. It was written with the finger of God, never to be obliterated, never to be destroyed. The tables of stone are hidden by God, to be produced in the great judgment-day, just as he wrote them. <RH, March 26, 1908 par. 6>

I am instructed to say to our people, Gather together from the Scriptures the proofs that God has sanctified the Sabbath, and let the words of the Lord be read before the congregations, showing that all who turn aside from a plain "Thus saith the Lord" will be condemned. The Sabbath has been the test of the loyalty of God's people in all ages. "It is a sign between me and the children of Israel forever," the Lord declares. <RH, March 26, 1908 par. 7>

In giving the word of God to the people, there is nothing to be argued. The word of the Lord is given for the observance of the seventh day; let this word be given to the people, and not the words of men. In so doing you throw the burden of responsibility upon those who reject it; and the arguments of opposers are arguments against the specifications of the word. While you exalt a "Thus saith the Lord," the controversy is not with the worker, but with God. <RH, March 26, 1908 par. 8>

There is work for all to do in order that the simple truths of the Word of God may be made known. The words of Scripture should be printed and published just as they read. It would be well if the nineteenth and the greater portion of the twentieth chapters of Exodus, with verses twelve to eighteen of the thirty-first chapter, were printed just as they stand. Crowd these truths into small books and pamphlets, and let the word of God speak to the people. When a discourse concerning the law is preached that is right to the point, if you have any means of doing so, get it into a printed leaflet. Then when those who plead for Sunday laws meet you, place these leaflets in their hands. Tell them that you have no discussion over the Sunday question; for you have a plain "Thus saith the Lord" for the keeping of the seventh day. <RH, March 26, 1908 par. 9>

The apostle Jude writes: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . . Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you that there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." <RH, March 26, 1908 par. 10>

The people who profess to believe in the soon coming of Christ to judge the earth, should be thoroughly aroused to the situation. They should examine their own hearts and lives, to see if they stand in the position to which Jude, the servant of Christ, calls them. Physicians and ministers should be assured that they are themselves keeping the commandments of God; for this they must do if they would be saved in his kingdom. If we lose heaven, we lose everything. Then let us, in this time of proving, weed out from our characters everything that would exclude us from the city of God. Let us remember that our hearts and minds are to be purified by obedience to the truth. <RH, March 26, 1908 par. 11>

I urge my brethren and sisters to read their Bibles as they have never yet read them. The evidences that we are in the

last days are being given us right in our own ranks. Some who have become self-sufficient, and have rejected the counsel of the Lord, are being left to follow their own human judgment. Let those who have been influenced by the words and works of such, discern the signs of the times, and see in these men the very ones of whom the apostles have warned us. And as we see these predictions being fulfilled before our eyes, may we be led to a more earnest study of the Scriptures, and to a determination to believe and to teach the word of the living God. <RH, March 26, 1908 par. 12>

April 2, 1908 "Stablished in the Faith"

Mrs. E. G. White

A message from the Lord has been given me for the churches that claim to believe the truth for these days. I am bidden to say to you, Study carefully the parable of the talents. This parable, spoken by the lips of the greatest of teachers, was given us as an object-lesson. <RH, April 2, 1908 par. 1>

The light of present truth is a precious talent lent to God's people by him who is truth. It is not to be hoarded, but constantly imparted. The Lord desires that his professed people shall themselves profit by the truths received. It is given, first for their own development--of heart and mind and affections; then for the help and enlightenment of those in the darkness of unbelief. <RH, April 2, 1908 par. 2>

In this age the Lord is sending his servants with no ordinary message, but with special truths that must come before believers of every rank and tongue. Many of our church-members have never studied fully into the more sure word of prophecy, and do not understand the facts that have made us what we are. All should bring into exercise the powers of the intellect, that they may clearly understand the different phases of present truth, and especially the subjects of prophecy which were opened to us when the message of Christ's soon coming was first heralded. <RH, April 2, 1908 par. 3>

We are living in a time when, the Word of God declares, Satan will come down with great power, to work with all deceivableness of unrighteousness in them that perish. He will work with such subtilty and power that, if it were possible, he would deceive the very elect. God's professed people need to heed the danger signals, and ever be on the watch. <RH, April 2, 1908 par. 4>

A great danger threatens us in the influence of some who have not followed on step by step to know the Lord. False doctrines have come into our ranks in some places, doctrines that are creating a careless neglect to keep the way of the Lord. There are among us men who in the past God has used to his name's glory, but who are now being ensnared by Satan's deceptions. Many who once prized the truth, because they have refused to heed the instruction God has sent, have become independent and full of self-justification. These men are not to be entrusted as guides for us or for our youth. <RH, April 2, 1908 par. 5>

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, the temple of the Lord, are these." <RH, April 2, 1908 par. 6>

The Jews flattered themselves that in spite of departure from him, the Lord would protect from injury their temple and those who worshiped in it. They put their trust in outward advantages, and overlooked the necessity of purity of character, which alone God could bless. "Trust ye not in lying words," the prophet declared, "saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever." <RH, April 2, 1908 par. 7>

"Thus saith the Lord of hosts, the God of Israel: Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. And they harkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. 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 harkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers." <RH, April 2, 1908 par. 8>

When men's hearts are softened and subdued by the working of the Holy Spirit, they will give heed to counsel; but

when they turn away from the admonitions of the Lord, their hearts gradually become hardened until all their religious service is tainted with self. When men thus turn away from reproofs and warnings because they do not want to hear or receive truth that condemns their course of action, the Lord leaves them to be led by other influences. Because they refuse the truth, he allows them to accept falsehoods which become snares to their own destruction. They are given over to blindness of eyes and hardness of heart. <RH, April 2, 1908 par. 9>

I call upon our churches to heed the warnings that have been coming to us for years. Let us remember that God lives and reigns, and let this thought lead us to walk humbly and trustingly before him. Our chief study should be how we can best glorify God. The servant of God whose life and character reflect most of the likeness of Christ is the one who will bring to God the greatest honor. <RH, April 2, 1908 par. 10>

My brethren and sisters, keep your lamps trimmed and burning. If you will cling steadfastly to a "Thus saith the Lord," you will learn the science of true education. Those teachings and questions that arise that have not for their authority a "Thus saith the Lord," let them be unrepeatable by you. We need, dear people of God, a modest simplicity, and a great increase of faith. We need to have the soul-temple cleansed, that the Holy Spirit may come in and take up his abode with us. We are to stand forth in the world to the praise of him who has called us out of darkness into his marvelous light. <RH, April 2, 1908 par. 11>

There comes to our people at this time the exhortation and warning: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." <RH, April 2, 1908 par. 12>

April 9, 1908 "Unto One of the Least"

Mrs. E. G. White

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" <RH, April 9, 1908 par. 1>

The occasion was one on which Christ was surrounded by a large company of people. In the crowd were Pharisees and Sadducees, priests and lawyers, there in the hope of catching something in Christ's words that they might report to the Jewish authorities, and thus cause his work to cease. It was at the suggestion of these enemies that the lawyer asked the Saviour the question, "What shall I do to inherit eternal life?" <RH, April 9, 1908 par. 2>

As an open book Christ read the heart of the plotters, and looking at the lawyer, he asked, "What is written in the law? how readest thou?" And 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," said Christ; "this do, and thou shalt live." <RH, April 9, 1908 par. 3>

The lawyer had not obeyed this precept, and he knew it; but, desiring to justify himself, he asked, "Who is my neighbor?" <RH, April 9, 1908 par. 4>

In reply Christ related an incident with which many of those present were familiar. "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." <RH, April 9, 1908 par. 5>

"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 at him, and passed by on the other side." <RH, April 9, 1908 par. 6>

"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." <RH, April 9, 1908 par. 7>

"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, April 9, 1908 par. 8>

In the word-picture which the Saviour draws for his hearers, a sharp contrast is drawn. A certain man in his journey is attacked by thieves, robbed and wounded, and then left by the roadside to die. A priest, passing that way, comes to the place where the man lies, and though seeing his need, passes on without rendering any aid. Another passes, a Levite, whose special office it was to care for the sick and suffering, but he, as he looks at the wounded man, does not think of his duty, but of self. He sees, where the clothing has been stripped from the man, that his naked body is bruised and bleeding; but instead of giving the help it is in his power to give, he hurries from the scene, leaving the sufferer to his misery. <RH, April 9, 1908 par. 9>

Then a certain Samaritan comes to the place. And when he sees him, he has "compassion on him." He binds up his wounds; and when he has done all that he can for the sufferer in such a place, he sets him on his own beast, and, walking beside, leads the way to the nearest tavern. There he cares for the sick man through the night, and in the morning, places him in the care of the keeper of the inn, asking him to care for him until his return, when he will surely repay him. <RH, April 9, 1908 par. 10>

The Samaritan fulfilled his duty to his fellow man. The priest and the Levite, in whose hearts selfishness reigned, proved themselves unkind and unmerciful. Self is a hard tyrant, and while this power rules in the life, we can not do unto others as we would have them do to us. To fulfil the golden rule, the life must be transformed, the human nature must become a partaker of the divine. <RH, April 9, 1908 par. 11>

The people had listened with intense interest to the narrative, and when at its close the Saviour asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" Many joined with the lawyer in answering, "He that showed mercy on him." Then said Jesus to the lawyer, "Go, and do thou likewise." <RH, April 9, 1908 par. 12>

The parable of the good Samaritan outlines true missionary work, and in this work God's people are all to have a part. No one is excused who neglects the duty he owes to his fellow men. In doing this work we fulfil the law of God. The Lord has pledged himself to bless those who fulfil his command to love him supremely and their neighbor as themselves. <RH, April 9, 1908 par. 13>

It is not talk, it is not profession, or claims to piety and godliness, that are of value with God, but it is the work of righteousness that reveals a Christlike character. To obey the law of God means to be quick to see the necessities of our fellow beings, and quick to help them without stopping to inquire, Do they believe the same doctrines that I believe? To obey God's law means to act as God's helping hand in relieving the necessities of suffering humanity, no matter what the religious belief of those in need. Those who do this work, and who are loyal to the principles of God's truth, are living the gospel. <RH, April 9, 1908 par. 14>

The Lord takes careful notice of deeds of compassion and mercy shown by men to their fellow men. In his book of remembrance is written down every deed of mercy performed. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." <RH, April 9, 1908 par. 15>

The Saviour devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to his apostles, his representatives on the earth, was that they lay hands on the sick that they might recover. When the Master shall come again, he will commend those who have visited the sick and relieved the necessities of the afflicted. "I was an hungered, and ye gave me meat," he will say to those at his right hand. "I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, April 9, 1908 par. 16>

April 16, 1908 "So Have I Sent Them"

Mrs. E. G. White

God has given me a message for his people. Those who claim to be Bible Christians, if they are daily under the converting power of the Holy Spirit, will cherish a spirit of brotherly kindness. Their words and actions will testify that they are followers of the lowly Jesus; their lives will be marked by a spirit of service. <RH, April 16, 1908 par. 1>

There are among church-members those whose habits and practises reveal that they have not come out fully from under the banner of rebellion. Brethren and sisters, this ought not so to be. The Lord wants us to appreciate the privilege we have of being good and of doing good. He wants us to have no fellowship with the unfruitful works of darkness. It is our privilege to sit at the feet of him in whom is no sin, then to go forth to labor with him for the uplifting of our fellow men. <RH, April 16, 1908 par. 2>

The blood-bought souls of Jesus Christ are to recognize the right of every man to be a sharer in the blessings of the gospel. Our fellow men have personal and social rights; they have claims upon our sympathy and love. The Lord makes a demand upon our services to help the needy and oppressed to the utmost of our ability. We are to learn to value souls as Christ values them, aside from all difference of circumstance and rank. Brethren, let us carry a burden for the weak and poor. Let us give them proof of our sympathy. And let us not withhold our encouragement from those who are laboring in hard portions of the Master's vineyard. <RH, April 16, 1908 par. 3>

Every true Christian will be a missionary; for he will look upon himself as the servant of Christ. In that wonderful prayer of Christ recorded in the seventeenth chapter of John, the Saviour prayed, "As thou hast sent me into the world, even so have I also sent them into the world." As Christ was a missionary from a higher world to this, so his followers are to be missionaries, teaching the truth of the gospel by precept and example, showing men and women how to live righteous and godly lives in this present evil world. <RH, April 16, 1908 par. 4>

"For this cause came I into the world," Christ declared to Pilate, "that I should bear witness unto the truth." No true disciple of Christ can be silent in regard to the message of truth. As missionaries of the cross, they will lift up Christ as the Lamb of God, which taketh away the sin of the world. <RH, April 16, 1908 par. 5>

"Sanctify them through thy truth: thy word is truth," the Saviour prayed. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." <RH, April 16, 1908 par. 6>

When the light that God sends to his people is appreciated, they will not walk in darkness. For them the true Light shines, and not for them alone, but for those also with whom they are brought into association. "A city that is set on a hill," Christ said, "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, April 16, 1908 par. 7>

Brethren, does your light shine to all that are in the house? Or do you seek to hide your light when you are in the presence of worldlings? Remember that light is given you that through you others may receive its blessings. You are to let it shine in the words you speak, in the spirit you manifest, in the deeds you do. The light of truth received by you should make you Christ's representative, wherever you are. <RH, April 16, 1908 par. 8>

The knowledge of the truth for this time brings with it a wonderful responsibility. It calls for the revelation of the grace of obedience, and a rising up from our former selfishness to a life of service for Christ. It appeals to us to be wholly on the Lord's side, to take our position for truth and righteousness. We all need to engage in the work of self-examination if we would be ready to meet the Lord when he comes. We need to learn to be Christians in the home, in every walk of life, to take up the cross, and bear it after Christ. <RH, April 16, 1908 par. 9>

In our endeavors to form characters after the divine similitude, we shall meet with trial. There will be crosses to be borne, but in these experiences we may have the sympathies and help of heavenly angels. They are sent forth to minister unto them that shall be heirs of salvation. My brethren and sisters, lift the cross of self-denial and self-sacrifice. Cling closely to the precious Saviour. Let your daily life bring honor to God. By your words and your works reveal that you have one great object in view. Christ is soon coming, and souls are perishing in ignorance and sin. Let it be yours to give these souls the message of salvation. When the purifying, refining influence of the truth is felt in our own lives as it should be, we shall reveal in our works the fruits of righteousness. <RH, April 16, 1908 par. 10>

Probationary time will soon close. We have but little longer in which to make known the truth for this time. That which we do must be done quickly, or it will be forever too late. Souls are perishing all around us without a knowledge of God and his last message of mercy to men. Now is our time to leave no opportunity unimproved to seek and to save the lost, no word unspoken that will shed light and knowledge on our fellow men. Brethren, labor on, while the day lasts. The night cometh when no man can work. If we refuse to do the work to which our knowledge of present truth calls us, who will do it? <RH, April 16, 1908 par. 11>

April 23, 1908 *Ministering with Faithfulness and Simplicity*

Mrs. E. G. White

The work of the faithful minister is no child's play: earnest, untiring effort is required to wrench the prey from the hands of the enemy. But God will sustain his servants in the work that he himself has committed to their hands. Whatever the trials and difficulties that the ambassador of Christ may have to meet, it is his privilege to carry them all to God in prayer. He can weep between the porch and the altar, pleading, "Spare thy people, O Lord, and give not thine heritage to reproach." And by the study of the Scriptures, and earnest, wrestling prayer, he may become "a workman that needeth not to be ashamed, rightly dividing the word of truth." <RH, April 23, 1908 par. 1>

Christ said to his disciples, as they toiled by the sea of Galilee, "Follow me, and I will make you fishers of men."

When the gospel net is cast, there should be watching by the net, with tears and earnest prayers. Let the workers determine not to let the net go until it is drawn ashore, with the fruit of their labor. Sometimes they may be compelled to say, with Peter, "We have toiled all the night, and have taken nothing;" but still it is the Master's command, as of old, "Cast the net on the *right side* of the ship;" work on in faith, and God will give success. Though at times we may feel discouraged as we see how many obstacles there are in the way of Christian living, and how slowly the work of God seems to advance, our duty remains the same. <RH, April 23, 1908 par. 2>

The minister's duty is not done when he has preached the truth from the desk. As a shepherd of the flock, he should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents and children. He is to sow the seeds of truth beside all waters. Let him seek to keep the church alive by teaching its members how to labor with him for the conversion of sinners. This is good generalship; and the result will be found far better than if he should seek to perform the work alone. <RH, April 23, 1908 par. 3>

To all our ministers I would say, Encourage your brethren to connect with you in all your labors. All the gifts and talents of the church are to be set to work. Let all desire on the part of any to have a controlling power be put away. There has been danger with some of marking out exactly what this or that man should do. Let the Lord do this work, and guide his own servants. "We are laborers together with God: ye are God's husbandry, ye are God's building." Give the Lord room to work human minds. Give the workers abundant freedom to work out the plans of God in harmony with their brethren. This will save much overwork for the few. Let the strong traits of character that would lead to the control of others be subdued by the grace of Christ. "Let this mind be in you, which was also in Christ Jesus." <RH, April 23, 1908 par. 4>

The command comes to us as a people from the highest authority: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." The spirit of Christ will be upon all who will walk with God in humility of heart. <RH, April 23, 1908 par. 5>

A constant effort to promote personal piety should be seen in all our public labors. It is harder to reach the hearts of men today than it was twenty years ago. The most convincing arguments may be presented, and yet sinners seem as far from salvation as ever. Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse. <RH, April 23, 1908 par. 6>

Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study and earnest prayer and heart-consecration. Keep your lamps trimmed and burning; and let bright rays shine forth, that men, beholding your good works, may be led to glorify your Father which is in heaven. <RH, April 23, 1908 par. 7>

The Great Teacher held in his hand the entire map of truth, but he did not disclose it all to his disciples. He opened to them those subjects only which were essential for their advancement in the path to heaven. There were many things in regard to which his wisdom kept him silent. As Christ withheld many things from his first disciples, knowing that then it would be impossible for them to comprehend them, so today he withholds many things from us, knowing the capacity of our understanding. <RH, April 23, 1908 par. 8>

When we are tempted to climb above the simplicity of the truth, we need to study Christ's method of teaching. We need to learn to talk as simply as Christ talked,--so simply that the little child and the unlearned can understand us. It was the simplicity with which Christ presented the word that drew hearts to him. Yet he spoke with assurance and power. Noblemen and some of the chief priests and rulers believed on his word. <RH, April 23, 1908 par. 9>

We are to work as Christ worked. We are to move carefully. We are not to pour out ideas that contradict the light that God has given; neither are we to follow methods that are opposed to his will. Let us tread in Christ's footsteps. As we follow him, we may know that we are walking in the pathway of light. <RH, April 23, 1908 par. 10>

April 30, 1908 *The Promise of the Spirit*

Mrs. E. G. White

I have felt that we do not pray as much as we should. There is nothing more needed in the work than the practical results of communion with God. We should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of

those whom he is seeking to deceive and destroy. We have the assurance, "The effectual fervent prayer of a righteous man availeth much." <RH, April 30, 1908 par. 1>

We need a firm reliance upon God if we would be saved from the power of Satanic influences. If we will keep close to the teachings of the Word, its truths will be our safeguard from the delusions of these last days. We need to live by every word that proceedeth out of the mouth of God. Why do we not rely more trustingly upon the grace and power of Christ? Why do we not believe with all our hearts? We have a Friend in the courts of heaven who assures us, "All power is given unto me in heaven and in earth." <RH, April 30, 1908 par. 2>

The Christian church began its existence by praying for the Holy Spirit. It was in its infancy, without the personal presence of Christ. Just before his ascension Christ had commissioned the disciples to preach the gospel to the world. "Ye shall receive power," he said, "after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." <RH, April 30, 1908 par. 3>

In obedience to the word of their Master, the disciples returned to Jerusalem, and for ten days they prayed for the fulfilment of God's promise. These ten days were days of deep heart-searching. The disciples put away all difference that had existed among them, and drew close together in Christian fellowship. As they prayed, they realized what a privilege they had had in being permitted to associate so closely with Christ. Sadness filled their hearts as they thought of how many times they had grieved his heart of love by their failure to understand the lessons that for their good he had been trying to teach them. <RH, April 30, 1908 par. 4>

At the end of the ten days the Lord fulfilled his promise by a wonderful outpouring of his Spirit. When they were "all with one accord in one place" in prayer and supplication, the promised blessing came. "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." <RH, April 30, 1908 par. 5>

In the heavenly courts, Christ, with the angels who had accompanied him to heaven, had been received. All the heavenly intelligences joined in this coronation service of their Lord. The pentecostal outpouring upon the disciples was heaven's communication to them that his inauguration was complete. <RH, April 30, 1908 par. 6>

The multitude who had come together, when they heard the disciples "speak with other tongues," were amazed at the divine manifestation. Some were in doubt, and said one to another, "What meaneth this? Others mocking said, These men are full of new wine." But this was the power of the Holy Spirit. "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and harken unto my words: for these men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in the heavens above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." <RH, April 30, 1908 par. 7>

"And the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and of prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added unto the church daily such as should be saved." <RH, April 30, 1908 par. 8>

Christ has made provision that his church shall be a transformed body. Illumined with the light of heaven, possessing the glory of Immanuel. It is his purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon the heart, and lives a life wholly consecrated to God. <RH, April 30, 1908 par. 9>

What was the result of the outpouring of the Spirit upon the day of Pentecost? -- The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world. The hearts of the disciples were surcharged with the benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest

opponents of the gospel became its champions. The prophecy was fulfilled, that the weak shall be "as David," and the house of David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of love and benevolence. One interest prevailed. One subject of emulation swallowed up all others. The only ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of his kingdom. <RH, April 30, 1908 par. 10>

Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given was the same. Mark the word: "The multitude of them that believed were of one heart and one soul." The spirit of Him who died that sinners might live animated the entire congregation of believers. <RH, April 30, 1908 par. 11>

Christ declared that the divine influence of the Spirit was to be with his followers to the end of time. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. With many the promise of the Spirit is a matter little thought of; and the result is only what might be expected,--spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude. <RH, April 30, 1908 par. 12>

It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of his disciples will have power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe. <RH, April 30, 1908 par. 13>

My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made. With your Bibles in your hands say, "I have done as thou hast said. I present thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'" Christ declares, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." <RH, April 30, 1908 par. 14>

May 7, 1908 *Praising the Lord*

Mrs. E. G. White

When a sense of the loving-kindness of God is constantly refreshing the soul, it will be revealed in the countenance by an expression of peace and joy. It will be manifest in the words and works. And the generous, holy spirit of Christ, working upon the heart, will yield in the life a converting influence upon others. <RH, May 7, 1908 par. 1>

"I will mention the loving-kindness of the Lord," the prophet Isaiah declared, "according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." <RH, May 7, 1908 par. 2>

Have we not reason to talk of God's goodness, and to tell of his power? When friends are kind to us, we esteem it a privilege to thank them for their kindness. How much more should we count it a joy to return thanks to the Friend who has given us every good and perfect gift. Then let us, in every church, cultivate thanksgiving to God. Let us educate our lips to praise God in the family circle. Let us teach our children to offer praise and thanksgiving to God. Let our gifts and offerings declare our gratitude for the favors we daily receive. In everything we should show forth the joy of the Lord, and make known the message of God's saving grace. <RH, May 7, 1908 par. 3>

In the second chapter of I Samuel is recorded the prayer of a consecrated woman who served and glorified God. She prayed: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." Hannah's offering of thanksgiving for the answer to her prayer is a lesson to those who today receive answers to their requests. Do we not neglect to return praise and thanksgiving to God for his loving-kindness? <RH, May 7, 1908 par. 4>

David declares, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." God's goodness in hearing and answering prayer places us under heavy obligation to express our thanksgiving for the favors bestowed upon us. We should praise God much more

than we do. The blessings received in answer to prayer should be promptly acknowledged. The record of them should be placed in our diary, that when we take the book in hand, we may remember the goodness of the Lord, and praise his holy name. <RH, May 7, 1908 par. 5>

We grieve the spirit of Christ by our complaints and murmurings and repinings. We should not dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls depressed, downcast, mourning, and groaning; he wants such impressions made as to the effect of our faith. But God designs that the mind shall take no low level. He desires every soul to triumph in the keeping power of the Redeemer. The psalmist says: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. . . . Sing unto the Lord, O ye saints of his. Give thanks at the remembrance of his holiness." <RH, May 7, 1908 par. 6>

It is Satan's work to talk of that which concerns himself, and he is delighted to have human beings talk of his power, and of his workings through the children of men. Through indulgence in such conversation the mind becomes gloomy and sour and disagreeable. We may become channels of communication for Satan, through which words flow that bring no sunshine to any heart. But let us decide that this shall not be. If we look constantly to Jesus and become daily learners of him, we shall become like him in character. His teachings, faithfully followed, will qualify us for membership in the heavenly family. Then let us learn to put away all in us that is unlovely, and seek to become the true children of God. <RH, May 7, 1908 par. 7>

All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to them that shall be heirs of salvation. They guard us against evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway? <RH, May 7, 1908 par. 8>

The Lord 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 that the Lord desires us to bear to the world. His praise shall continually be in our hearts and upon our lips. <RH, May 7, 1908 par. 9>

The psalmist exclaims, "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" <RH, May 7, 1908 par. 10>

May 14, 1908 *The Need of Watchfulness*

Mrs. E. G. White

Never was there a time when Christian men and women, in all walks of life, were in so great need of clear spiritual eyesight as now. It is not safe to lose sight of Christ for one moment. His followers must pray, and believe, and love him fervently. <RH, May 14, 1908 par. 1>

A very thorough work must be done in cleansing the soul-temple from its natural depravity. The Christian must be wide-awake to resist the in creeping of a spirit of licentiousness among those who claim to be sanctified. When our hearts are clean, washed, and made white by the blood of the Lamb, the work will go forward in our experience that was outlined in the wonderful prayer of Christ: "For their sakes I sanctify myself, that they also might be sanctified through the truth." <RH, May 14, 1908 par. 2>

What shall be said regarding the man who has been greatly blessed as a teacher of righteousness, yet who in time of temptation is betrayed into a sinful course? Satan in the form of a heavenly angel has come to him as he approached Christ in the wilderness of temptation, and he has gained the victory. <RH, May 14, 1908 par. 3>

Coming to the Son of God, the great deceiver claimed to be commissioned by the Father with a message to the Saviour. He need no longer hunger. "If thou be the Son of God, command that these stones be made bread." But by such an act as this, Christ would have broken his promise that he would never exercise his divine power in order to

escape any difficulty or suffering that man in his humility must meet. "It is written," he replied to the tempter, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." <RH, May 14, 1908 par. 4>

Jesus met Satan with the words of Scripture. "It is written," he said. In every temptation the weapon of his warfare was the Word of God. Satan demanded of Christ a miracle as a sign of his divinity. But that which is greater than all miracles, a firm reliance upon a "thus saith the Lord," was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage. <RH, May 14, 1908 par. 5>

It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over man. When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right, were overcome. Moses was wearied with the forty years' wandering of Israel, when for the moment his faith let go its hold upon infinite power. He failed just upon the borders of the promised land. So with Elijah, who had stood undaunted before King Ahab; who had faced the whole nation of Israel, with the four hundred and fifty prophets of Baal at their head. After that terrible day upon Carmel, when the false prophets had been slain, and the people had declared their allegiance to God, Elijah fled for his life before the threats of idolatrous Jezebel. Thus Satan has taken advantage of the weakness of humanity. And he will still work in the same way. Whenever one is encompassed with clouds, perplexed by circumstances, or afflicted by poverty or distress, Satan is at hand to tempt and annoy. He attacks our weak points of character. He seeks to shake our confidence in God, who suffers such a condition of things to exist. We are tempted to distrust God, to question his love. Often the tempter comes to us as he came to Christ, arraying before us our weakness and infirmities. He hopes to discourage the soul, and to break our hold upon God. Then he is sure of his prey. If we would meet him as Jesus did, we would escape many a defeat. By parleying with the enemy we give him an advantage. <RH, May 14, 1908 par. 6>

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." <RH, May 14, 1908 par. 7>

Again, the temptation is prefaced with the insinuation of distrust, "If thou be the Son of God." Christ was tempted to answer the "if," but he refrained from the slightest acceptance of the doubt. He would not imperil his life, in order to give evidence to Satan. "It is written," he declared, "thou shalt not tempt the Lord thy God." <RH, May 14, 1908 par. 8>

When Satan quoted the promise, "He shall give his angels charge over thee," he omitted the words, "to keep thee in all thy ways;" that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting perfect trust in his Father, he would not place himself, unbidden, in a position that would necessitate the interposition of his Father to save him from death. He would not force Providence to come to his rescue, and thus fail of giving man an example of trust and submission. <RH, May 14, 1908 par. 9>

Jesus was victor in the second temptation, and now Satan manifests himself in his true character. But he does not appear as a hideous monster with cloven feet and bat's wings. He is a mighty angel, though fallen. He avows himself the leader of rebellion, and the god of this world. <RH, May 14, 1908 par. 10>

Placing Jesus on a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in a panoramic view before him. The sunlight lay on templed cities, marble palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden. The eye of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." <RH, May 14, 1908 par. 11>

The strength of this temptation to the Saviour was greater than the human mind can understand. Christ's mission could be fulfilled only through suffering. Before him was a life of sorrow, hardship, and conflict, and an ignominious death. He must bear the sins of the world. He must endure separation from the Father's love. Now the tempter offered to yield up the power he had usurped. Christ might deliver himself from the dreadful future by acknowledging the supremacy of Satan. But to do this was to yield the victory in the great controversy. It was in seeking to exalt himself above the Son of God, that Satan had sinned in heaven. Should he prevail now, it would be the triumph of rebellion. <RH, May 14, 1908 par. 12>

Christ declared to the tempter, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had questioned whether Jesus were the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been Adam's failure. <RH, May 14, 1908 par. 13>

So we may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle he says to us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." We can not save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our

own strength, we shall become a prey to his devices; but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Satan trembles and flees before the weakest soul who finds refuge in that mighty name. <RH, May 14, 1908 par. 14>

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. I say to all, Be on your guard; for as an angel of light, Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked." <RH, May 14, 1908 par. 15>

May 21, 1908 Faith, Not Feeling

Mrs. E. G. White

"Examine yourselves, whether ye be in the faith." Some conscientious souls on reading this immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us. <RH, May 21, 1908 par. 1>

The feelings, whether encouraging or discouraging should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them. <RH, May 21, 1908 par. 2>

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee. <RH, May 21, 1908 par. 3>

But God does not desire us to go through life with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love--an evidence which amazes angels and is far beyond the comprehension of the wisest of human beings. "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, God gave his Son to die for us. Can we doubt his goodness? <RH, May 21, 1908 par. 4>

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the Word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word, and forgive you, as it is to confess your sins. <RH, May 21, 1908 par. 5>

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's Word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it themselves. But how can they possibly lead others to show simple, child-like faith in the Heavenly Father when they measure his love by their feelings? <RH, May 21, 1908 par. 6>

Let us trust God's Word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his Word. We hurt the heart of Christ by doubting, when he has given us such evidences of his love. He laid down his life to save us. He 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." <RH, May 21, 1908 par. 7>

Do you believe that he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sin. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say, sorrowfully, "Ye will not come unto me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear. <RH, May 21, 1908 par. 8>

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you, while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding

you will be transformed. Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God. <RH, May 21, 1908 par. 9>

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers today. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "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? will not secure for us an entrance into the kingdom of heaven. "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, May 21, 1908 par. 10>

May 28, 1908 Co-operation

Mrs. E. G. White

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The work of salvation is a work of co-partnership, a joint operation. No man can work out his own salvation without the aid of the Holy Spirit. The co-operation of divine and human forces is necessary for the formation of right principles in the character. Man is to make the most strenuous efforts to overcome the tempter, to subdue natural passions; but he is wholly dependent upon God for success in the work of overcoming the propensities that are not in harmony with correct principles. Success depends wholly upon willing obedience to the will and way of God. Character develops in accordance with conformity to the divine plan. But man must work in Christ's lines. He must be a laborer together with God. He must submit to God's training, that he may be complete in Christ. <RH, May 28, 1908 par. 1>

God has originated and proclaimed the principles on which divine and human agencies are to combine in temporal matters as well as all spiritual achievements. They are to be linked together in all human pursuits, in mechanical and agricultural labor, in mercantile and scientific enterprises. In all lines of work it is necessary that there be co-operation between God and man. God has provided facilities with which to enrich and beautify the earth. But the strength and ingenuity of human agencies are required to make the very best use of the material. God had filled the earth with treasure, but the gold and silver are hidden in the earth, and the exercise of man's powers is required to secure this treasure which God has provided. Man's energy and tact are to be used in connection with the power of God in bringing the gold and silver from the mines, and trees from the forest. But unless by his miracle-working power God co-operated with man, enabling him to use his physical and mental capabilities, the treasures in our world would be useless. <RH, May 28, 1908 par. 2>

We can not keep ourselves for one moment. "We are kept by the power of God through faith unto salvation." We are utterly dependent upon God every moment of our lives. <RH, May 28, 1908 par. 3>

God desires every human being in our world to be a worker together with him. This is the lesson we are to learn from all useful employment, making homes in the forest, felling trees to build houses, clearing land for cultivation. God has provided the wood and the land, and to man he has given the work of putting them in such shape that they will be a blessing. In this work man is wholly dependent upon God. The fitting of the ships that cross the broad ocean is not alone due to the talent and ingenuity of the human agent. God is the great Architect. Without his co-operation, without the aid of the higher intelligences, how worthless would be the plans of men. God must aid, else every device is worthless. <RH, May 28, 1908 par. 4>

The human organism is the handiwork of God. The organs employed in all the different functions of the body were made by him. The Lord gives us food and drink, that the wants of the body may be supplied. He has given the earth different properties adapted to the growth of food for his children. He gives the sunshine and the showers, the early and the latter rain. He forms the clouds and sends the dew. All are his gifts. He has bestowed his blessings upon us liberally. But all these blessings will not restore in us his moral image, unless we co-operate with him, making painstaking effort to know ourselves, to understand how to care for the delicate human machinery. Man must diligently help to keep himself in harmony with nature's laws. He who co-operates with God in the work of keeping this wonderful machinery

in order, who consecrates all his powers to God, seeking intelligently to obey the laws of nature, stands in his God-given manhood, and is recorded in the books of heaven as *a man*. <RH, May 28, 1908 par. 5>

God has given man land to be cultivated. But in order that the harvest may be reaped, there must be harmonious action between divine and human agencies. The plow and other implements of labor must be used at the right time. The seed must be sown in its season. Man is not to fail of doing his part. If he is careless and negligent, his unfaithfulness testifies against him. The harvest is proportionate to the energy he has expended. <RH, May 28, 1908 par. 6>

So it is in spiritual things. We are to be laborers together with God. Man is to work out his own salvation with fear and trembling, for it is God that worketh in him, both to will and to do of his good pleasure. There is to be co-partnership, a divine relation, between the Son of God and the repentant sinner. We are made sons and daughters of God. "As many as received him, to them gave he power to become the sons of God." Christ provides the mercy and grace so abundantly given to all who believe in him. He fulfils the terms upon which salvation rests. But we must act our part by accepting the blessing in faith. God works and man works. Resistance of temptation must come from man, who must draw his power from God. Thus he becomes a co-partner with Christ. <RH, May 28, 1908 par. 7>

The infinitely wise and all-powerful God proposes co-operation with his frail, erring creatures, whom he has placed on vantage-ground. On the one side there are infinite wisdom, goodness, compassion, power; on the other, weakness, sinfulness, absolute helplessness, poverty, dependence. We are dependent upon God, not only for life and all its blessings, but for our entrusted talents, and for all the resources required in the work we must do if we accept the invitation to work with God. Man's intellect, his understanding, his every valuable thought, the opportunities and privileges that are placed within his reach, all come from him who is the way, the truth, and the life. We have nothing of ourselves. Our success in the Christian life depends upon our co-operation with Christ, and our submission to his will. It is not a sign of pure, consecrated service for a worker to follow his own way. Every worker is to willingly obey his Leader, to receive and practise every word of God. <RH, May 28, 1908 par. 8>

We are to be individual toilers. Character can not be bought or sold. It is formed by patient, continuous effort. Much patience is required in the striving for that life which is to come. We may all strive for perfection of character, but all who come into possession of it will earn it step by step, by the cultivation of the virtues which God commends. The Holy Spirit presents before man the agencies provided for his transformation. If he heeds the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," he will receive help from a power that is infinite. <RH, May 28, 1908 par. 9>

Man is given the privilege of working with God in the saving of his own soul. He is to receive Christ as his personal Saviour and believe in him. Receiving and believing is his part of the contract. This means abiding in Christ, showing in him at all times and under all circumstances 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. <RH, May 28, 1908 par. 10>

The apostle Paul declares, "Ye are God's husbandry; ye are God's building." The material for the building is plainly specified in the words: "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." Here we are shown how we may co-operate with God. Man is to work constantly upon the plan of addition, while God works on the plan of multiplication. Thus man grows in spirituality, until he presents to the world, to angels, and to men, such perfection of character that in the heavenly courts the words are spoken, "Ye are complete in him." <RH, May 28, 1908 par. 11>

The plan of redemption was arranged in the councils between the Father and the Son. Then Christ pledged himself to render an account for man if he proved disloyal. He pledged himself to make an atonement which would unite every believing soul to God. He who lays his sins upon the substitute and surety, thus becoming a partaker of the divine nature, can unite with the apostle in saying: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places." "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In his infinite love Christ devised the plan of salvation. This plan he stands ready to fulfil in behalf of all who will co-operate with him. In their behalf he says to the Father, Do not impute their sins to them, but lay them on me. Be merciful to their unrighteousness, and their sins and their iniquities remember no more. They have accepted my merits, and made peace with me; and they shall make peace with me. My righteousness is theirs, and for my sake bless them with all spiritual blessings. <RH, May 28, 1908 par. 12>

June 4, 1908 A Broader View

In carrying forward the Lord's work at home and abroad, those in positions of responsibility must plan wisely so as to make the best possible use of men and of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home land. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message have never yet penetrated. Within the past few years, doors have been thrown open as if by magic, and men and women are needed to enter these doors, and begin earnest work for the salvation of souls. <RH, June 4, 1908 par. 1>

Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training-centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility, and to win souls for Christ. They should be taught how to meet the people, and how to present the third angel's message in an attractive manner. And in the management of financial matters, they should be taught lessons that will help them when they are sent to isolated fields where they must suffer many privations, and practise the strictest economy. <RH, June 4, 1908 par. 2>

The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in after-life. He has given us the privilege of handling precious books that have been dedicated to the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they handle these books, many learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. As they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries. <RH, June 4, 1908 par. 3>

The student who takes up the work of selling "Christ's Object Lessons" and "Ministry of Healing" will need to study the book they expect to sell. As they familiarize their minds with the subject-matter of the book in hand, and endeavor to practise its teachings, they will develop in knowledge and spiritual power. The messages in these books are the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter. They should teach these truths to their students, and seek to inspire the youth with a love for the precious thoughts the Lord has entrusted to us to communicate to the world. <RH, June 4, 1908 par. 4>

Thus the preparation for handling these books, and the daily experiences gained while bringing them to the attention of the people, will prove an invaluable schooling to those who take part in this line of effort. Under the blessing of God, the youth will obtain a fitting up for service in the Lord's vineyard. <RH, June 4, 1908 par. 5>

There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth, who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement. They should take counsel with parents and youth, and unite in planning wisely. Some youth may be best fitted to engage in home missionary work. There is a wide field of usefulness in the distribution of our literature, and in bringing the third angel's message to the attention of friends and neighbors. Other youth should be encouraged to enter the canvassing work, to sell our larger books. Some may have qualifications that would make them valuable helpers in our institutions. In many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing." <RH, June 4, 1908 par. 6>

In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. At the same time, they would be earning money to enable them to attend school, where they could continue their preparation for wider usefulness in the Lord's cause. In the school, they would receive encouragement and inspiration from teachers and students to continue their work of selling books; and when the time came for them to leave school, they would have received a practical training fitting them for hard, earnest, self-sacrificing labor that has to be done in many foreign fields, where the third angel's message must be carried under difficult and trying circumstances. <RH, June 4, 1908 par. 7>

How much better is this plan, than for students to go through school without obtaining a practical education in field work, and, at the end of the course, leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried fields! How hard it will be for them to meet the financial problems that are connected with the pioneer work in foreign lands! What a burden some one will have to carry until the debts incurred by students have been paid! <RH, June 4, 1908 par. 8>

On the other hand, how much more might be gained, if the self-supporting plans were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields. <RH, June 4, 1908 par. 9>

Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training-schools, will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields. <RH, June 4, 1908 par. 10>

A great work is to be done in our world in a short time, and we must study to understand and appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons" and "Ministry of Healing," as a means of helping worthy students to meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions. <RH, June 4, 1908 par. 11>

Great blessings are in store for us, as we wisely handle these precious books given us for the advancement of the cause of present truth. As we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory.

Mrs. E. G. White. <RH, June 4, 1908 par. 12>

June 11, 1908 *What the Word of God Is to Us*

Mrs. E. G. White

God has given us his Word as a lamp to our feet and a light to our path. Its teachings have a vital bearing on our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor. Its divine instruction is the only way to success. There is no social position, no phase of human experience, for which the study of the Bible is not an essential preparation. <RH, June 11, 1908 par. 1>

The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation. <RH, June 11, 1908 par. 2>

The Bible is a chart, showing us the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go. <RH, June 11, 1908 par. 3>

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abode of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all,--the knowledge of Christ. He is the Sent of God; he is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of his divinity, as indicated by his previous existence with the Father. <RH, June 11, 1908 par. 4>

The Bible is not written for the scholar alone; on the contrary, it was designed for the common place. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. <RH, June 11, 1908 par. 5>

The Word of God strikes at every wrong trait of character, molding the whole man, internally and externally, abasing his pride and self-exaltation, leading him to bring the spirit of Christ into the smaller as well as the larger duties of life. It teaches him to be unswerving in his allegiance to justice and purity, and at the same time always to be kind and compassionate. <RH, June 11, 1908 par. 6>

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. To him who is truly converted, the Word of God is the joy and consolation of the life. The Spirit of God speaks to him, and his heart becomes like a watered garden. <RH, June 11, 1908 par. 7>

A Strengthenener of the Intellect

There is nothing more calculated to strengthen the intellect than a study of the Bible. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, that is rarely seen in these times. <RH, June 11, 1908 par. 8>

No knowledge is so firm, so consistent, so far-reaching, as that obtained from a study of the Word of God. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future, immortal life. Those who study the Word, taking it in faith as the truth, and receiving it into the character, will be complete in him who is all in all. Thank God for the possibilities set before humanity. <RH, June 11, 1908 par. 9>

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." The time devoted to a study of God's Word and to prayer will bring a hundredfold return. <RH, June 11, 1908 par. 10>

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give diligent care to the successive stages of its growth. How is this to be done? -- After the Word has been prayerfully received, it is to be cherished, and practised in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear. <RH, June 11, 1908 par. 11>

The Spirit Necessary

It is not enough to study the Bible as other books are studied. In order for it to be understood savingly, the Holy Spirit must move on the heart of the searcher. The same Spirit that inspired the Word must inspire the reader of the Word. Then will be heard the voice of heaven. "Thy Word, O God, is truth," will be the language of the soul. <RH, June 11, 1908 par. 12>

The mere reading of the Word will not accomplish the result designed of heaven; it must be studied and cherished in the heart. The knowledge of God is not gained without mental effort. We should diligently study the Bible, asking God for the aid of the Holy Spirit, that we may understand his Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell on the thought till it becomes our own, and we know "what saith the Lord." <RH, June 11, 1908 par. 13>

There is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in mind. <RH, June 11, 1908 par. 14>

The life of Christ, that gives life to the world, is in his Word. It was by his word that Jesus healed disease and cast out demons; by his word he stilled the sea, and raised the dead; and the people bore witness that his word was with power. He spoke the word of God, as he had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our source of power. <RH, June 11, 1908 par. 15>

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another mind. <RH, June 11, 1908 par. 16>

Yes, the Word of God is the bread of life. Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever. <RH, June 11, 1908 par. 17>

June 18, 1908 Disseminating Temperance Principles

Mrs. E. G. White

God bids his people blend harmoniously in their service for him, that they may work in Christ's lines. This last message of warning must be brought to the world, and there are continual calls for those who will go forth and carry the message to the missionary fields that are calling for help. There are some who can not themselves go to these fields, but they can help with their means in support of the work. <RH, June 18, 1908 par. 1>

Many can engage in the work of selling our periodicals. Thus they can earn means for the work in foreign fields while sowing seeds of truth in the byways and hedges in the home field. Such labor will be blessed of God, and it will not be done in vain. <RH, June 18, 1908 par. 2>

Wherever you are, let your light shine forth. Hand our papers and pamphlets to those with whom you associate, when you are riding on the cars, visiting, conversing with your neighbors; and improve every opportunity to speak a word in season. The Holy Spirit will make the seed productive in some hearts. <RH, June 18, 1908 par. 3>

As a people we should cultivate kindness and courtesy in our association with those whom we meet. Let us avoid

any abruptness of manner, and strive always to present the truth in an easy way. This truth means life, eternal life to the receiver. Study therefore to pass easily and courteously from subjects of a temporal nature to the spiritual and eternal. A most courteous manner characterized the work of the Saviour. Seek in the most gentle way to introduce your mission. While walking by the way, or seated by the wayside, you may drop into some heart the seed of truth. <RH, June 18, 1908 par. 4>

I have words of encouragement to speak in regard to the special number of the *Watchman*, which the Southern Publishing House is soon to bring out. I shall rejoice to see our conferences help in this work by taking a large number of this issue for circulation. Let there be no forbiddings placed upon the effort, but let all take hold to give this temperance number a wide circulation. <RH, June 18, 1908 par. 5>

There could be no better time than now for a movement of this kind, when the temperance question is creating such wide-spread interest. Let our people everywhere take hold decidedly to let it be seen where we stand on the temperance question. Let everything possible be done to circulate strong, stirring appeals for the closing of the saloon. Let this paper be made a power for good. Our work for temperance is to be more spirited, more decided. <RH, June 18, 1908 par. 6>

Precious light will be given in the publications you scatter through the towns and cities. Your humble prayers, your unselfish activity, will be blessed of God, and the truth as it is in Jesus will come to those who need it. The words that Christ spoke to men while he was in the world, he will speak again through his humble faithful followers. Through them he will give to men the bread of life and the waters of salvation. Brethren, take up this work in humility of heart. The simplicity of true godliness will cause you to be respected, and will lead men and women to seek the source of your power. Believe, and you will receive the things you ask for. <RH, June 18, 1908 par. 7>

The Woman's Christian Temperance Union is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but, while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms. My husband and I in our labors, united with these temperance workers, and we had the joy of seeing several unite with us in the observance of the true Sabbath. Among them there is a strong prejudice against us, but we shall not remove this prejudice by standing aloof. God is testing us. We are to work with them when we can, and we can assuredly do this on the question of utterly closing the saloon. <RH, June 18, 1908 par. 8>

As the human agent submits his will to the will of God, the Holy Spirit will make the impression upon the hearts of those to whom he ministers. I have been shown that we are not to shun the W. C. T. U. workers. By uniting with them in behalf of total abstinence, we do not change our position regarding the observance of the seventh day, and we can show our appreciation of their position regarding the subject of temperance. By opening the door, and inviting them to unite with us on the temperance question, we secure their help along temperance lines; and they, by uniting with us, will hear new truths which the Holy Spirit is waiting to impress upon hearts. <RH, June 18, 1908 par. 9>

My brethren, be workers together with Christ. Make every possible effort in season and out of season to spread the light of present truth. The Lord has taught us how safe is the cable that anchors us to the living Rock. Here is an opportunity to labor for those who have truth on some points, but who on other points are not safely anchored. Keep in touch with the people wherever you can. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, June 18, 1908 par. 10>

"Draw nigh to God, and he will draw nigh to you." "Blessed is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors." "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." "In that day I cried thou answeredst me, and strengthenedst me with strength in my soul." <RH, June 18, 1908 par. 11>

I entreat every soul to seek for true conversion of heart, and then labor for the salvation of precious souls. <RH, June 18, 1908 par. 12>

June 25, 1908 Self-Love or Self-Sacrifice

Mrs. E. G. White

Human beings belong to one great family,--the family of God. The Creator designed that they should respect and love one another, ever manifesting a pure, unselfish interest in one another's welfare. But Satan's aim has been to lead men to self first; and yielding themselves to his control, they have developed a selfishness that has filled the world with misery and strife, setting human beings at variance with one another. Selfishness is the essence of depravity, and

because human beings have yielded to its power, the opposite of allegiance to God is seen in the world today. Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellow men. Separating himself in his egotism from God and his fellow beings, he follows his unrestrained inclinations. He acts as if the good of others depended on their subjection to his supremacy. <RH, June 25, 1908 par. 1>

Selfishness has brought discord into the church, filling it with unholy ambition. If Christians are sanctified through a belief in God's Word, why do they so often speak words that would bruise the hearts of others? Why do they acknowledge no law but the law of selfishness? Under the baleful influence of selfishness, men have lost the sense of what it means to love one another with a Christlike love. <RH, June 25, 1908 par. 2>

Love for Christ unites man to his fellow man in unselfish interest. This is the science of benevolence. He whose heart is filled with the love that centers in God, realizes that he must deal justly and tenderly with his fellow beings because they have been redeemed by the blood of Christ. Supreme love for God leads us to seek the highest good of humanity. <RH, June 25, 1908 par. 3>

Selfishness destroys Christlikeness filling man with self-love. It leads to continual departure from righteousness. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But self-love is blind to the perfection which God requires. <RH, June 25, 1908 par. 4>

How great the love of God is! God made the world to enlarge heaven. He desired a larger family. And before man was created, God and Christ entered into a covenant that if he fell from his allegiance, Christ would bear the penalty of transgression. Man fell, but he was not left to the power of the destroyer. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." To the Redeemer was given all power to impart to fallen human beings for their benefit and blessing. <RH, June 25, 1908 par. 5>

While on this earth, the Saviour was sorely tried. He was tempted in all points like as we are. He poured out his soul with strong crying and tears as he looked upon the backslidden condition of the people he had brought out of bondage. He saw them full of pride and self-exaltation, full of selfishness and covetousness. All this he must labor to overcome. He must live among them the life that God requires all his children to live. He must stand free from the slightest taint of impurity. Not in the least particular must he deviate from the principles of righteousness. <RH, June 25, 1908 par. 6>

The gulf made by sin has been bridged. All may come boldly to the throne of grace, seeking help in every time of need. While we were yet sinners, Christ died for us. He took the place of the sinner, that he might present the repentant sinner to the Father, saying, "Lay his guilt on me. I have espoused his cause." Holding out his hands, bearing the marks of his crucifixion, the Saviour says, "I have graven that sinner upon the palms of my hands. No longer look upon him as guilty. Let him stand before thee guiltless; for I have borne his iniquity." At the cross, justice and mercy met together, and righteousness and peace kissed each other. God bowed his head in recognition of the completeness of the offering made for sin, and said, "It is enough." <RH, June 25, 1908 par. 7>

As we contemplate the great love of God, shall not our hearts be subdued and softened, yea, broken? Shall we not be filled with patience, long-suffering, and love? Shall we not die to self? <RH, June 25, 1908 par. 8>

Christ came to this world to reveal the love of God. His followers are to continue the work which he began. Let us strive to help and strengthen one another. Seeking the good of others is the way in which true happiness can be found. Man does not work against his own interest by loving God and his fellow men. The more unselfish his spirit, the happier he is, because he is fulfilling God's purpose for him. The breath of God is breathed through him, filling him with gladness. To him life is a sacred trust, precious in his sight because given by God to be spent in ministering to others. <RH, June 25, 1908 par. 9>

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. . . . 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 not seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loves his brother also." <RH, June 25, 1908 par. 10>

July 2, 1908 Treasure Hidden

*[Reprinted from the Review of July 12, 1898.]

Mrs. E. G. White

The sayings of Christ are to be valued not merely in accordance with the measure of man's understanding; they are to be considered in the important bearing which Christ himself gave them. He took old truths, of which he himself was the originator, and placed them before his hearers in heaven's own light. And how different was their representation! What

a flood of meaning, and brightness, and spirituality was brought in by their explanation! <RH, July 2, 1908 par. 1>

Christ set forth deeper and more spiritual truths than had ever before been heard from ruler, scribes, or elders. "I am the way, the truth, and the life," he declared. The rich treasures of truth opened before the people attracted and charmed them. They were in marked contrast with the spiritless, lifeless expositions of the Old Testament Scriptures by the rabbis. And the miracles which Jesus wrought keep constantly before his hearers the honor and glory of God. He seemed to them a messenger direct from heaven; for he spoke not to their ears only, but to their hearts. As he stood forth in his humility, yet in dignity and majesty, as one born to command, a power attended him; hearts were melted into tenderness. An earnest desire was created to be in his presence, to listen to the voice of him who uttered truth with such solemn melody. <RH, July 2, 1908 par. 2>

At the beginning of his ministry, Christ had declared the character of his work. "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." <RH, July 2, 1908 par. 3>

That word was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spoke, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Every miracle wrought by Christ convinced some of his true character. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. But there were those who did not receive the light of heaven, and they set themselves more determinedly against this evidence. <RH, July 2, 1908 par. 4>

The Jews were expecting an earthly prince who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey his laws. They had made their proud boast that Israel's king, the star arising from Judah, would break their thralldom, and make of them a kingdom of priests. <RH, July 2, 1908 par. 5>

It was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness, shining amid the moral darkness in such distinct rays, revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such a one as themselves. The Jews could have borne the disappointment of their hopes better than they could bear the righteous denunciation of their sins. In parables, Christ laid bare their professed sanctity. He compared them to whitened sepulchers; deceiving the people by their pretensions to purity. <RH, July 2, 1908 par. 6>

In his youth, Christ was subject to his parents,--an example of obedience to all the youth. In his youth he learned the trade of a carpenter, and earned his bread by the sweat of his brow. Thus he honored physical labor. It should be an encouragement and source of strength to every human being, in the performance of the commonplace duties of life, to know that Jesus toiled to provide for his own temporal wants. <RH, July 2, 1908 par. 7>

The teachings of Christ, in precept and example, were the sowing of the seed afterward to be cultivated by his disciples. The testimony of these fishermen was to be referred to as the highest authority, by all the nations of the world. They had not learned in the schools of the prophets; but Jesus had been their teacher, and had given them knowledge uncorrupted by tradition and bigotry. Christ scattered the heavenly grain, which minds and hearts that desired light and knowledge might gather up as precious treasure sent from heaven. <RH, July 2, 1908 par. 8>

After his resurrection, Christ opened the understanding of his followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ had foretold his humiliation, rejection, and crucifixion, the disciples would not take in his meaning. It had been a part of their education that the Messiah would set up a temporal kingdom; and when Christ spoke of his sufferings, they did not understand his words. He reprov'd them because of their slowness of apprehension, and promised them that when the Comforter should come, he would bring many things to their remembrance. <RH, July 2, 1908 par. 9>

Christ had many truths to give to his disciples, of which he could not speak, because they did not advance with the light that was flashed upon Levitical laws and the sacrificial offerings. They did not accept the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason, Christ's disciples of 1898 do not comprehend important matters of truth. So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. This ought not to be. But as men's minds become narrow, they think they know all, when they have only a glimpse of truth. They close their minds, as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright

beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ. <RH, July 2, 1908 par. 10>

In their harmonious relation, the truths of Scripture are like links in a chain. Just as fast as our minds are quickened by the Spirit of God to comprehend light, and in humbleness appropriate it, we shall dispense it to others, and give the glory back to God. The development of truth is the reward of the humble-hearted seeker who will fear God, and walk with him. The truth which the mind grasps as truth is capable of constant expansion and new development. While we behold it, the truth is revealed in all its bearings in the life and character, and becomes more clear, and certain, and beautiful. The mind that grasps it in its preciousness becomes elevated, ennobled, sanctified. <RH, July 2, 1908 par. 11>

Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. The entire system of Judaism was the gospel veiled. Those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. But the Light of the world is sending his divine rays to illuminate the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are to be educated to look to God himself, the author of all truth. <RH, July 2, 1908 par. 12>

In his habits and customs and practices, Christ did not conform to the standard of the world. What a lesson he gives to the churches that bear his name! They are not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify them in their feelings of superiority, in keeping themselves apart from their fellow men, hiding themselves from their own flesh, because they have obtained more of this world's goods than their neighbors? Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose example are such following? Surely not the example of him who said, "He hath sent me to heal the 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 gospel to the poor." <RH, July 2, 1908 par. 13>

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer alone possesses the key to unlock the treasure-house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men. <RH, July 2, 1908 par. 14>

Sharp, clear perceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of his Word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The Word of God is the mine of the unsearchable riches of Christ. <RH, July 2, 1908 par. 15>

July 2, 1908 *Impartiality in Education*

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all the members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is great necessity of making plans that there may be a large number of competent workers; and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated to work in the interest of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our college should be far in advance in the highest kind of education. <RH, July 2, 1908 par. 1>

"The fear of the Lord is the beginning of wisdom." "The entrance of thy word giveth light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in

science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ, "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." <RH, July 2, 1908 par. 2>

Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword."--Mrs. E. G. White. <RH, July 2, 1908 par. 3>

July 2, 1908 Results of Christian Education

The work of teachers is an important one. They should make the Word of God their meditation. God will communicate by his own Spirit to the soul. Pray as you study, "Lord, open thou mine eyes, that I may behold wondrous things out of thy law." When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of the students. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and this will be communicated to the students; the words of truth will grow in importance, and assume a breadth and fulness of meaning of which you have never dreamed. The beauty and riches of the Word of God have a transforming influence upon mind and character; the sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them. <RH, July 2, 1908 par. 1>

Let all to whom these words may come be melted and subdued. Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God. I say again, Establish schools for the children where there are churches,--those who assemble to worship God.--Mrs. E. G. White. <RH, July 2, 1908 par. 2>

July 2, 1908 Home Training

It is surprising to see how little is done by many parents to save their own children. Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realize their responsibilities to their children, they would not under any circumstances scold and fret at them. This is not the kind of education any child should have. Many, many children have learned to be faultfinding, fretful, scolding, passionate children, because they were allowed to be passionate at home. Parents are to consider that they are in the place of God to their children, to encourage every right principle and to repress every wrong thought. <RH, July 2, 1908 par. 1>

If in their own homes children are allowed to be disrespectful, disobedient, unthankful, and peevish, their sins lie at the door of the parents. It is the special work of fathers and mothers to teach their children with kindness and affection. They are to show that as parents they are the ones to hold the lines, to govern, and not to be governed by their children. They are to teach that obedience is required of them, and thus they educate them to submit to the authority of God. <RH, July 2, 1908 par. 2>

Does not mother remember that she, herself had to learn in jots and tittles before she could be helpful? It is a wrong to children to refuse to teach them little by little. Keep these children with you. Let them ask questions, and in patience answer them. Give your little children something to do; and let them have the happiness of supposing they help you. There must be no repulsing of your children when trying to do proper things. If they make mistakes, if accidents happen, and things break, do not blame. Their whole future life depends upon the education you give them in their childhood years. Teach them that all their faculties of body and mind were given them to use, and that all are the Lord's, pledged to his service. To some of these children the Lord gives an early intimation of his will. Parents and teachers, begin to teach the children to cultivate their God-given qualities. --Mrs. E. G. White. <RH, July 2, 1908 par. 3>

July 2, 1908 For Each Church

In all our churches, and wherever there is a company of believers, church-schools should be established; and in these schools there should be teachers with a true missionary spirit, for the children are to be trained to become missionaries. It is essential that the teachers be educated to act their part in instructing children of Sabbath-keepers not only in the sciences, but in the Scriptures. These schools, established in different localities, and conducted by God-fearing men and

women, as the case demands, should be built upon the same principles as were the schools of the prophets. <RH, July 2, 1908 par. 1>

I say again, Establish schools for the children wherever there are churches; where there are those who assemble to worship God, let there be schools for the children. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life. <RH, July 2, 1908 par. 2>

If people would encourage the church in which they are members, and establish small, humble school buildings in which to do service for God, they would accommodate their own children within their borders. <RH, July 2, 1908 par. 3>

Therefore, in localities where there is a church, a school should be established if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the Word of God, which are so essential for these last days, and which it is so important for them to understand. A great test is coming: it will be upon obedience or disobedience to the commandments of God. <RH, July 2, 1908 par. 4>

There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of Sabbath-keepers.--Mrs. E. G. White. <RH, July 2, 1908 par. 5>

July 9, 1908 Conflict and Victory

*[Sermon at the Workers' Institute, Oakland, Cal., March 7, 1908.]

Mrs. E. G. White

"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, July 9, 1908 par. 1>

The expression, "He that overcometh," indicates that there is something for every one of us to overcome. The overcomer is to be clothed in the white raiment of Christ's righteousness, and of him it is written: "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." O, what a privilege it is to be an overcomer, and to have our names presented before the Father by the Saviour himself! And when, as overcomers, we shall be "clothed in white raiment," the Lord will acknowledge our faithfulness as verily as in the days of the early Christian church he acknowledged the "few names even in Sardis" who had "not defiled their garments;" and we shall walk with him in white, for through his atoning sacrifice we shall be accounted worthy. <RH, July 9, 1908 par. 2>

My dear friends, in view of these encouraging promises, how earnestly should we strive to perfect a character that will enable us to stand before the Son of God! Only those who are clothed in the garments of his righteousness will be able to endure the glory of his presence when he shall appear with "power and great glory." <RH, July 9, 1908 par. 3>

It means much to be an overcomer. The besetments of the enemy and all his evil agencies must be firmly resisted. Every moment we must be on guard. Not for one instant are we to lose sight of Christ, and of his power to save in the hour of trial. Our hand must be placed in his, that we may be upheld by the power of his might. <RH, July 9, 1908 par. 4>

We read further: "To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I 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." <RH, July 9, 1908 par. 5>

A battle is continually going on between the forces for good and the forces for evil, between the angels of God and the fallen angels. We are beset before and behind, on the right hand and on the left. The conflict that we are passing through is the last we shall have in this world. We are now in the midst of it. Two parties are striving for the supremacy. In this conflict we can not be neutral. We must stand either on one side or on the other. If we take our position on the side of Christ, if we acknowledge him before the world in word and work, we are bearing a living testimony as to whom we have chosen to serve and honor. In this important period of earth's history, we can not afford

to leave any one in uncertainty as to whose side we are on. <RH, July 9, 1908 par. 6>

The True Witness declares: "Behold, I have set before thee an open door." Let us thank God with heart and soul and voice; and let us learn to approach unto him as through an open door, believing that we may come freely with our petitions, and that he will hear and answer. It is by a living faith in his power to help, that we shall receive strength to fight the battles of the Lord with the confident assurance of victory. <RH, July 9, 1908 par. 7>

"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." In this scripture is brought to view the hour of temptation that is to try them that dwell upon the earth. We are now living in this trying hour. There is no escape for any from this conflict. If in your life there are defective traits of character that you are not striving to overcome, you may be assured that the enemy will endeavor to take advantage of them; for he is watching vigilantly, seeking to spoil the faith of every one. In order to gain the victory over every besetment of the enemy, we must lay hold on a power that is out of and beyond ourselves. We must maintain a constant, living connection with Christ, who has power to give victory to every soul that will maintain an attitude of faith and humility. If we are self-sufficient, and think that we may go on just as we please, and yet hope to come out on the right side finally, we shall find that we have made a terrible mistake. As those who hope to receive the overcomer's reward, we must press forward in the Christian warfare, though at every advance we meet with opposition. <RH, July 9, 1908 par. 8>

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Here again we are admonished to faithfulness, in view of the conflict. We must not yield any point that we have already gained. From now on till Jesus comes, the battle will wax fiercer and still fiercer. We shall have to meet and resist men who are regarded as very wise and learned, but who are not spiritually wise unto salvation. Our only hope of saving our own souls and of helping others to be saved, is to receive the righteousness of Jesus Christ. We are seeking for a crown, a crown of glory that fadeth not away. As overcomers we are to reign with Christ in the heavenly courts; and we are to overcome through the blood of the Lamb and the word of our testimony. <RH, July 9, 1908 par. 9>

"Him that overcometh will I make a pillar in the temple of my God, and " he shall go no more out: and I will write upon him the name of my God, and " the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." <RH, July 9, 1908 par. 10>

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." <RH, July 9, 1908 par. 11>

Those who profess to serve Christ, while in life they deny him, are not thoroughly converted, and are regarded by Christ as very offensive. To every such one he says. "I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 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, July 9, 1908 par. 12>

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." <RH, July 9, 1908 par. 13>

It will profit us to study carefully the book of Revelation. There are in this book many precious truths that we should bring into our daily experience. <RH, July 9, 1908 par. 14>

We are not to rest quietly, with the thought that the devil will have nothing to do with us; but we can have the assurance that we shall not be left helpless, to be overcome by him. Yet if we, like many others, put forth no special efforts to resist him, he will work to lead us away from the truth. If we give him the least encouragement, he will not wait for a further invitation to come into our hearts. He will take possession of the mind, and then, although we may even think that we are being wonderfully led by the Lord, we shall be deceived. Our minds have been bought with an infinite price, and we can not afford to give them over to the control of the enemy. We have no right to follow impulse, and regard it as the guidance of heaven. We must have evidence that we are receiving the stamp of the divine character, such as will be acknowledged in the heavenly courts. <RH, July 9, 1908 par. 15>

The Lord desires us to know what is our work in this world. Those who have come into right relation to God will have a living experience in carrying out his purposes. They will be enabled to help those who are tempted. Angels of God will open the way before them, and as they follow the leadings of the Holy Spirit, they will work for their neighbors and friends. <RH, July 9, 1908 par. 16>

If, while professing to know the truth, we lead others away from Christ by our example, there rests upon us a terrible accountability. It is a sad truth that some are carrying out plans and methods of their own devising, believing these to be right, when in reality they are working contrary to the purposes of God. Because they fail of maintaining a living connection with God, they are led by a spirit that is at enmity with God and his work. O that these deceived souls may yet repent and be converted! <RH, July 9, 1908 par. 17>

Why should we be so particular in regard to our life-conduct? O, there is a world lying in darkness, waiting for the Light of life, a world for whom Christ has given his life! In his plans for the redemption of the fallen race, Jesus came to the earth, and was subject to the same temptations wherewith man is beset. No one will be called to pass through temptations so severe as were those our Saviour endured. Because of this, our great High Priest knows how to succor those who are tempted. He knows how to sympathize with us when in our great need we call for help. There are severe trials before every one of us, yet we need not fail. In the hour of temptation, Christ will not leave his children, but will send his angels to minister unto us. He will answer our prayers for deliverance.

(To be concluded) <RH, July 9, 1908 par. 18>

July 16, 1908 *Conflict and Victory*

*[Sermon at the Workers' Institute, Oakland, Cal., March 7, 1908.]

Mrs. E. G. White

(Concluded)

The Lord desires us to pray much, and to maintain a firm hold in his divine power. His blessings are to be sought, not merely for our own benefit, but for the benefit of our fellow men. In view of the power of our influence for good or for ill, we can not afford to deviate from the right way; for if we do wrong, we may lead some one else astray. "Make straight paths for your feet," writes the apostle Paul, "lest that which is lame be turned out of the way." If with clear, sanctified vision, we keep our eyes fixed upon Jesus, and walk by faith, we shall not stumble and fall. By beholding, we shall become changed into the likeness of the divine. <RH, July 16, 1908 par. 1>

Our Saviour laid aside his royal robe and kingly crown, and left the glories of heaven to come to this world. He clothed his divinity with humanity. He designed that the fallen humanity might touch his humanity, and receive from him power to be partakers of the divine nature, and to overcome the corruption that is in the world through lust. He is our pattern, and I beseech of you, my brethren, to lay hold of the power that is ours through the union of the divine and the human in Christ. He overcame *for us*, and we may claim his merits. We may plead his power, his virtue. And as we co-operate with him, and live in harmony with his law, he will cleanse our natures from sin, and impart to us his righteousness. <RH, July 16, 1908 par. 2>

The world is to be warned of the impending judgments of God that precede the second coming of Christ. Those who know the truth should be taught to labor earnestly for their neighbors and friends. Special efforts must be put forth in behalf of those who do not know the truth. As we ourselves learn more and more how to overcome through the blood of the Lamb, and through the word of our testimony, we shall labor to help those who are weak, and who have been unable to overcome. <RH, July 16, 1908 par. 3>

There are many who have never heard from the Word the reasons for our faith; and yet some of our ministers feel a burden to hover over little companies of believers in an effort to hold them together. The best way to hold them together is to induce them to maintain a living connection with God, and to exert their influence in seeking to draw others to him. It is our work to help others to place their feet upon the right foundation, and to understand their duty through a prayerful study of the Scriptures. <RH, July 16, 1908 par. 4>

Satan knows that his time is short, and he is putting forth every effort in his power to destroy our faith in God and in his Word. His agencies are following us constantly, seeking to induce us to follow his plans, and to take a wrong course in word and deed. But if we will grasp the power that Christ offers, seeking the Lord diligently, and watching unto prayer, we shall have all power and wisdom to meet the attacks of the enemy. <RH, July 16, 1908 par. 5>

Many of our people do not seem to realize that the time has come for every one to take his stand positively on the side of Jesus Christ and the heavenly angels. By their indifference, by carelessness in word and act, they leave themselves open to the molding influences of the enemy. They seem asleep as regards the issues that are now before the world. <RH, July 16, 1908 par. 6>

A View of the Conflict

I wish to read to you the description of a scene that passed before me not many years ago. This is published in

"Testimonies for the Church," Vol. VIII, pages 41-43: -- <RH, July 16, 1908 par. 7>

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company of the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Emmanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line. Let those that are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and you shall be my sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.' <RH, July 16, 1908 par. 8>

"The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, 'as when a standard-bearer fainteth.' Isa. 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angels voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness, as he led them to step by step, conquering and to conquer. <RH, July 16, 1908 par. 9>

"At last the victory was gained. The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. <RH, July 16, 1908 par. 10>

"Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family; clothed with the garments of praise and thanksgiving,--the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will shout in proclaiming, 'There shall be no more sin, neither shall there be any more death.' <RH, July 16, 1908 par. 11>

"This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satan's agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is not time for the people of God to be weaklings. We can not afford to be off our guard for one moment. <RH, July 16, 1908 par. 12>

"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, July 16, 1908 par. 13>

As I see representations of the terrible conflict that is now waging, and realize that those who are victorious will be with their Lord forevermore, I feel as if I can not spare myself. I must do all I can to help others win the victory and the crown of life. I am now in my eighty-first year, and yet I can not lay down the burden. My pen is in my hand almost constantly, except when I am in attendance at some meeting. I am always glad when I can have the privilege of speaking to a company of people, in the hope that the words I speak will be received, and will exert an influence for good upon life and character. <RH, July 16, 1908 par. 14>

Since my return from Australia, I have felt a great burden for the work in Oakland. Frequently the Lord has revealed to me, as an indication of unfaithfulness on the part of his people, the little that is being done in our large cities. In the camp-meetings and tent-meetings that have been held in Oakland, I have stood before our own people, and with most earnest entreaties have labored to persuade them to give the truth to those who know it not. But many in our churches say, "We want your labors; we want you to preach to us." Let those who believe the truth, go out and preach it. Let them practise it before their neighbors. The Lord calls upon you, my brethren, to gain a deep, living experience in the things of God. There are sacrifices that we must make. Shall we let the multitudes who know nothing of the truth, perish in their sins, unwarned? Satan is planning to hold these souls fast. He is seeking to hedge up our opportunities for reaching them. But the God of heaven is also at work in their behalf. As you seek to labor for them, his angels will

go before you to prepare their hearts, and the same heavenly agencies will go with you as you visit them, to tell them of the sin-pardoning Saviour. <RH, July 16, 1908 par. 15>

Who will now carry this burden? In view of the great needs all about us, who can be content to hover over our own churches, neither gaining nor imparting strength? Let those who have a living connection with God, go out and labor for unbelievers. We do not call for those who are half asleep to go in their present condition, but we beseech them to awake, to lay hold of the arm of infinite strength, and then go forth speaking the words of life. <RH, July 16, 1908 par. 16>

Let us now seek God with all the heart, that we may find him. For your soul's sake, I ask you to resist the devil. The promise is that he will flee from you. Put on the whole armor of righteousness, and press the battle to the gates. Heavenly angels will be with you to minister to your needs. You can speak the words of truth, and they will make an impression upon the heart. <RH, July 16, 1908 par. 17>

How many of those present will now take a position on the Lord's side, enlisting to fight the good warfare? Ask the Saviour to anoint your eyes with the heavenly eyesalve, that you may have spiritual discernment. Break with the enemy, and come into line with the soldiers of Jesus Christ, and with heavenly angels. Here is a world perishing in sin. I beg of you, for Christ's sake, to work along right lines. <RH, July 16, 1908 par. 18>

Are there those who will pledge themselves to live a life of prayer, ceasing to find fault, ceasing to criticize their brethren, and striving henceforth to be colaborers with Christ Jesus? There are souls to be saved, and we can not afford to lay stumbling-blocks in one another's way. Now we ask you to seek the Lord with all thy heart. Will those who are determined to cut loose from every temptation of the enemy, and to seek for heaven above, signify such determination by rising to their feet. [Nearly all of the congregation present responded.] <RH, July 16, 1908 par. 19>

We desire that every one of you shall be saved. We desire that for you the gates of the city of God shall swing back on their glittering hinges, and that you, with all the nations who have kept the truth, may enter in. There we shall give praise and thanksgiving and glory to Christ and to the Father evermore, even forever and ever. May God help us to be faithful in his service during the conflict, and overcome at last, and win the crown of life eternal. <RH, July 16, 1908 par. 20>

[Praying] My Heavenly Father, I come to thee at this time, just as I am, poor and needy, and dependent upon thee. I ask thee to give me and give this people the grace that perfects Christian character. Wilt thou have compassion upon this people? Let thy light shine into the chambers of the mind, and into the soul-temple. My Saviour, thou hast given thy life to purchase thine inheritance, that, as overcomers, they may enter the kingdom of God, where they shall go no more out forever. Bless those who have signified their desire to serve thee. Put thy Spirit upon them. <RH, July 16, 1908 par. 21>

I ask thee, Heavenly Father, to let thy Holy Spirit come to this people. May thy salvation be revealed. Touch their hearts, and make them very tender. Soften them by thy Holy Spirit, and help them to see the work to be done for their neighbors, and for souls that are perishing all around them. O awaken them to their responsibilities! May they wash their robes of character, and make them white in the blood of the Lamb. Wilt thou encircle them in the arms of thy mercy? Plead with them through the impressions of thy Holy Spirit, that they may try to let their light shine to those that have not known the truth. Put thy church in order, O Lord, that they may labor for souls. <RH, July 16, 1908 par. 22>

My Saviour, reveal thyself to this people. Let thy love be expressed -- O let it be revealed! Hold thy people, that Satan may not have his will and way with them. Help them to press through all opposition, that at last they may lay their crowns at the feet of Jesus in the city of God; and thy name shall have all the glory. Amen. <RH, July 16, 1908 par. 23>

July 23, 1908 An Appeal to Ministers

Mrs. E. G. White

The Lord has instructed me to say to his people that he demands a deeper consecration on their part, in every conference, in every church, in every household. Said the messenger: Speak to the leading men, saying, You should give to the people an example of what may be done by the human agent in holy living by coming into close relation to God. Do all in your power to send home the messages of warning that have been given. Wake up the watchmen; for their unbelief has paralyzed the efforts of many who would become workers. <RH, July 23, 1908 par. 1>

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. <RH, July 23, 1908 par. 2>

"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, July 23, 1908 par. 3>

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" I repeat this. Many among professedly Christian teachers and pious men are not such at heart. They have not been purifying their souls by obeying the truth. And because the religious experience of many has been only a profession, meat has not been given in due season, and God has been greatly displeased. Blessed is that servant, the Lord declares, whom his Lord when he comes shall find faithful. "Verily I say unto you, That he shall make him ruler over all his goods." <RH, July 23, 1908 par. 4>

"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, July 23, 1908 par. 5>

This lesson is being fulfilled all around us and right in our midst. In the indifference and boasting of men and women today, the words of the evil servant are being repeated, "My Lord delayeth his coming." In our large cities every kind of wickedness imaginable is being revealed, and yet among the masses, yes, even among the scoffers, there are some who are listening for the trumpet to give the signal of alarm. But they listen in vain. The appropriate warnings have not been given. Is it not high time that the messengers should awake, and give the warning message that is to prepare the world for the judgments that are right upon us? <RH, July 23, 1908 par. 6>

Let there be an awakening, and heartfelt confessions of sin. Let there be a seeking after God. Let the shepherds throw off the lethargy that is upon them. Wake up, brethren, for Christ's sake wake up! Let earnest, organized efforts be made that light may go forth to those in darkness, who are eating and drinking with those who are befogged with skepticism. <RH, July 23, 1908 par. 7>

Our sinful condition of lukewarmness has been coming on for years. We are far behind in following the instructions given to enter the cities, and erect memorials for the cause of present truth. For many years the instruction has been repeated to us regarding the work to be done in the cities; yet there seems to be a deathlike slumber upon many ministers and people. There are a few who have been doing all in their power, but the burden of this work has not been borne upon the hearts of our people; they are not urged to co-operate, and to set in order the things that remain, that are ready to die. <RH, July 23, 1908 par. 8>

At our meetings held in the cities, and at our camp-meetings, we do not ask for great demonstrations, but we ask that the men who come before the people to present the truth shall be in earnest, and shall reveal that God is with them. There must be a special seeking after God, that the work of the meeting may be carried on under the deep movings of the Holy Spirit. There must be no mingling of the wrong with the right. In the past we have had abundant evidence that God will work through those who place themselves wholly on his side; and this evidence will again be given. We must have at our camp-meetings Christians of the class of whom it was said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who seek the Lord in humility of heart will be uplifted and refreshed. <RH, July 23, 1908 par. 9>

Avoid the Errors of the Past

Those who take hold of the work at this time are not to repeat the mistakes that have been made in the past, when men have sought to control and rule their fellow workers. God forbids that this spirit shall come into his work. Another message than this is to be borne. Those who have felt a burden to place yokes on the necks of their brethren who desired to labor, are called upon to repent and be converted. "Seek ye the Lord while he may be found, call ye upon him while he is near." The message of the third angel is to go forth with a loud voice. Wake up the watchmen; leave them not to settle back in their death-like slumber. <RH, July 23, 1908 par. 10>

By words and works some have declared, "My Lord delayeth his coming," and the thief is preparing to steal in and destroy their goods. O that our brethren would awake to the situation! Every presentation possible may be made to them, but unless the plowshare of truth shall plow up the fallow ground of the heart, there will be no thorough work done. Hearts that are hard will not be broken until there is deep and sincere repentance. Unless there is a thorough reconversion, some will fall back into the same ways that have been followed for the past eight years. <RH, July 23, 1908 par. 11>

A Word to the Wavering

Of those who are constantly working to undermine faith in the message God is sending to his people, I am instructed to say, "Come out from among them, and be ye separate." Come into the light, brethren, and lead others to the Way, the Truth, and the Life. Those who in faith accept the leadings of the Spirit of God will see where their dangers lie, and will make decided moves in the right direction. <RH, July 23, 1908 par. 12>

There are some who have not accepted the messages God has sent, and these have sown the seeds of unbelief until tares have sprung up and multiplied. Those who themselves have a tottering faith are constantly working to weaken the faith of those who come within the reach of their influence. Those who have stood directly in the way of the work of God for the past fifteen years, are not to be sustained or given influence. <RH, July 23, 1908 par. 13>

Now, brethren and sisters, is your time to obtain an experience that will be invaluable to you in the future. But there can be no compromise. Those who desire to be accepted as workers in the future of this cause, must advance step by step heavenward. "Faith is the substance of things hoped for, the evidence of things not seen." <RH, July 23, 1908 par. 14>

July 30, 1908 *Our Publications*

Mrs. E. G. White

The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses, Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that "here are they that keep the commandments of God, and the faith of Jesus." Let our literature give the message as a witness to all the world. <RH, July 30, 1908 par. 1>

Our workers should now be encouraged to give their first attention to books that deal with the evidences of our faith, which teach the doctrines of the Bible, and will prepare a people to stand in the trying times before us. Having brought a people to the enlightenment of the truth by prayerful labor in Bible instruction, and through a wise use of our publications, we are to teach them to become laborers in word and doctrine. We are to encourage them to scatter the books that deal with Bible subjects, and whose teachings will prepare a people to stand, having their loins girded with truth, and their lamps burning. <RH, July 30, 1908 par. 2>

We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the Word with determined energy, that the world may understand the message that Christ gave to John on the Isle of Patmos. Let every human intelligence who professes the name of Christ testify, The end of all things is at hand; prepare to meet thy God. <RH, July 30, 1908 par. 3>

Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher. You who believe the truth for this time, wake up. It is our duty now to bring in all the means possible to help those who understand the truth to proclaim it. Part of the money that comes in from the sale of our publications should be used to increase our facilities for the production of more literature that will open blind eyes and break up the fallow ground of the heart. <RH, July 30, 1908 par. 4>

There is danger of our brethren entering into commercialism, and becoming so engrossed in worldly business that the truths of the Word of God in their purity and power are not brought into the life. The love of trade and gain is becoming more and more prevalent. My brethren, let your souls be truly converted. If ever there was a time when we needed to understand our responsibilities, it is now, when truth is fallen in the streets, and equity can not enter. Satan has come down with great power, to work with all deceivableness of unrighteousness in them that perish; and everything that can be shaken will be shaken, and those things that can not be shaken will remain. The Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, though unseen, are working to destroy human life. But if our life is hid with Christ in God, we shall see of his grace and salvation. Christ is coming to establish his kingdom on the earth. Let our tongues be sanctified, and used to glorify him. Let us work now as we have never worked before. We are exhorted to "be instant in season, out of season." We are to make openings for the presentation of the truth. We are to improve every opportunity of drawing souls to Christ. <RH, July 30, 1908 par. 5>

As a people we are to be reconverted, our lives sanctified to declare the truth as it is in Jesus. In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart. God alone has the power to forgive sins; if we do not speak this message to the unconverted, our neglect may prove their ruin. Blessed, soul-saving, Bible truths are published in our papers. There are many who can help in the work of selling our periodicals. The Lord

calls upon all of us to seek to save perishing souls. Satan is at work to deceive the very elect, and now is our time to work with vigilance. Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties? <RH, July 30, 1908 par. 6>

If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse. It was thus the Saviour preached the gospel in the highways and byways; and as he spoke, the little group that listened to him swelled to a great company. Present-day evangelists are to be workers together with Christ. These, just as verily as the first disciples, have the assurance: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." <RH, July 30, 1908 par. 7>

The work to be carried on by the people of God is declared in the words of inspiration: "Behold, I send my messenger before thy face, which shall prepare the way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." "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, July 30, 1908 par. 8>

God invites all men to the fullest investigation of the claims of his law. His Word is sacred and infinite. The cause of truth is to go forth as a lamp that burneth. Earnest study of the Word of God will reveal the truth. Sin and wrong will not be sustained, but the law of God will be vindicated. "Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth bread to the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Christians are to seek their light from the Word of God, and then in faith go forth to give that light to those who sit in darkness. <RH, July 30, 1908 par. 9>

August 6, 1908 Circulate the Publications--No. 1

Mrs. E. G. White

In the night of March 2, 1907, many things were revealed to me regarding the value of our publications on present truth, and the small effort that is being made by our brethren and sisters in the churches for their wide circulation. <RH, August 6, 1908 par. 1>

I have been repeatedly shown that our presses should now be constantly employed in publishing light and truth. This is a time of spiritual darkness in the churches of the world. Ignorance of divine things has hidden God and the truth from view. The forces of evil are gathering in strength. Satan flatters his coworkers that he will do a work that will captivate the world. While partial inactivity has come upon the church, Satan and his hosts are intensely active. The professed Christian churches are not converting the world; for they are themselves corrupted with selfishness and pride, and need to feel the converting power of God in their midst before they can lead others to a purer or higher standard. <RH, August 6, 1908 par. 2>

An Encouraging Experience

The afternoon of March 2 I spent in counsel with Brother and Sister S. N. Haskell, discussing the work in Oakland, and their plans to go East to spend some time in South Lancaster. After our visit I was weary, and retired early. I was suffering with rheumatism in my left side, and could get no rest because of the pain. I turned from side to side, trying to find ease from the suffering. There was a pain in my heart that portended no good for me. At last I fell asleep. <RH, August 6, 1908 par. 3>

About half-past nine I attempted to turn myself, and as I did so, I became aware that my body was entirely free from pain. As I turned from side to side, and moved my hands, I experienced an extraordinary freedom and lightness that I can not describe. The room was filled with light, a most beautiful, soft, azure light, and I seemed to be in the arms of heavenly beings. <RH, August 6, 1908 par. 4>

This peculiar light I have experienced in the past in times of special blessing, but this time it was more distinct, more impressive, and I felt such peace, peace so full and abundant no words can express it. I raised myself into a sitting

posture, and I saw that I was surrounded by a bright cloud, white as snow, the edges of which were tinged with a deep pink. The softest, sweetest music was filling the air, and I recognized the music as the singing of the angels. Then a Voice spoke to me, saying, "Fear not; I am your Saviour. Holy angels are all about you." <RH, August 6, 1908 par. 5>

"Then this is heaven," I said, "and now I can be at rest. I shall have no more messages to bear, no more misrepresentations to endure. Everything will be easy now, and I shall enjoy peace and rest. O, what inexpressible peace fills my soul! Is this indeed heaven? Am I one of God's little children? and shall I always have this peace?" <RH, August 6, 1908 par. 6>

The Voice replied, "Your work is not yet done." <RH, August 6, 1908 par. 7>

Again I fell asleep, and when I awoke, I heard music, and I wanted to sing. Then some one passed my door, and I wondered if that person saw the light. After a time the light passed away, but the peace remained. <RH, August 6, 1908 par. 8>

After a while I fell asleep again. This time I seemed to be in a council meeting where our book work was being discussed. There were a number of our brethren present, leaders in our work, and Elder Haskell and his wife were there consulting together and with the brethren about the circulation of our books, tracts, and periodicals. <RH, August 6, 1908 par. 9>

Elder Haskell was presenting strong reasons why the books which contain the knowledge that has been communicated to Sister White,--the books containing the special message to come to the world at this present time,--should be more freely circulated. "Why," he inquired, "do not our people appreciate and circulate more widely the books bearing the divine credentials? Why is not a specialty made of the books containing the warnings regarding Satan's work? Why do we not give greater effort to circulating the books that point out Satan's plans to counterwork the work of God, that uncover his plans and point out his deceptions? The moral evils of his deceptions are to be removed by opening the eyes of the people so that they shall discern the situation and the dangers of our times; so that they shall make diligent effort to lay hold by faith upon Christ and his righteousness." <RH, August 6, 1908 par. 10>

A messenger from heaven stood in our midst, and he spoke words of warning and instruction. He made us clearly understand that the gospel of the kingdom is the message for which the world is perishing, and that this message, as contained in our publications already in print, and those yet to be issued, should be circulated among the people who are nigh and afar off. <RH, August 6, 1908 par. 11>

Dangers in Speculative Study

The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart; for these men in their research often arrive at erroneous conclusions, and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting, and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions, and to unite with seducing spirits in the work of propounding new theories which lead away from the truth. <RH, August 6, 1908 par. 12>

There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth. The book "Living Temple" is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. <RH, August 6, 1908 par. 13>

The Father and the Son each have a personality. Christ declared, "I and my Father are one." Yet it was the Son of God who came to the world in human form. Laying aside his royal robe and kingly crown, he clothed his divinity with humanity, that humanity through his infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust. <RH, August 6, 1908 par. 14>

Christ was tempted in all points as man is tempted, but at no time did he bring against the tempter a railing accusation. To every temptation he presented the Word of the Lord. "It is written" was his never-failing weapon. We, as the representatives of Christ, are to meet every thrust of the enemy with the Word of the living God. Never should we allow ourselves to follow the trail of the serpent by using his scientific arguments. Satan can never gain advantage of the child of God who relies on the Word of God as his defense. <RH, August 6, 1908 par. 15>

Our Counselor impressed deeply on our minds that God's commandment-keeping people must be sanctified through the truth, and that truth must ever be given the foremost place. We must not forget that Satan still lives to exercise his deceptive power through false science. <RH, August 6, 1908 par. 16>

Christ was the Majesty of heaven, the Prince of life; yet he humbled himself as a man, and became obedient to every

law of God. He passed over the ground that every man must tread who takes his name, and came forth from his trial pure and untainted by sin. He was our example in all things. <RH, August 6, 1908 par. 17>

The first advent of Christ and his life of ministry are not studied as they should be. His life was one of self-denial, in which truth in all its noble qualities was expressed. He lived to bless humanity by every good word and work. <RH, August 6, 1908 par. 18>

August 13, 1908 *Circulate the Publications - No. 2*

Mrs. E. G. White

The work of book-making is a grand and good work; but it has not always stood in the high and holy position that God designed it should occupy, because self has been interwoven with the work of some who have engaged in it. The book work should be the means of quickly giving the sacred light of present truth to the world. The publications that come forth from our presses today are to be of such a character as to strengthen every pin and pillar of the faith that was established by the Word of God and by the revelations of his Spirit. <RH, August 13, 1908 par. 1>

The truth that God has given for his people in these last days should keep them firm when there come into the church those who present false theories. The truth that has stood firm against the attacks of the enemy for more than half a century must still be the confidence and comfort of God's people. <RH, August 13, 1908 par. 2>

Our evidence to non-professors that we have the truth of the Word of God will be given in a life of strict self-denial. We must not make a mockery of our faith, but ever keep before us the example of him who, though he was the Prince of heaven, stooped to a life of self-denial and sacrifice to vindicate the righteousness of his Father's word. Let us each resolve to do our best, that the light of our good works may shine forth to the world. <RH, August 13, 1908 par. 3>

Unity and Progress

Perfect agreement should exist in the plans laid for the publication of our books and periodicals, that the light which they contain may be quickly carried everywhere, to the nominal churches and to the world. Much more should have been accomplished in the sale of our books than we see accomplished today. <RH, August 13, 1908 par. 4>

Our ministers should call upon the church-members to let the truth triumph. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Unity and love will accomplish wonderful things for the believers. Will not our churches arouse, and give the last warning message to the world? <RH, August 13, 1908 par. 5>

Our Relief Books

"Christ's Object Lessons" is a book that speaks for itself, and it has accomplished a good work. As it has been sold, and the object of its sale related, money has been received that has relieved the indebtedness of our schools. But more than this, many by reading the book have been blessed by its lessons of truth, and many more will be blessed by reading it. <RH, August 13, 1908 par. 6>

The book "Ministry of Healing" may do the same work for our sanitariums and health institutions that "Christ's Object Lessons" has done for our schools. This book contains the wisdom of the Great Physician. To me it has been a great privilege to donate my work on these books to the cause of God. In the future there should be a much greater effort made to increase their sale. <RH, August 13, 1908 par. 7>

Lift the Debts

God designs that we shall learn lessons from the failures of the past. It is not pleasing to him to have debts rest upon his institutions. We have reached the time when we must give character to the work by refusing to erect large and costly buildings. We are not to copy the mistakes of the past, and become more and more involved in debt. We are rather to endeavor to clear off the indebtedness that still remains on our institutions. Our churches can help in this matter if they will. Those members to whom the Lord has given means can invest their money in the cause without interest or at a low rate of interest, and by their free-will offerings they can help to support the work. The Lord asks you

to return cheerfully to him a portion of the goods he has lent you, and thus become his almoners. <RH, August 13, 1908 par. 8>

Another View of the Book Work

Afterward we were in camp-meetings and in large meetings in our churches, where the ministers presented clearly the perils of the times in which we live, and the great importance of making haste in the circulation of our literature. In response to these appeals, the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities. Most of the purchasers paid for the books they took. A few arranged to pay afterward. <RH, August 13, 1908 par. 9>

Because books were being sold at low prices, some being specially reduced for the occasion, many were purchased, and some by persons not of our faith. They said, "It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them, and we will secure them for ourselves and our friends." <RH, August 13, 1908 par. 10>

But dissatisfaction was expressed by some of our own people. "A stop must be put to this work," one said, "or our business will be spoiled." As one brother was carrying away an armful of books, a canvasser laid his hand upon his arm, and said, "My brother, what are you doing with so many books?" Then I heard the voice of our Counselor saying, "Forbid them not." This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of any one. Souls are perishing out of Christ. Let them be warned of his soon appearing in the clouds of heaven. <RH, August 13, 1908 par. 11>

Some of the workers continued to appear much cast down. One was weeping, and said, "These are doing the publishing work an injustice by purchasing these books at so low a price; besides, this work is depriving us of some of the revenue by which our work is sustained." The Voice replied, "You are meeting with no loss. These workers who take the books at reduced prices could not obtain so ready sale for them except it be at this so-called sacrifice. Many are now purchasing for their friends and for themselves who otherwise would not think of buying." <RH, August 13, 1908 par. 12>

A Caution

Then instruction was given to Elder Haskell that in his anxiety to supply the people with the precious truth contained in his books, in his desire that all should feel that the books are worth more than they cost, and that all should be encouraged to give them a wide circulation, he was selling his books too cheap, and thus making his own burden too heavy. <RH, August 13, 1908 par. 13>

Our Counselor said, "The books should be sold in such a way that the author will not be left bare-handed, and that the publishing-house shall have a proper margin so that it will have means to carry on its work." <RH, August 13, 1908 par. 14>

A Parable for Our Study

"The kingdom of heaven is like unto a man that is an householder," Christ declared, "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, August 13, 1908 par. 15>

"Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. <RH, August 13, 1908 par. 16>

"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 good man 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 thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own?

Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen." <RH, August 13, 1908 par. 17>

The value of service to God is measured by the Spirit in which it is rendered, rather than by the length of time spent in labor. <RH, August 13, 1908 par. 18>

I am very desirous that the light contained in my books shall come to every soul possible; for God has sent the message for all. These books contain precious lessons in Christian experience. I would not dare forbid that these books be sold on special occasions at a low price, lest I should hinder the reading of the book, and thus withhold the light from some soul who might be converted to the truth. I have no forbiddings to place on the work of circulation of our books. Let the light be placed on the candlestick, that it may give light to all that are in the house. <RH, August 13, 1908 par. 19>

A Lesson in Commercialism

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. <RH, August 13, 1908 par. 20>

"And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" <RH, August 13, 1908 par. 21>

August 20, 1908 A Broader View

Mrs. E. G. White

In carrying forward the Lord's work at home and abroad, those in positions of responsibility must plan wisely, so as to make the best possible use of men and of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home land. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message have never yet penetrated. Within the past few years, doors have been thrown open as if by magic; and men and women are needed to enter these doors, and begin earnest work for the salvation of souls. <RH, August 20, 1908 par. 1>

Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility and to win souls for Christ. They should be taught how to meet the people, and how to present the third angel's message in an attractive manner. And in the management of financial matters, they should be taught lessons that will help them when they are sent to isolated fields where they must suffer many privations and practise the strictest economy. <RH, August 20, 1908 par. 2>

The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in after-life. He has given them the privilege of handling precious books that have been dedicated for the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they canvass for these books, many may learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. And as they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries. <RH, August 20, 1908 par. 3>

The students who take up the work of selling "Christ's Object Lessons" and "Ministry of Healing" will need to study the book they expect to sell. As they familiarize their minds with the subject-matter of the book in hand, and endeavor to practise its teachings, they will develop in knowledge and spiritual power. The messages in these books contain the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter. They should teach these truths to their students, and seek to inspire the youth with a love for the precious thoughts the Lord has entrusted to us to communicate to the world. <RH, August 20, 1908 par. 4>

Thus the preparation for handling these books, and the daily experiences gained while bringing them to the attention of the people, will prove an invaluable schooling to those who take part in this line of effort. Under the blessing of God, the youth will obtain a fitting-up for service in the Lord's vineyard. <RH, August 20, 1908 par. 5>

There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement. They should take counsel with parents and youth, and unite in planning wisely. Some youth may be best fitted to engage in home missionary work. There is a wide field of usefulness in the distribution of our literature, and in bringing the third angel's message to the attention of friends and neighbors. Other youth should be encouraged to enter the canvassing work, to sell our larger books. Some may have qualifications that would make them valuable helpers in our institutions. And in many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing." <RH, August 20, 1908 par. 6>

In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. At the same time they would be earning money to enable them to attend school, where they could continue their preparation for wider usefulness in the Lord's cause. In the school, they would receive encouragement and inspiration from teachers and students to continue their work of selling books; and when the time came for them to leave school, they would have received a practical training fitting them for the hard, earnest, self-sacrificing labor that has to be done in many foreign fields, where the third angel's message must be carried under difficult and trying circumstances. <RH, August 20, 1908 par. 7>

How much better is this plan than for students to go through school without obtaining a practical education in field work, and, at the end of their course, leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried fields! How hard it will be for them to meet the financial problems that are connected with pioneer work in foreign lands! And what a burden some one will have to carry until the debts incurred by the student have been paid! <RH, August 20, 1908 par. 8>

On the other hand, how much might be gained, if the self-supporting plan were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields. <RH, August 20, 1908 par. 9>

Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training-schools, will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields. <RH, August 20, 1908 par. 10>

A great work is to be done in our world in a short time, and we must study to understand and appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons," and "Ministry of Healing," as a means of helping worthy students to meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions. <RH, August 20, 1908 par. 11>

Great blessings are in store for us, as we wisely handle these precious books given us for the advancement of the cause of present truth. And as we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory. <RH, August 20, 1908 par. 12>

August 27, 1908 Camp-Meetings and Our Publications

Mrs. E. G. White

In connection with our camp-meetings in past years, God's servants have improved many precious opportunities for instructing our people in practical methods of presenting the saving truths of the third angel's message to their friends and acquaintances. Many have been taught how to labor as self-supporting missionaries in their home communities. Many have returned home from these annual gatherings, to labor with greater zeal and intelligence than hitherto. <RH, August 27, 1908 par. 1>

It would be pleasing to God if far more of this practical instruction were given the church-members who attend our camp-meetings, than has usually been given in years past. Our general workers and our brethren and sisters in every conference should remember that one of the objects of our annual gatherings is that all may gain a knowledge of practical methods of personal missionary work. This phase of our camp-meetings is outlined in "Testimonies for the Church," Volume VI, as follows:-- <RH, August 27, 1908 par. 2>

"God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as 'the Lamb of God, which taketh away the sin of the world.'" John 1:29. We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to the division of labor, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all."--*Pages 32, 33.* <RH, August 27, 1908 par. 3>

"Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others. . . . <RH, August 27, 1908 par. 4>

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in him who has promised to save all that come unto him."--*Pages 49, 50.* <RH, August 27, 1908 par. 5>

In some of our conferences, the leaders have hesitated to introduce these practical methods of instruction. Some are naturally inclined to sermonize rather than to teach. But on such occasions as our annual camp-meetings, we must never lose sight of the opportunities afforded for teaching the believers how to do practical missionary work in the place where they may live. In many instances it would be well to set apart certain men to carry the burden of different lines of educational work at these meetings. Let some help the people to learn how to give Bible readings and to conduct cottage meetings. Let others bear the burden of teaching the people how to practise the principles of health and temperance, and how to give treatments to the sick. Still others may labor in the interests of our periodical and book work. And let chosen workers take a special interest in teaching many how to handle "Christ's Object Lessons" and "Ministry of Healing." <RH, August 27, 1908 par. 6>

Many have never learned how to sell the books dedicated to the advancement of our institutional work. But such should not excuse themselves. They should study diligently how they may do their part faithfully in connection with the circulation of these precious books. Our schools and sanitariums must be conducted on a high plane of efficiency, and a solemn responsibility rests upon us all to help place these institutions on vantage-ground by giving the relief books a wide circulation. God will be glorified by every one who takes an active interest in the work of placing these books in the hands of the multitudes who are in need of the saving truths of the gospel. <RH, August 27, 1908 par. 7>

The opportunity we have of doing good by striving to carry out the Lord's plan for the relief of our schools and sanitariums, has been presented to me over and over again in connection with the Southern California Conference. The conditions there are unusually favorable for a long-continued effort to push the sale of "Christ's Object Lessons" and "Ministry of Healing." Our brethren and sisters in Southern California should never weary of this plan for raising money to meet the debts that have accumulated. The students of the Fernando School, and the nurses of the three sanitariums that have been established, can ill afford to lose the precious experiences in missionary work that come to those who handle the relief books. And the conference can ill afford to lose the results, spiritual as well as financial, that would accompany a continued effort of this sort. <RH, August 27, 1908 par. 8>

But years have passed, and students who should have been gaining rich experiences in actual missionary work, have not been encouraged to launch out heartily in the sale of "Christ's Object Lessons." Church-members in many places have daily met with strangers,--tourists, men and women of means and influence,--and yet such opportunities as these for circulating "Christ's Object Lessons" and "Ministry of Healing" have been allowed to pass by unimproved. Many honest-hearted persons who could have been reached by diligent, whole-hearted effort, have not been given the light of the third angel's message. And all the while, money that was needed to found new institutions and to support laborers in mission fields, has been gathered for the benefit of one of our schools. <RH, August 27, 1908 par. 9>

Had the Lord's plan been followed, his name would have been glorified, and many spiritual victories would have been won. Those having means would have been more able and willing to come up to the help of the Lord when he was leading out in an extraordinary manner in the establishment of strong medical missionary centers in the vicinity of great thoroughfares of travel. Students would have received a training that would have greatly increased their efficiency as practical missionaries at home and abroad. Churches would have been revived with spiritual blessings. Many would

have been won to the truth, and these would have brought into the cause their influence and their means. <RH, August 27, 1908 par. 10>

In such places as Southern California, where thousands of tourists, many of them in search of health and strength, are constantly coming and going, special and continuous efforts should be put forth to scatter the bright rays of light and truth. The books, "Ministry of Healing" and "Christ's Object Lessons," are peculiarly adapted for use in tourist centers, and everything possible should be done to place copies of these works in the hands of those who have leisure and inclination to read. Especially do those who are seeking for restoration of health, need the book. "Ministry of Healing." Every favorable opportunity for reaching this class is to be improved. <RH, August 27, 1908 par. 11>

My heart has rejoiced as I have learned of a revival of the relief work in Southern California during the past few months. At Loma Linda some of the nurses have been given a special training for the work of selling "Ministry of Healing;" and as they have visited homes in the neighboring cities and villages, the blessing of heaven has rested richly upon them, and favorable impressions have been made in behalf of our people and their work. <RH, August 27, 1908 par. 12>

At the Fernando School, the teachers have recently led out in reviving an interest in the sale of "Christ's Object Lessons." Bands of students, after prayerful study of the book, have visited Los Angeles in company with their teachers, and have gained a sound, solid experience which they prize above silver and gold. This kind of work is, in fact, one of the means God has ordained for giving our youth a missionary training; and those who neglect to improve such opportunities lose out of their lives a chapter of experience of the highest value. By entering heartily into this work, students can learn how to approach with tact and discretion men and women in all walks of life, how to deal with them courteously, and how to lead them to give favorable consideration to the truths contained in the books that are sold. <RH, August 27, 1908 par. 13>

Our greatest burden should be, not the raising of money, but the salvation of souls; and to this end we should do all in our power to teach students how to lead souls to a knowledge of the third angel's message. When we are successful in the work of soul saving, those who are added to the faith will, in turn, use their ability in giving the truth to others. When we labor diligently for the salvation of our fellow men, God will prosper our every effort. <RH, August 27, 1908 par. 14>

To the presidents of conferences, and to others in positions of leading responsibility, I would say: Let us do all in our power to impress upon the teachers connected with our educational institutions the great value of the blessings in store for those who seek diligently to make the best possible use of the gift, "Christ's Object Lessons." Let us encourage the teachers to unite with many of their students in a prayerful study of this book, preparatory to going out with them into active field work. Let us help the educators to understand their responsibility in this matter. Let us do all we can to revive the "Christ's Object Lessons" work, and to inaugurate plans for an active campaign with "Ministry of Healing." <RH, August 27, 1908 par. 15>

As teachers and students engage heartily in this line of work, they will gain an experience that will fit them to do valuable service in connection with our camp-meetings. Through the instruction that they can give to the believers in attendance, and through the sale of many books in the places where such meetings are held, those who have been in the school will be able to do their part in reaching the multitudes who need to be given the third angel's message. Let teachers and students nobly bear their share of the burden of showing our own people how to communicate the message to their friends and neighbors. <RH, August 27, 1908 par. 16>

When we follow plans of the Lord's devising, we are "laborers together with God." Whatever our position,--whether presidents of conferences, ministers, teachers, students, or lay-members,--we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies he has ordained for our use is the printed page. In our schools and sanitariums, in our home churches, and particularly in our annual camp-meetings, we must learn to make a wise use of this precious agency. With patient diligence, chosen workers must instruct our people how to approach unbelievers in a kindly, winning way, and how to place in their hands literature in which the truth for this time is presented with clearness and power. <RH, August 27, 1908 par. 17>

My brethren and sisters, let us not become weary in well-doing. During his earthly ministry, Christ traveled on foot from place to place. Wearied, as he oftentimes was his human nature taxed to the uttermost, yet he was ever ready to heal all who came unto him, and to teach them the way of life eternal. Though often physically exhausted, he left not his work. There was a world to be saved. He made every sacrifice possible, in order that light and truth might shine forth. <RH, August 27, 1908 par. 18>

The Lord God of Israel desires us to link up in holy union with himself, and exercise the living faith that works by love and purifies the soul. He desires that we shall be a working corps of laborers endowed with adaptability for his service; and to such he promises power to win a glorious victory for him. <RH, August 27, 1908 par. 19>

September 3, 1908 Provision for Our Schools

An Appeal to Ministers, Physicians, and Teachers in Southern California

Mrs. E. G. White

The men who stand as leaders in any part of the solemn work of the last gospel message must cultivate and cherish broad views and ideas. It is the privilege of all who bear responsibilities in the work of the gospel to be apt learners in the school of Christ. The professed follower of Christ must not be led by the dictates of his own will; his mind must be trained to think Christ's thoughts, and enlightened to comprehend the will and way of God. Such a believer will be a follower of Christ's methods of work. <RH, September 3, 1908 par. 1>

Our brethren should not forget that the wisdom of God has made provision for our schools in a way that will bring blessing to all who participate in the enterprise. The book, "Christ's Object Lessons," was donated to the educational work, that the students and other friends of the schools might handle these books, and by their sale raise much of the means needed to lift the school indebtedness. But this plan has not been presented to our schools as it should have been; the teachers and students have not been educated to take hold of this book and courageously push its sale for the benefit of the educational work. <RH, September 3, 1908 par. 2>

Long ago the teachers and students in our schools should have learned to take advantage of the opportunity to raise means by the sale of "Christ's Object Lessons." In selling these books the students will serve the cause of God, and, while doing this, by the dissemination of precious light, they will learn invaluable lessons in Christian experience. All our schools should now come into line, and earnestly endeavor to carry out the plan presented to us for the education of the workers, for the relief of the schools, and for the winning of souls to the cause of Christ. <RH, September 3, 1908 par. 3>

In the cities of Riverside, Redlands, and San Bernardino a mission field is open to us that we have as yet only touched with the tips of our fingers. A good work has been done there as far as our workers have had encouragement to do it; but there is need of means to carry the work forward successfully. It was God's purpose that by the sale of "Ministry of Healing" and "Christ's Object Lessons" much means should be raised for the work of our sanitariums and schools, and that our people would thereby be left more free to donate of their means for the opening of the work in new missionary fields. If our people will now engage in the sale of these books as they ought, we shall have much more means to carry the work in the way the Lord designed. <RH, September 3, 1908 par. 4>

Wherever the work of selling "Christ's Object Lessons" has been taken hold of in earnest, the book has done good. And the lessons that have been learned by those who have engaged in this work, have well repaid their efforts. And now our people should all be encouraged to take part in this special missionary effort. Light has been given me that in every possible way instruction should be given to our people as to the best methods of presenting these books to the people. <RH, September 3, 1908 par. 5>

I have been instructed that at our large gatherings, workers should be present who will teach our people how to sow the seeds of truth. This means more than instructing them how to sell the *Signs of the Times* and other periodicals. It includes thorough instruction in how to handle such books as "Christ's Object Lessons" and "Ministry of Healing." These are books which contain precious truths, and from which the reader can draw lessons of highest value. <RH, September 3, 1908 par. 6>

Why was not some one appointed at your camp-meeting [in 1907] to present the interests of this line of work to our people? In your failure to do this, you lost a precious opportunity to place large blessings within the reach of the people, and you also lost an opportunity of raising means for the relief of our institutions. My brethren, let us encourage our people to take up this work without further delay. <RH, September 3, 1908 par. 7>

There are some who have had experience in the sale of health foods who should now interest themselves in the sale of our precious books; for in them is food unto eternal life. Los Angeles has been presented to me as a very fruitful field for the sale of "Christ's Object Lessons" and "Ministry of Healing." The thousands of transient residents and visitors would be benefited by the lessons they contain, and those who bear responsibilities in our sanitariums should act wisely in this matter, encouraging all, nurses, helpers, and students, to gather by this means as much as possible of the money required to meet the expenses of the different institutions. <RH, September 3, 1908 par. 8>

Why are our people so slow to understand what the Lord would have them do? Our leading workers should prepare beforehand to use their opportunities at our large and small gatherings to present these books to our people, and call for volunteers who will engage in their sale. When this work is entered into with the earnestness which our times demand, the indebtedness which now rests upon our schools will be greatly lessened. And then the people who are now being called upon to give largely of their means to support these institutions, will be free to turn a larger part of their offerings

to missionary work in other needy places, where special efforts have not yet been made. <RH, September 3, 1908 par. 9>

Great good will result from bringing these books to the attention of the leaders in the Woman's Christian Temperance Union. We should invite these workers to our meetings, and give them an opportunity to become acquainted with our people. Place these precious books in their hands, and tell them the story of their gift to the cause, and its results. Explain how, by the sale of "Ministry of Healing," patients may be brought to the sanitarium for healing who could never get there unaided; and how through this means assistance will be rendered in the establishment of sanitariums in places where they are greatly needed. If our sanitariums are wisely managed by men and women who have the fear of God before them, they will be a means of bringing us in connection with workers in the Women's Christian Temperance Union, and these workers will not be slow to see the advantage of the medical branch of our work. As a result of their contact with our medical work, some of them will learn truths that they need to know for the perfection of Christian character. <RH, September 3, 1908 par. 10>

One point that should never be forgotten by our workers is that the Lord Jesus Christ is our chief director. He has outlined a plan by which the schools may be relieved of their indebtedness; and he will not vindicate the course of those who lay this plan aside for lack of confidence in its success. When his people will come up unitedly to the help of his cause in the earth, no good thing that God has promised will be withheld from them. <RH, September 3, 1908 par. 11>

In places like Los Angeles, where the population is constantly changing, wonderful opportunities are presented for the sale of our books. A great loss has been sustained because our people have not more fully embraced this opportunity. Why should not the teachers and students from the San Fernando School make Los Angeles a special field for the sale of "Object Lessons"? If with earnestness and faith they will work out the plan that has been given us for the use of this book, angels of God will attend their steps, and the blessing of heaven will be upon their efforts. <RH, September 3, 1908 par. 12>

It would have been an excellent thing if the teachers of the San Fernando School had, during the vacation, availed themselves of this opportunity to push the work with "Christ's Object Lessons." They would have found a blessing in going out with the students and teaching them how to meet the people, and how to introduce the book. The story of the gift of the book and its object would lead some to have a special interest in the book and in the school for which it is sold. <RH, September 3, 1908 par. 13>

Why have not the teachers in our schools done more of this work? If our people would only realize it, there is no more acceptable work to be done in the home field than to engage in the sale of "Object Lessons;" for while they are thus helping to carry out the Lord's plan for the relief of our schools, they are also bringing the precious truths of the Word of God to the attention of the people. <RH, September 3, 1908 par. 14>

The indifference that has been manifested by some toward this enterprise is displeasing to God. He desires that it shall be recognized by all our people as his method of relieving our schools from debt. It is because this plan has been neglected that we now feel so keenly our lack of means for the advancing work. Had the schools availed themselves of the provision thus made for them, there would be more money in the school treasury, and more money in the hands of his people to relieve the necessities of other needy departments of the cause, and, best of all, teachers and students would have received the very lessons that they needed to learn in the Master's service. <RH, September 3, 1908 par. 15>

I send you these lines because I see that there is need of a deeper intuition, a wider perception, on the part of our medical and educational workers, if they would get all the benefit that God intends shall come to them through the use of "Object Lessons" and "Ministry of Healing." I ask you, my brethren, to read these words to our people, that they may learn to show the spirit of wisdom, and of power, and of a sound mind. <RH, September 3, 1908 par. 16>

September 3, 1908 Teacher, Know Thyself

To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character. The grace of humility is greatly needed by the workers for Christ in this period of the world's history. No teacher can do acceptable work who does not bear in mind his own deficiencies and who does not drop out from his reckoning all plans that will weaken his spiritual life. When teachers are willing to drop out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity. <RH, September 3, 1908 par. 1>

I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they can not take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit

unto eternal life. <RH, September 3, 1908 par. 2>

Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others who is not constantly working out his own salvation by receiving and imparting an all-round education. The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the Great Teacher. No one should be encouraged to do the work of teaching who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory. <RH, September 3, 1908 par. 3>

Every teacher needs to receive the truth in the love of its sacred principles; then he can not fail of exerting an influence that is purifying and uplifting. The teacher whose soul is stayed upon Christ will speak and act like a Christian. Such a one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and his voice, saying, "This is the way; walk ye in it," will be heard and obeyed. <RH, September 3, 1908 par. 4>

The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the Man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of the students upon the pattern Christ Jesus, the chiefest among ten thousand, the One altogether lovely. <RH, September 3, 1908 par. 5>

The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. It is not only the faithful and true witness of the Word of God, but it is the searcher of the thoughts and purposes of the heart. It is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; its transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven. <RH, September 3, 1908 par. 6>

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly guest, God will make you laborers together with him. In co-operation with the Master Teacher, the spirit of selfishness will be expelled, and wonderful transformations will take place. <RH, September 3, 1908 par. 7>

In the night season these words were spoken to me: "Charge the teachers in our schools to prepare the students for what is coming upon the world." The Lord has been waiting long for our teachers to walk in the light he has sent them. There is need of a humbling of self, that Christ may restore the moral image of God in man. The character of the education given must be greatly changed before it can give the right mold to our institutions. It is only when intellectual and moral powers are combined for the attainment of education, that the standard of the Word of God is reached. <RH, September 3, 1908 par. 8>

These words were clearly and forcibly spoken: "Confess your faults one to another, and pray one for another, that ye may be healed. Press together; press together, and love as brethren. Pray together." The Lord has paid the price of his own blood for the salvation of the world. He suffered every indignity that men could devise and Satan could invent, in order to carry out the plan of salvation. Let not the teacher seek to exalt self, but let him see the necessity of learning of Christ daily, and making him the pattern. For teachers and students our Lord and Saviour Jesus Christ should be the only example. <RH, September 3, 1908 par. 9>

Bear in mind that the Lord will accept as teachers only those who will be gospel teachers. A great responsibility rests upon those who attempt to teach the last gospel message. They are to be laborers together with God in the training of human minds. The teacher who fails to keep the Bible standard always before him, misses an opportunity of being a laborer together with God in giving to the mind the mold that is essential for a place in the heavenly courts.

Ellen G. White. <RH, September 3, 1908 par. 10>

September 10, 1908 *Medical Missionary Work Among the Colored People in the South*

Mrs. E. G. White

When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry. So far as possible, it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul; for in doing this, they are following the example of Christ. Intemperance has well-nigh filled the world with disease, and the ministers of the gospel can not spend their time and strength in relieving all in need of help. The Lord has ordained that Christian physicians and

nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry. <RH, September 10, 1908 par. 1>

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth. <RH, September 10, 1908 par. 2>

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth -- young men and young women of good Christian character -- be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them. <RH, September 10, 1908 par. 3>

The Lord Jesus is our example. He came to the world as the servant of mankind. He went from city to city, from village to village, teaching the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching. <RH, September 10, 1908 par. 4>

As our example, Christ linked closely together the work of healing and teaching, and in this our day they should not be separated. In our schools and sanitariums, nurses should be trained to go out as a medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing. <RH, September 10, 1908 par. 5>

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers. <RH, September 10, 1908 par. 6>

The colored medical missionary worker stands on vantage ground. In the [providence] of God, a wide field of usefulness is open to him. He is permitted to enter where others are refused admission. In his consistent daily life of self-denial and self-sacrifice, he may exert a quiet yet far-reaching influence in behalf of the truth for this time. And he will not lack opportunity for testifying of the saving grace by which his life is being constantly transformed into the likeness of the great Medical Missionary. <RH, September 10, 1908 par. 7>

To many of the colored people, the difficulties against which they have to contend seem almost insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be helped and encouraged. There is talent among the colored race, and this talent will be developed where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard. There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need, at times, the assistance of white workers, but their talents will tell greatly for the success of the work. <RH, September 10, 1908 par. 8>

O, that we might catch a glimpse of the work God desires us to accomplish for the colored people in the South! Could the veil be removed, could we but realize the distressing condition of thousands suffering from physical and spiritual maladies, how earnestly would we plan to train suitable colored workers to go forth to minister to the needs of their own race! How gladly would we come up to the help of the Lord, by giving freely of our means for the establishment and maintenance of training centers where colored youth could be fitted for helpful service as true medical missionary evangelists! May God enable us to discern the opportunities now afforded us to lay broad plans for carrying forward this line of work in a manner befitting its importance. <RH, September 10, 1908 par. 9>

Those who are able to relieve the sick of their temporal infirmities, will often find ready access to hearts. Grateful for the loving ministry performed in their behalf, many will gladly listen to words of spiritual comfort and consolation. Their hearts will be susceptible to the influence of the Holy Spirit, as the consecrated medical missionary opens the Scriptures of truth, and brings to their attention the special warning message for this time. Many will decide to yield their all to the Lord. <RH, September 10, 1908 par. 10>

Such a work as this is sadly needed in the cities of the South. Thousands of colored people have drifted into these congested centers. In many, many families, want and misery and deep spiritual poverty prevail. For such classes as these, the medical missionary evangelist is peculiarly fitted. But work of this character can not be undertaken unless the workers are first trained, and then supplied with needed facilities. Means is needed for the prosecution of such work. And in the privilege of contributing to the support of his cause in the earth, God has graciously given us opportunity to

participate in the rewards of those who engage in this line of service. <RH, September 10, 1908 par. 11>

Soon the work of God in the earth will close triumphantly. Soon those who have remained steadfast unto the end will be granted an abundant entrance into the kingdom of our Lord. As the opportunities for service are now presented, shall we not quickly respond, giving freely of our means for the support of the closing work? It is now our privilege to return unto the Lord his own, in free-will gifts and offerings; soon we shall receive the reward of the faithful. <RH, September 10, 1908 par. 12>

Of all the joys that await the redeemed in the earth made new, one of the highest will be the privilege of mingling our voices with the voices of those whom we have helped to save, in praise and adoration to the One who put into our hearts a desire to give. As God hath prospered us, let us now do all in our power to further the interests of his kingdom. Soon "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 10, 1908 par. 13>

September 17, 1908 *Lamps Without Oil*

Mrs. E. G. White

The necessities of the times demand that most earnest efforts be put forth for the advancement of the third angel's message. Evil angels are endeavoring by every ingenious method to counterwork the work of God. Heavenly agencies are laboring to make effective the message of light and truth. Yet at such a time a lack of consecration and faith is manifest among God's people that is grieving the Holy Spirit. Many of our workers seem to be sleeping. <RH, September 17, 1908 par. 1>

To many the Bible is as a lamp without oil, because the knowledge of the Word is turned into channels of speculation that bring misunderstanding and confusion to minds. This has been done by some to such a degree as to give occasion for those who are watching us to make of none effect the message of truth. I am instructed to ask our leading men and ministers, Are you laborers together with God? or do you place your own interpretation upon the Word? It is the duty of every worker to ask himself the question, Whom am I serving? Beware, brethren, lest self be interwoven with your exposition of the Word. Beware lest you lead any soul to a misunderstanding of the Word. The Lord now calls for the truth to be presented in its simplicity, that all, even the most ignorant, may understand its requirements. <RH, September 17, 1908 par. 2>

The psalmist writes: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly." <RH, September 17, 1908 par. 3>

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word." <RH, September 17, 1908 par. 4>

Let the young men and women study these words, and encourage a spirit that will desire to heed the way of the Lord. <RH, September 17, 1908 par. 5>

David continues: "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. . . . Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I shall keep thy law; yea, I will observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness." <RH, September 17, 1908 par. 6>

Such prayers as this the Lord's servants should be continually offering to him. This prayer reveals a consecration to God of heart and mind; it is the consecration that God is asking us to make. <RH, September 17, 1908 par. 7>

The Word of God brings plainly to view two classes of people, the wise and the foolish. Let those who profess to know the truth for these last days take heed that they be not found among the foolish, whose lamps are going out because they have failed to supply themselves with the holy oil, the spirit and grace of Christ. Through the agency of the two anointed ones who stand by the Lord of the whole earth, provision has been made that every soul may be

abundantly supplied. <RH, September 17, 1908 par. 8>

Unless there is a connection with heavenly agencies, the strong, pure influence which should be exerted by every worker in the field will be lacking. They will be no more prepared to do the work which the Lord expects them to do than were the foolish virgins prepared to answer the call, "Behold, the Bridegroom cometh; go ye out to meet him." The Holy Spirit will not be represented in their labors. They have the form of the truth; they have the lamp, but they have no oil in their vessels. The power of a godly example is lacking. There is no living experience to give power to the truth presented. <RH, September 17, 1908 par. 9>

If the influence of heavenly agencies is not combined with human effort, the word of truth presented will be ineffective. Great zeal may be manifested, but if the daily example is not a living, powerful influence for good, the zeal will be worthless. Unless the Spirit of God accompanies the worker to correct every unsanctified way, his work will be superficial and weak. <RH, September 17, 1908 par. 10>

Spiritual things, the apostle Paul declares, are spiritually discerned. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." <RH, September 17, 1908 par. 11>

I am instructed to say to many professed believers, Unless you look upon your religious experience in an altogether different light than you have, you are going to meet with keen disappointment. The righteousness of Christ is revealed from faith to faith; that is, from your present faith to an increased understanding of the faith which works by love and purifies the soul. Those who endure trial for the truth's sake, who make sacrifices to help those in need, do so because of the presence of the love of God in the soul. When men and women give themselves unreservedly to the exercise of unselfish works, it is because the grace of Christ is in the heart, molding the life to his example. But if the heart is destitute of the Spirit of God, if it does not possess the rich grace of God, there is no oil in the vessel with the lamp, there is no treasure in the earthen vessel. <RH, September 17, 1908 par. 12>

Those who are genuinely converted will not act like the worldling, but their experience will answer to the words of the apostle Paul when he declared: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." When Christ imparts to any the blessings of his grace, he lays the recipients under special obligation to place their capabilities and powers at the service of God. They are called so to relate themselves to the work of the Master, that they will reveal in all their actions that they are converted. In their reverence and homage for the character of Christ, they will reproduce that character in their own, thus testifying to the attributes of the Father. <RH, September 17, 1908 par. 13>

There is need that we study carefully the evidence we give in our own lives that we are Christians. On the part of some, evidence has been given of an unchristian spirit. They have revealed that they need a reconversion if they would not be disappointed in the great day of final award. <RH, September 17, 1908 par. 14>

There are troublous times before us, when everything that can be shaken will be shaken. For this conflict with the powers of evil we are bidden to arm ourselves with all the armor of God, "above all," the apostle exhorts, "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, September 17, 1908 par. 15>

We have reason for great thankfulness that we have the perfect example of the life of Christ. As he did, so day by day we are to obey the word of the Lord. Let us cultivate a grateful spirit. Let us make sure work for eternity. The humility and benevolence of Christ's life revealed in ours, is the testimony we give to the world that we are his disciples. Through a life of obedience and self-sacrifice we are to reveal the love of God for fallen man. <RH, September 17, 1908 par. 16>

Those who would have the life that measures with the life of God, must be workers in this life. They must watch unto prayer. They must not fail nor be discouraged. By faith they must work out their own salvation. By faith and complete submission to the will of God, they must become partakers of God's love and doers of his will. <RH, September 17, 1908 par. 17>

September 24, 1908 *Build on a Sure Foundation*

Mrs. E. G. White

The story of a crucified and risen Saviour is the great central theme of the Word of God. In the Psalms, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race. <RH, September 24, 1908 par. 1>

Christ was crucified to save the world. For his enemies, for a race in rebellion against God, our Saviour suffered the most excruciating agonies that human flesh could endure. He has made ample provision for sinners, that they need not perish. In the light of his death-agony on the cross, we may know that whosoever will truly repent and receive him as a personal Saviour will receive everlasting life. <RH, September 24, 1908 par. 2>

Our highest privilege is to honor Jesus Christ. We need now, in this year 1908, a continual spirit of submission to the will and requirements of God. His Word is plain. If we will seek for a personal experience in submitting to its requirements, we may appropriate the promise, "The meek will he guide in judgment: and the meek will he teach his way." As we study the Word prayerfully, with an obedient heart, the Holy Spirit will be with us to make upon our minds the correct application. <RH, September 24, 1908 par. 3>

This is a privilege that the world can not receive or understand; for they have not the "Spirit of truth, whom," Christ declared, "the world can not receive, because it seeth him not, neither knoweth him." But to his disciples he says, "Ye know him; for he dwelleth with you, and shall be in you." You have the mind of Christ. <RH, September 24, 1908 par. 4>

In the parable of the marriage of the king's son, Jesus relates how, after earnest efforts, "the wedding was furnished with guests." He continues: "When the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he said 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, September 24, 1908 par. 5>

It has been repeatedly revealed to me that many professing Christians will, in the time of the final test, be greatly disappointed. Many, many will fail to provide themselves with that righteousness of Christ represented in the parable by the wedding-garment. They have trusted in their own righteousness, and have not manifested the humility of Jesus Christ. They may be seated at the supper table with others, but Christ will recognize them, and will say to them, "How camest thou in hither not having on a wedding-garment?" <RH, September 24, 1908 par. 6>

Unless those who profess to be Christians become sanctified through the truth, and learn to reveal the likeness of Christ in words, in deeds, in spirituality, in their relation to their fellow men, the great day of test and trial will find them unprepared to enter through the golden gates into the city of God. And unless they can now be made to feel their great need, they will not have a spirit to seek for the essential righteousness of Christ. <RH, September 24, 1908 par. 7>

When called before King Belshazzar to explain the mysterious writing on the wall, Daniel reminded the king of matters with which he was familiar, but which had not taught him the lesson of humility that might have saved him. "O thou king," said the prophet, "the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." <RH, September 24, 1908 par. 8>

Then the enormity of Belshazzar's guilt was thus emphasized: "And thou his son, O Belshazzar, hast not humbled thine heart, *though thou knowest all this*; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is and whose are all thy ways hast thou not glorified: then was the part of the hand sent from him; and this writing was written. <RH, September 24, 1908 par. 9>

"And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it. Tekel; Thou are weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians." <RH, September 24, 1908 par. 10>

The Lord does not suffer wicked practises to go on without sending reproof and warning. There are men in high places who know of the reproofs, of warnings, of judgment sent, who know the example of God's dealings with others who have been disobedient, yet who have not sought to correct their ways before God. They have endeavored rather to

make of none effect the messages that God has sent. They have continued to exalt themselves, and to carry out their own ways in defiance of the words of God. They have not been ignorant of the right way, but they have allowed their eyes to be blinded. In pronouncing judgment upon these, God will say, as he said to the wicked king, "Thou . . . hast not humbled thine heart, though thou knewest all this." <RH, September 24, 1908 par. 11>

Many have continued in a wicked course of action, until the Lord Jesus can not accept their services unless there is a genuine conversion. His people today have no excuse for turning away from the counsels of his Spirit. In his Word, he has given us examples that should be warnings to us, yet although we have known all this, many of God's people have not taken heed to the warnings of God. <RH, September 24, 1908 par. 12>

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. <RH, September 24, 1908 par. 13>

"Now these things were *our examples*, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. <RH, September 24, 1908 par. 14>

"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, September 24, 1908 par. 15>

Among the many discordant elements, some have been unable to discern the voice of God in the messages of warning and reproof that have been sent for the guidance of the church. <RH, September 24, 1908 par. 16>

Men who have refused to walk in the plain counsel of the Lord, are not the ones who should be entrusted with the care of his sheep and lambs. Those who, while professing to believe the truth, resist the Holy Spirit, making light of the message from heaven, will surely be punished for their transgressions. They will not in the future have greater evidence of the truth of these messages than has been given in the past. The Lord forbids that they should be entrusted with responsibilities that they might have borne, had they heeded the messages that the Lord in mercy sent them. <RH, September 24, 1908 par. 17>

The angel of the Lord instructed me, "Go, stand before my people, and speak to them the words that I will give you for church-members and for unbelievers. I will give you tongue and utterance. You have been called from the needy field in Australia to bear a living testimony that, if heeded, will be the salvation of many souls. New agents must occupy the field you have left. I have a work for you among a people, many of whom have followed their own evil course, and refuse to come to the light." <RH, September 24, 1908 par. 18>

Christ was the greatest missionary this world has ever known. The Word has been made flesh, and dwelt among us as a minister of healing to both soul and body. His work is to be carried forward in the earth today. The only work worthy of our attention in this world is the advancement of the kingdom of God. To those who will unite as agents of Christ in the carrying forward of his work in the earth, the promise is sure that they shall receive souls for their hire. <RH, September 24, 1908 par. 19>

The salvation of fallen and sinful humanity is a grand co-operative work, in which every being from the loftiest angel to the lowliest saint has his appointed place. The innumerable company of angels are united with us, in co-operation with God and Jesus Christ, in the work of saving souls. Think of this, you who feel no burden to be united with Christ, that his church may be revealed as a body of laborers together with God. <RH, September 24, 1908 par. 20>

Let all draw together in unity, their dependence placed upon Christ Jesus. "Ye are the body of Christ, and members in particular." The truth is a sanctifying, unifying power. We are baptized into one body, and united through the sanctification of the Holy Spirit. In carrying forward the work of the Lord, there will not be one indifferent member. If one member suffers, all the others will suffer with him. If one member receives a rich blessing, all the members will rejoice with him. <RH, September 24, 1908 par. 21>

The Lord of heaven and earth is the strength of his people. He is the light and life of every truly converted soul. His Spirit, working with its quickening power, will be recognized by its inspiration, and its abiding influence. Christ our Lord identifies himself with the members of his church. It is this union of the human and the divine that convicts the world. Through the blessed union of those who are sanctified body, soul, and spirit, the truth is magnified. All are to blend in keeping the unity of the Spirit in the bonds of peace. <RH, September 24, 1908 par. 22>

To the principalities and powers in heavenly places is made known by the church the manifold wisdom of God. Were all who profess to be church-members truly converted, what a power for truth and holiness would be manifested. They would be laborers together with God in leading souls to Christ. There can be no repining when Christ is formed within,

the hope of glory. <RH, September 24, 1908 par. 23>

The message I have to bear is that a much higher standard must be reached by God's people. I entreat all to heed this warning. I dare not cease to "cry aloud," and "spare not," and show God's people "their transgression, and the house of Jacob their sins." It is time that we all understood our true position, and that we give, in righteous characters, the evidence that we possess the truth. <RH, September 24, 1908 par. 24>

October 1, 1908 *How to Gain Spiritual Strength*

Mrs. E. G. White

Many are spiritually weak because they look at themselves instead of at Christ. Looking at themselves, and seeing only discouragement and unworthiness, they forget that God is waiting to make them agencies for the blessing of the world, and that angels are waiting to be collaborators with them. <RH, October 1, 1908 par. 1>

Christ is the great storehouse from which on every occasion we may draw strength and happiness. Why, then, do we withdraw our eyes from his sufficiency to look on and bemoan our weakness? Why do we forget that he is ready to help us in every time of need? We dishonor him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus, daily becoming more and more like him, more and more able to talk of him, better prepared to avail ourselves of his kindness and helpfulness, and to receive the blessings offered us. As we thus live in communion with him, we grow strong in his strength, a help and a blessing to those around us. <RH, October 1, 1908 par. 2>

Christ has made every provision for us to be strong. He has given us his Holy Spirit, whose office is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour, and trust in his power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness. <RH, October 1, 1908 par. 3>

If we would only do as the Lord desires us to, our hearts would become as sacred harps, every chord of which would sound forth praise and gratitude to the Redeemer sent by God to take away the sin of the world. With joy we would be able to say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." <RH, October 1, 1908 par. 4>

When temptations assail you, as they surely will, when care and perplexity surround you, when, distressed and discouraged, you are almost ready to yield to despair, look, O look, to where with the eye of faith you last saw the light; and the darkness that encompasseth you will be dispelled by the bright shining of his glory. When sin struggles for the mastery in your soul, and burdens the conscience, when unbelief clouds the mind, go to the Saviour. His grace is sufficient to subdue sin. He will pardon us, making us joyful in God. <RH, October 1, 1908 par. 5>

Looking at self, we see only weakness, and we forget God's purpose for us. We forget that he placed on us so high a value that he gave Christ to die for us. O, after all that has been done for us, how can we disappoint Christ by failing to live the life that he has made it possible for us to live? Let us no longer talk of our inefficiency and lack of power. Forgetting the things that are behind, let us press forward in the heavenward way. Let us neglect no opportunity that, if improved, will make us more useful in God's service. Then like threads of gold, holiness will run through our lives, and the angels, beholding our consecration, will repeat the promise, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." All heaven rejoices when weak, faulty human beings give themselves to Jesus, to live his life. <RH, October 1, 1908 par. 6>

October 8, 1908 *Teacher, Know Thyself*

Mrs. E. G. White

To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character. The grace of humility is greatly needed by the workers for Christ in this period of the world's history. No teacher can do acceptable work who does not bear in mind his own deficiencies, and does not drop out from his reckoning all plans that will weaken his spiritual life. When teachers are willing to drop

out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity. <RH, October 8, 1908 par. 1>

I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they can not take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life. <RH, October 8, 1908 par. 2>

Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others who is not constantly working out his own salvation by receiving and imparting an all-round education. The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the Great Teacher. No one should be encouraged to do the work of teaching who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory. <RH, October 8, 1908 par. 3>

Every teacher needs to receive the truth in the love of its sacred principles; then he can not fail of exerting an influence that is purifying and uplifting. The teacher whose soul the truth cleanses, refines, and ennobles, whose heart is stayed upon Christ, will speak and act like a Christian. Such an one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day being molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and his voice, saying, "This is the way, walk ye in it," will be heard and obeyed. <RH, October 8, 1908 par. 4>

The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of the students upon the pattern Christ Jesus, the chiefest among ten thousand, the One altogether lovely. <RH, October 8, 1908 par. 5>

The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. He is not only the faithful and true witness to the Word of God, but he is the searcher of the thoughts and purposes of the heart. He is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; his transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven. <RH, October 8, 1908 par. 6>

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly Guest, God will make you laborers together with him. In co-operation with the Master Teacher, the spirit of selfishness will be expelled, and wonderful transformations will take place. <RH, October 8, 1908 par. 7>

October 15, 1908 Accepted in the Beloved

Mrs. E. G. White

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." <RH, October 15, 1908 par. 1>

"Grace be to you." We owe everything to God's free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Not because we first loved him, did God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. Although by our disobedience we have merited God's displeasure and condemnation, yet he has not forsaken us, leaving us to grapple with the power of the enemy. Heavenly angels fight our battles for us, and, co-operating with them, we may be victorious over the powers of evil. <RH, October 15, 1908 par. 2>

We should never have learned the meaning of this word "grace," had we not fallen. God loves the sinless angels, who do his service, and are obedient to all his commands; but he does not give them grace. These heavenly beings know naught of grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We ourselves did not seek after it, but it was sent out in search of us. <RH, October 15, 1908 par. 3>

God rejoices to bestow this grace upon all who hunger for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift. <RH, October 15, 1908 par. 4>

"And peace, from God our Father, and from the Lord Jesus Christ." Every man's experience testifies to the truth of

the words of Scripture: "The wicked are like the troubled sea, when it can not rest. . . . There is no peace, saith my God, to the wicked." Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to control the raging storm. But he who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in his love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." <RH, October 15, 1908 par. 5>

Whoever consents to renounce sin, and open his heart to the love of Christ, becomes a partaker of this heavenly peace. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife, and fills the soul with love. He who is at peace with God and his fellow men can not be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred can not exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife. <RH, October 15, 1908 par. 6>

Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin, and yield his heart to God, is a peacemaker. <RH, October 15, 1908 par. 7>

And "blessed are the peacemakers: for they shall be called the children of God." The spirit of peace is evidence of their connection with heaven. The sweet savor of Christ surrounds them. The fragrance of the life, the loveliness of the character, reveal to the world the fact that they are children of God. Men take knowledge of them, that they have been with Jesus. "Every one that loveth is born of God." "If any man have not the Spirit of Christ, he is none of his;" but "as many as are led by the Spirit of God, they are the sons of God." <RH, October 15, 1908 par. 8>

"Blessed be the God and Father of our Lord Jesus Christ," the apostle continues, "who hath blessed us with all spiritual blessings in heavenly places in Christ." What is there left for us to ask, that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. It is our privilege to draw nigh to God, to breathe in the atmosphere of his presence. If we keep ourselves in close union with the common, cheap, sensual things of this earth, Satan will interpose his shadow, so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power. <RH, October 15, 1908 par. 9>

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There can be no misunderstanding here, unless there is wilful blindness. We are to be holy and without blame before him in love. The condition on which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock. <RH, October 15, 1908 par. 10>

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,--the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the Spirit and the belief of the truth, that we become laborers together with God. God waits for the co-operation of his church. He does not design to add a new element of efficiency to his Word; he has done his great work in giving his inspiration to the Word. The blood of Jesus, the Holy Spirit, the divine Word, are ours. The object of all this provision of heaven is before us; and it depends upon us to lay hold of the promises God has given, and become laborers together with him. <RH, October 15, 1908 par. 11>

Sanctification is the work, not of a day or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a life-long struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown. <RH, October 15, 1908 par. 12>

Paul's sanctification was the result of a constant conflict with self. He said, "I die daily." His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature. <RH, October 15, 1908 par. 13>

God leads his people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose. <RH, October 15, 1908 par. 14>

There is a science of Christianity to be mastered,--a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for

God in ways that are not in harmony with inborn inclination. There are hereditary and cultivated tendencies to evil that must be overcome. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny. <RH, October 15, 1908 par. 15>

God has "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, October 15, 1908 par. 16>

The word that was spoken to Jesus at the Jordan, embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,--how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, "This is my beloved child, in whom I am well pleased." <RH, October 15, 1908 par. 17>

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." Our Redeemer has opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father. All may have a home in the mansions which Jesus has gone to prepare. "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; . . . Behold, I have set before thee an open door, and no man can shut it." <RH, October 15, 1908 par. 18>

October 22, 1908 *The Inestimable Gift*

Mrs. E. G. White

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, . . . 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, . . . 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, October 22, 1908 par. 1>

Such are the words in which "Paul the aged," "the prisoner of Jesus Christ," writing from his prison-house at Rome, endeavored to set before his brethren that which he found language inadequate to express in its fulness,--"the unsearchable riches of Christ,"--the treasure of grace freely offered to the fallen sons of men. The plan of redemption was laid by a sacrifice, a gift. Says the apostle: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." "God so loved the world, that he *gave* his only begotten Son." Christ "*gave himself* for us, that he might redeem us from all iniquity." And as the crowning blessing of redemption, "*the gift of God* is eternal life through Jesus Christ our Lord." <RH, October 22, 1908 par. 2>

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." <RH, October 22, 1908 par. 3>

Christ, by his sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which man had forfeited. All that was lost by the first Adam will be restored by the second. The prophet says, "O Tower of the flock, the stronghold of the daughter of Zion, to thee shall it come, even the first dominion." And Paul points forward to the "redemption of the purchased possession." God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal home of the redeemed. <RH, October 22, 1908 par. 4>

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured his disciples that he went to prepare mansions for them in the Father's house. Those who accept the teachings of God's Word will not be wholly ignorant concerning the heavenly abode. And yet "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath

prepared for them that love him." Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the paradise of God. <RH, October 22, 1908 par. 5>

In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations, There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home. <RH, October 22, 1908 par. 6>

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family! We may address him by the endearing name, "Our Father," which is a sign of our affection for him, and a pledge of his tender regard and relationship to us. And the Son of God, beholding the heirs of grace, "is not ashamed to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen. <RH, October 22, 1908 par. 7>

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the Heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving his Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of him*: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what *the riches of the glory* of his inheritance in the saints, and what is *the exceeding greatness of his power* to usward who believe." <RH, October 22, 1908 par. 8>

Christ's redeemed ones are his jewels, his precious and peculiar treasure. "They shall be as the stones of a crown,"-- "the riches of the glory of his inheritance in the saints." In them "he shall see of the travail of his soul, and shall be satisfied." Christ looks upon his people in their purity and perfection as the reward of all his sufferings, his humiliation, and his love, and the supplement of his glory,--Christ the great center, from whom radiates all glory. <RH, October 22, 1908 par. 9>

October 29, 1908 *The Danger of Fostering Pride and Vanity*

Mrs. E. G. White

There are many professed Christians who know not Christ by an experimental knowledge. They are not converted; for self is the all-absorbing theme of their life. They do not sit at the feet of Jesus, as did Mary, and learn of him. They are not ready for Christ's coming. They are Christians only in name. <RH, October 29, 1908 par. 1>

O, how my heart aches for these poor deceived, unprepared souls! As I stand before congregations, and see the self-sufficient, self-righteous ones, and know that they are not preparing themselves to do acceptable work for Christ, and to meet him in peace, my heart is burdened for them. What can I say to them that will arouse them to a sense of their true condition? I long to reveal Christ so plainly that they will behold *him*, and cease to center their attention on self. <RH, October 29, 1908 par. 2>

In the night season I was in a company of people whose hearts were filled with vanity and conceit, and Christ was hid from their eyes. Suddenly, in loud, clear accents, the words were heard, "Jesus is coming to take to himself those who on this earth have loved and served him, to be with him in his kingdom forever." Many of those in the company went forth in their costly apparel to meet him. They kept looking at their dress. But when they saw his glory, and realized that their estimation of one another had been so largely measured by outward appearance, they knew that they were without the robe of Christ's righteousness, and that the blood of souls was on their garments. <RH, October 29, 1908 par. 3>

When Christ took his chosen ones, they were left; for they were not ready. In their lives, self had been given the first place; and when the Saviour came, they were not prepared to meet him. <RH, October 29, 1908 par. 4>

I awoke with the picture of their agonized countenances stamped on my mind. I can not efface the impression. I wish I could describe the scene as it was presented to me. O, how sad was the disappointment of those who had not learned by experience the meaning of the words, "Ye are dead, and your life is hid with Christ in God"! <RH, October 29, 1908 par. 5>

The treasure of the grace of Christ is of more value than gold or silver or costly array. When my sisters catch a glimpse of what Christ has suffered in their behalf, that they might become children of God by adoption, they will no longer be satisfied with worldly pride and self-love. No longer will they worship self, but God will be the object of their supreme regard. <RH, October 29, 1908 par. 6>

My heart aches as I am shown how many there are who make self their idol. Christ has paid the redemption price for them. To him belongs the service of all their powers. But their hearts are filled with self-love, and with the desire for self-adorning. They give no thought to the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-gratification is hiding God from their view. They have no desire to walk before God in meekness and lowliness. They are not looking to Jesus, not praying that they may be changed into his likeness. Their cases are represented by the man who came to the king's banquet clothed in his common citizen-dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was speechless; for he was self-condemned. <RH, October 29, 1908 par. 7>

Among those to whom bitter disappointment will come at the day of final reckoning will be some who have been outwardly religious, who apparently have lived Christian lives, but whose lives have been marked by selfishness. They pride themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth; and they think that these will win for them the commendation of Christ. "Lord," they plead, "we have eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?" <RH, October 29, 1908 par. 8>

But Christ says, "I tell you, I know you not whence ye are; depart from me." "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." <RH, October 29, 1908 par. 9>

There is no discussion; the time for that is past. The irrevocable sentence is pronounced. They are shut out from heaven by their own unfitness for its companionship. <RH, October 29, 1908 par. 10>

"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 rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." <RH, October 29, 1908 par. 11>

We know not what is before us, and our only safety is in walking with Christ, our hand in his, our hearts filled with perfect trust. Has he not said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me"? Let us keep close to the Saviour. Let us walk humbly with him, filled with his meekness. Let self be hid with him in God. <RH, October 29, 1908 par. 12>

November 5, 1908 Filled with the Fulness of God

Mrs. E. G. White

The themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God. <RH, November 5, 1908 par. 1>

Our minds are so bound about by narrow ideas that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the apostle Paul when he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Why is it that many who profess to have faith in Christ have no strength to stand against the temptations of the enemy? -- It is because they are not strengthened with might by his Spirit in the inner man. The apostle prays "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." If we had this experience, we should know something of the cross of Calvary. We would know what it means to be partakers with Christ in his sufferings. The love of Christ

would constrain us, and though we would not be able to explain how the love of Christ warmed our hearts, we would manifest his love in fervent devotion to his cause. <RH, November 5, 1908 par. 2>

Paul opens before the Ephesian church, in the most comprehensive language, the marvelous power and knowledge they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with all might by his Spirit in the inner man," to be "rooted and grounded in love," to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fulness of God." <RH, November 5, 1908 par. 3>

Here are revealed the heights of attainment that we may reach through faith in the promises of our Heavenly Father, when we fulfil his requirements. Through the merits of Christ, we have access to the throne of infinite power. "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?" The Father gave his Spirit without measure to his Son, and we also may partake of its fulness. Jesus says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" <RH, November 5, 1908 par. 4>

The Lord appeared of old to Abraham, and said, "I am thy shield, and thy exceeding great reward." This is the reward of all who follow Christ. Jehovah Emmanuel--he in whom are hid all the treasures of wisdom and knowledge--to be brought into sympathy with him, to possess him, as the heart opens more and more to receive his attributes; to know his love and power, to possess the unsearchable riches of Christ to comprehend more and more "what is the length, and breadth, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."--this is the heritage of the servants of the Lord, and "their righteousness is of me, saith the Lord." <RH, November 5, 1908 par. 5>

The heart that has once tasted of the love of Christ, cries out continually for a deeper draft; and as you impart, you will receive in richer and more abundant measure. Every revelation of God to the soul increases the capacity to know and to love. The continual cry of the heart is, More of thee, and ever the Spirit's answer is, Much more; for our God delights to do "exceeding abundantly above all that we ask or think." To Jesus, who emptied himself for the salvation of lost humanity, the Holy Spirit was given without measure. So it will be given to every follower of Christ when the whole heart is surrendered for his indwelling. Our Lord himself has given the command, "Be filled with the Spirit," and this command is also a promise of its fulfilment. It was the good pleasure of the Father that in Christ should "all the fulness dwell;" and "in him ye are made full." <RH, November 5, 1908 par. 6>

The life of Christ was a life charged with a divine message of the love of God, and he longed intensely to impart this love to others in rich measure. Compassion beamed from his countenance, and his conduct was characterized by grace and humility, love and truth. Every member of his church militant must manifest the same qualities, if he would join the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that man esteems so great dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the love that God bestowed upon men in the gift of his only begotten Son! <RH, November 5, 1908 par. 7>

When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen and say, "No, it can not be described." We can only say, with the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is the mystery of God in the flesh, God in Christ, divinity in humanity. Christ bowed down in unparalleled humility, that in his exaltation to the throne of God he might also exalt those who believe in him to a seat with him upon his throne. <RH, November 5, 1908 par. 8>

To all who are willing for self to be humbled are given God's promises:-- <RH, November 5, 1908 par. 9>

"I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee." <RH, November 5, 1908 par. 10>

"Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not." <RH, November 5, 1908 par. 11>

"Exceeding abundantly above all that we ask or think," will be given unto us "the Spirit of wisdom and revelation in the knowledge of him," that we may be able to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," that we may be "filled with all the fulness of God." <RH, November 5, 1908 par. 12>

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Only through his Word can a knowledge of these things be gained; and even this affords but a partial revelation. But there every power will be developed, every capability increased. The grandest enterprises will be carried forward, and the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joys and the

wisdom of unfallen beings. We shall share the treasures gained through ages and ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think," will be, forever and ever, the impartation of the gifts of God. <RH, November 5, 1908 par. 13>

November 12, 1908 *Till We All Come to the Unity of the Faith*

Mrs. E. G. White

Paul, urging the Ephesians to preserve unity and love, writes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." <RH, November 12, 1908 par. 1>

The apostle exhorts his brethren to manifest in their lives the power of the truth which he had presented to them. By meekness and gentleness, forbearance and love, they were to exemplify the character of Christ and the blessings of his salvation. There is but one body, one Spirit, one Lord, one faith. As members of the body of Christ, all members are to be animated by the same spirit and the same hope. <RH, November 12, 1908 par. 2>

Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent his Son into the world to save sinners. It is our privilege to bear this witness. Our characters must be molded in harmony with his character, our wills must be surrendered to his will. <RH, November 12, 1908 par. 3>

In the first disciples was presented a marked diversity. They were to be the world's teachers, and they represented widely varied types of character. There were Levi Matthew the publican, called from a life of business activity, and subservience to Rome; the zealous Simon, the uncompromising foe of the imperial authority; the impulsive, self-sufficient, warm-hearted Peter, with Andrew his brother; Judas the Judean, polished, capable, and mean-spirited; Philip and Thomas, faithful and earnest, yet slow of heart to believe; James the less and Jude, of less prominence among the brethren, but men of force, positive both in their faults and in their virtues; Nathanael, a child in sincerity and trust; and the ambitious, loving-hearted sons of Zebedee. <RH, November 12, 1908 par. 4>

In order successfully to carry forward the work to which they had been called, these disciples, differing so widely in natural characteristics, in training, and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end he sought to bring them into unity with himself. The burden of his labor for them is expressed in his prayer to the Father, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." <RH, November 12, 1908 par. 5>

For these disciples the mission of Christ finally accomplished its purpose. Little by little his example and his lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in his anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step. <RH, November 12, 1908 par. 6>

They knew that his personal presence was no longer to be with them, and they recognized, as they had never recognized before, the value of the opportunities that had been theirs to walk and talk with the Sent of God. Many of his lessons, when spoken, they had not appreciated or understood; now they longed to recall these lessons, to hear again his words. With what joy now came back to them his assurance: -- <RH, November 12, 1908 par. 7>

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him." "All things that I have heard of my Father I have made known unto you." And "the Comforter . . . whom the Father will send in my name, he shall teach you all things, and bring all things to you remembrance, whatsoever I have said unto you." "All things that the Father hath are mine." "When he, the Spirit of truth, is come, he will guide you into all truth. . . . He shall receive of mine, and shall show it unto you." <RH, November 12, 1908 par. 8>

The disciples had seen Christ ascend from them on the Mount of Olives. And as the heavens received him, there had come back to them his parting promise, "Lo, I am with you alway, even unto the end of the world." They knew that his sympathies were with them still. They knew that they had a representative, an advocate, at the throne of God. In the name of Jesus they presented their petitions, repeating his promise, "Whatsoever ye shall ask the Father in my name, he will give it you." Higher and higher they extended the hand of faith, with the mighty argument, "It is Christ that died,

yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." <RH, November 12, 1908 par. 9>

Faithful to his promise, the divine One, exalted in the heavenly courts, imparted of his fulness to his followers on earth. His enthronement at God's right hand was signalized by the outpouring of the Spirit upon his disciples. By the work of Christ these disciples had been led to feel their need of the Spirit; under the Spirit's teaching they received their final preparation, and went forth to their life-work. <RH, November 12, 1908 par. 10>

No longer were they ignorant and uncultured. No longer were they a collection of independent units or of discordant and conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," of "one mind and one soul." Christ filled their thoughts. The advancement of his kingdom was their aim. In mind and character they had become like their Master; and men "took knowledge of them, that they had been with Jesus." <RH, November 12, 1908 par. 11>

Then there was such a revelation of the glory of Christ as had never before been witnessed by mortal man. Multitudes who had reviled his name and despised his power confessed themselves disciples of the crucified. Through the co-operation of the divine Spirit the labors of the humble men whom Christ had chosen, stirred the world. <RH, November 12, 1908 par. 12>

"When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." <RH, November 12, 1908 par. 13>

Here we are shown that God gives to every man his work, and in doing this work, man is fulfilling his part of God's great plan. Every faithful worker will minister for the perfecting of the saints. All who have been benefited by the labors of God's servant, should, according to their ability, unite with him in working for the salvation of souls. This is the work of all true believers, ministers, and people. They should keep the grand object ever in view, each seeking to fill his proper position in the church, and all working together in order, harmony, and love. <RH, November 12, 1908 par. 14>

There is nothing selfish or narrow in the religion of Christ. Its principles are diffusive and aggressive. It is represented by Christ as the bright light, as the saving salt, as the transforming leaven. With zeal, earnestness, and devotion, the servants of God will seek to spread far and near the knowledge of the truth; yet they will not neglect to labor for the strength and unity of the church. <RH, November 12, 1908 par. 15>

November 12, 1908 Parental Responsibility

Parents are in a great degree responsible for the mold given to the characters of their children. They should aim at symmetry and proportion. There are few well-balanced minds, because parents are wickedly negligent of their duty to stimulate weak traits and repress wrong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child; that it is their duty to train their children to right habits and right ways of thinking. <RH, November 12, 1908 par. 1>

Sometimes parents wait for the Lord to do the very work that he has given them to do. Instead of restraining and controlling their children as they should, they pet and indulge them, and gratify their whims and desires. When these children go out from their early homes, it is with characters deformed by selfishness, with ungoverned appetites, with strong self-will; they are destitute of courtesy or respect for their parents, and do not love religious truth or the worship of God. They have grown up with traits that are a life-long course to themselves and to others. Home is made anything but happy if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul. <RH, November 12, 1908 par. 2>

To many education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the affected member to comeliness and soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love,--a love which has its foundation in duty faithfully performed.--Mrs. E. G. White. <RH, November 12, 1908 par. 3>

November 19, 1908 *Preparing for Heaven*

Mrs. E. G. White

(Reading for Sabbath, December 12)

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Zech. 3:1-3. <RH, November 19, 1908 par. 1>

Here we find a representation of the people of God of today. As Joshua stood before the angel, "clothed with filthy garments," so we stand in the presence of Christ, clothed in garments of unrighteousness. Christ, the angel before whom Joshua stood, is now interceding for us before his Father, as he is here represented as interceding for Joshua and his people who were in deep affliction; and Satan now, as then, stands by to resist his efforts. <RH, November 19, 1908 par. 2>

Ever since his fall, it has been the work of Satan to oppose Christ's efforts to redeem the race. In the Bible he is called an accuser of the brethren. It is said that he accuses them before God day and night. Pointing to their sins, as he did to the filthy garments of Joshua, he says: "They profess to be thy children; but they do not obey thee. See the traces of sin upon them. They are my property." <RH, November 19, 1908 par. 3>

This is the argument that he employs concerning God's people in all ages. He pleads their sinfulness as the reason why Christ's restraining power should not hold him back from exercising his cruelty upon them to its fullest extent. But to the accuser of his people the Saviour says, "The Lord rebuke thee, O Satan; . . . is not this a brand plucked out of the fire? Have I not thrust my own hand into the fire to gather this brand from the burning?" <RH, November 19, 1908 par. 4>

So long as the people of God preserve their fidelity to him, so long as they cling by living faith to Jesus, they are under the protection of heavenly angels, and Satan will not be permitted to exercise his hellish arts upon them to their destruction. But those who separate themselves from Christ by sin are in great peril. If they continue to disregard the requirements of God, they know not how soon he may give them over to Satan, and permit him to do to them according to his will. There is, therefore, the greatest necessity of keeping the soul free from defilement, and the eye single to the glory of God; of thinking soberly and watching unto prayer continually. <RH, November 19, 1908 par. 5>

Satan is now more earnestly engaged in playing the game of life for souls than at any previous time; and unless we are constantly on our guard, he will establish in our hearts, pride, love of self, love of the world, and many other evil traits. He will also use every possible device to unsettle our faith in God and in the truths of his Word. If we have not a deep experience in the things of God, if we have not a thorough knowledge of his Word, we shall be beguiled to our ruin by the errors and sophistries of the enemy. False doctrines will sap the foundations of many, because they have not learned to discern truth from error. Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty. The indulgence of one known sin will cause weakness and darkness, and subject us to fierce temptation. <RH, November 19, 1908 par. 6>

Joshua is represented as pleading with the Angel. Are we engaged in the same work? Are our supplications ascending to God in living faith? Are we opening the door of the heart to Jesus, and closing every means of entrance to Satan? Are we daily obtaining clearer light, and greater strength, that we may stand in Christ's righteousness? Are we emptying our hearts of all selfishness, and cleansing them, preparatory to receiving the latter rain from heaven? <RH, November 19, 1908 par. 7>

Now is the time when we are to confess and forsake our sins, that they may go beforehand to judgment and be blotted out. Now is the time to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It is dangerous to delay this work. Satan is even now seeking by disasters upon sea and land to seal the fate of as many as possible. What is the defense of the people of God at this time?--It is a living connection with heaven. If we would dwell in safety from the noisome pestilence, if we would be preserved from dangers seen and unseen, we must hide in God; we must secure the protecting care of Jesus and holy angels. In these days of peril, the Lord would have us walk before him in humility. Instead of trying to cover our sins, he would have us confess them, as Joshua confessed the sins of ancient Israel. We profess to be the depositaries of God's law. We profess to be building up "the old waste places," and to be raising up "the foundations of many generations." If this great and solemn work has indeed been committed to us, how important that we depart from all iniquity! <RH, November 19, 1908 par. 8>

The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry. <RH, November 19, 1908 par. 9>

As the intercession of Joshua was accepted, the command was given to those that stood by, "Take away the filthy

garments from him." And unto Joshua the Angel said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . So they set a fair miter upon his head, and clothed him with garments." Even so will all those who come to Jesus in penitence and faith receive the robe of Christ's righteousness. <RH, November 19, 1908 par. 10>

As we approach the perils of the last days, the temptations of the enemy become stronger and more determined. Satan has come down in great power, knowing that his time is short; and he is working "with all deceivableness of unrighteousness in them that perish." The warning comes to us through God's Word that, if it were possible, he would deceive the very elect. <RH, November 19, 1908 par. 11>

Wonderful events are soon to open before the world. The end of all things is at hand. The time of trouble is about to come upon the people of God. Then it is that the decree will go forth forbidding those who keep the Sabbath of the Lord to buy or sell, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath. <RH, November 19, 1908 par. 12>

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." By this we see the importance of having our names written in the book of life. All whose names are registered there will be delivered from Satan's power, and Christ will command that their filthy garments be removed, and that they be clothed with his righteousness. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." <RH, November 19, 1908 par. 13>

In the time of trouble, Satan stirs up the wicked, and they encircle the people of God to destroy them. But he does not know that "pardon" has been written opposite their names in the books of heaven. He does not know that the command has been given, "Take away the filthy garments" from them, clothe them with "change of raiment," and set "a fair miter" upon their heads. <RH, November 19, 1908 par. 14>

If we could only see the many dangers from which we are daily preserved by the holy angels, instead of complaining of our trials and misfortunes, we would talk continually of the mercies of God. How precious in the sight of God are his people! <RH, November 19, 1908 par. 15>

The exhortation of the prophet is, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you." "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." <RH, November 19, 1908 par. 16>

In view of what is soon to come upon the earth, I entreat you, brethren and sisters, to walk before God in all meekness and lowliness of mind, remembering the care that Jesus has for you. All the meek of the earth are exhorted to seek him. Those who have wrought his judgments are to seek him. Let self break in pieces before God. It is hard to do this; but we are warned to fall upon the rock and be broken, else it will fall upon us, and grind us to powder. It is to the humble in heart that Jesus speaks; his everlasting arms encircle them, and he will not leave them to perish by the hands of the wicked. <RH, November 19, 1908 par. 17>

What is it to be a Christian?--It is to be Christlike; it is to do the works of Christ. Some fail on one point, some on another. Some are naturally impatient. Satan understands their weakness, and manages to overcome them again and again. But let none be discouraged by this. Whenever little annoyances and trials arise, ask God in silent prayer to give you strength and grace to bear them patiently. There is a power in silence; do not speak a word until you have sent up your petition to the God of heaven. If you will always do this, you will soon overcome your hasty temper, and you will have a little heaven here to go to heaven in. <RH, November 19, 1908 par. 18>

God wants his people to cleanse their hands and purify their hearts. Will it make them unhappy to do this? Will it bring unhappiness into their families if they are kind and patient, courteous and forbearing?--Far from it. The kindness they manifest toward their families will be reflected upon themselves. This is the work that should be carried forward in the home. If the members of a family are not prepared to dwell in peace here, they are not prepared to dwell in the family that shall gather around the great white throne. Sin always brings darkness and bondage; but right-doing will bring peace and holy joy. <RH, November 19, 1908 par. 19>

The work of overcoming is a great work. Shall we take hold of it with energy and perseverance? Unless we do, our "filthy garments" will not be taken from us. We need never expect that these will be torn from us violently; we must first show a desire to rid ourselves of them. We must seek to separate sin from us, relying upon the merits of the blood of Christ; and then in the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about us; and we shall one day walk with them in the city of God. <RH, November 19, 1908 par. 20>

When tempted to sin, let us remember that Jesus is pleading for us in the heavenly sanctuary. When we put away our sins and come to him in faith, he takes our names on his lips, and presents them to his Father, saying, "I have graven

them upon the palms of my hands; I know them by name." And the command goes forth to the angels to protect them. Then in the day of fierce trial he will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." What are the chambers in which they are to hide?--They are the protection of Christ and holy angels. The people of God are not at this time all in one place. They are in different companies, and in all parts of the earth; and they will be tried singly, not in groups. Every one must stand the test for himself. <RH, November 19, 1908 par. 21>

There has never been a time when the people of God have had greater need to claim his promises than now. Let the hand of faith pass through the darkness, and grasp the arm of infinite power. While we speak of the necessity of separating from sin, remember that Christ came to our world to save sinners, and that "he is able also to save them to the uttermost that come unto God by him." It is our privilege to believe that his blood is able to cleanse us from every spot and stain of sin. We must not limit the power of the Holy One of Israel. He wants us to come to him just as we are, sinful and polluted. His blood is efficacious. I entreat you not to grieve his Spirit by continuing in sin. If you fall under temptation, do not become discouraged. This promise comes ringing down along the line to our time: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I feel that for this one promise a continual song of thanksgiving ought to go forth from the lips of mortals. Let us gather up these precious jewels of promise, and when Satan accuses us of our great sinfulness, and tempts us to doubt the power of God to save, let us repeat the words of Christ, "Him that cometh to me I will in no wise cast out." <RH, November 19, 1908 par. 22>

November 19, 1908 Christ's Most Essential Gift to His Church

Mrs. E. G. White

(Reading for Thursday, December 17)

Before offering himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon his followers, a gift that would bring within their reach the boundless resources of grace. "I will pray the Father," he said, "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 orphans: I will come to you." <RH, November 19, 1908 par. 1>

Before this the Spirit had been in the world; from the very beginning of the work of redemption he had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of his presence would they feel the need of the Spirit, and then he would come. <RH, November 19, 1908 par. 2>

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense he would be nearer to them than if he had not ascended on high. <RH, November 19, 1908 par. 3>

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus he becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus he exposes error, and expels it from the soul. It is by the Spirit of truth, working through the Word of God, that Christ subdues his chosen people to himself. <RH, November 19, 1908 par. 4>

In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character on his church. <RH, November 19, 1908 par. 5>

Of the Spirit, Jesus said, "He shall glorify me." The Saviour came to glorify the Father by the demonstration of his love; so the Spirit was to glorify Christ by revealing his grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people. <RH, November 19, 1908 par. 6>

"When he [the Spirit of truth] is come, he will reprove the world of sin, and of righteousness, and of judgment." The preaching of the Word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. One might be able to present the letter of the Word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, "Ye have filled Jerusalem with your doctrine." <RH, November 19, 1908 par. 7>

Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive. <RH, November 19, 1908 par. 8>

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the joy of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God. <RH, November 19, 1908 par. 9>

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church. <RH, November 19, 1908 par. 10>

The religion that comes from God is the only religion that will lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all his requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal himself to that soul. For such worshippers he is seeking. He waits to receive them, and to make them his sons and daughters. <RH, November 19, 1908 par. 11>

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God. <RH, November 19, 1908 par. 12>

The first disciples went forth preaching the Word. They revealed Christ in their lives. And the Lord worked with them, "confirming the word with signs following." These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. <RH, November 19, 1908 par. 13>

So it may be now. Instead of man's speculations, let the Word of God be preached. Let Christians put away their

dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the latter rain will be more abundant. <RH, November 19, 1908 par. 14>

All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence. <RH, November 19, 1908 par. 15>

December 3, 1908 *The Privileges and Duties of the Followers of Christ*

Mrs. E. G. White

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." <RH, December 3, 1908 par. 1>

Christ gave his life that all who would might be freed from sin, and reinstated in the favor of the Creator. It was the anticipation of the redeemed, holy universe that prompted Christ to make this great sacrifice. Are we followers of God as dear children? or are we servants of the prince of darkness? Are we worshipers of Jehovah, or of Baal? of the living God, or of idols? No outward shrines may be visible, there may be no image for the eye to rest upon; yet we may be practising idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal. God is a God of truth. Justice and mercy are the attributes of his throne. He is a God of love, of pity, and tender compassion. Thus he is represented in his Son, our Saviour. He is a God of patience and long-suffering. If such is the being whom we adore, and whose character we are seeking to imitate, we are worshiping the true God. <RH, December 3, 1908 par. 2>

If we are following Christ, his merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious fragrance. The spirit of love, meekness, and forbearance, pervading our life, will have power to soften and subdue hard hearts, and win to Christ bitter opposers of the faith. <RH, December 3, 1908 par. 3>

"God so loved . . . that he gave,"--"gave his only begotten Son,"--that we should not perish, but have everlasting life. "Christ . . . hath loved us, and hath given himself for us." If we love, we shall give. "Not to be ministered unto, but to minister," is the great lesson which we are to learn and to teach. Next to the angelic beings, the human family, formed in the image of God, are the noblest of his created works. God desires them to become all that he has made it possible for them to be, and to do their very best with the powers he has given them. Life is mysterious and sacred. It is the manifestation of God himself, the source of all life. Precious are its opportunities, and earnestly should they be improved. <RH, December 3, 1908 par. 4>

"Ye were sometimes darkness," the apostle continues: "but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." Those who have learned of Christ will have no fellowship with the unfruitful works of darkness. In speech, as in life, they will be simple, straightforward, and true; for they are preparing for the fellowship of those holy ones in whose mouth "was found no guile." <RH, December 3, 1908 par. 5>

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts that they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil." <RH, December 3, 1908 par. 6>

The followers of Christ are to be co-workers with their Master; they must be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom," says Paul, "ye shine as lights in the world." We are to receive the bright beams from the Sun of Righteousness, and by our good works let them shine forth

to others in clear, steady rays, never fitful, never growing dim. We can not be sure that we are doing no harm to those about us, unless we are exerting a positive influence to lead them heavenward. <RH, December 3, 1908 par. 7>

This is a time when every member of the church should be waiting, watching, and working. Through faith in Christ we should be alive to God; and every man, woman, and child who has a knowledge of the truth should be able to discern the signs of the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to co-operate with divine intelligences. The church to whom God has imparted this endowment of heavenly truth must not remain dead in trespasses and sins. <RH, December 3, 1908 par. 8>

The True Witness, the Spirit of the living God, is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed upon his people are degenerating because they are not used for seeking and saving those who are lost. The world around us is stirred from beneath with earnest activity in evil works, but is apparently dead to all that pertains to their eternal interests. But although this seems to be the condition of those around us, and there is little to encourage us to hope for the conversion of souls, God requires those to whom he has committed his truth for these last days, to present the Word to the fallen children of Adam, both in the world and among the churches. We are to be waiting, watching, working. It is most inconsistent for the church, to whom has been opened the treasure of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise. <RH, December 3, 1908 par. 9>

The command of God is addressed to all the members of the church to use their powers in his service. Though the instrument may be weak, it is the power of God that will accomplish the work. Paul may plant, and Apollos may water, but it is God who gives the increase. There is a great work to do; and the Spirit of the living God must enter into the living messenger, that the truth may go with power. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principles, they are not born of the incorruptible seed, which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked; they have not on the robe of righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure. <RH, December 3, 1908 par. 10>

It is an eternal law of Jehovah that he who accepts the truth is to make it his first work to proclaim the truth. But who is it that makes the burden of perishing sinners his own? Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions, the sound of our voice is heard; but do we feel Christ's tender heart-longing for those outside the fold? Unless our hearts beat in unison with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account"? <RH, December 3, 1908 par. 11>

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord. <RH, December 3, 1908 par. 12>

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady trend of the events ordained by him to take place. Inspired by the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need. <RH, December 3, 1908 par. 13>

December 10, 1908 *The Mutual Obligations of Husband and Wife*

Mrs. E. G. White

Concerning the obligations resting upon husbands and wives, and the attitude they should sustain to each other, the apostle Paul writes: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church: and he is the savior of the body. Therefore as the church is subject

unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as 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. So ought men to love their wives." [<RH, December 10, 1908 par. 1>](#)

Like every other one of God's good gifts entrusted to the keeping of humanity, marriage has been perverted by sin: but it is the purpose of the gospel to restore its purity and beauty. In both the Old and the New Testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and his people, the redeemed ones whom he has purchased at the cost of Calvary. "Fear not," he says; "thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel." "Turn, O backsliding children, saith the Lord; for I am married unto you." [<RH, December 10, 1908 par. 2>](#)

Paul, writing to the Ephesian Christians, declares that the Lord has constituted the husband the head of the wife, to be her protector, the house-band, binding the members of the family together, even as Christ is the head of the church, and the savior of the mystical body. Therefore he says: "As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church." [<RH, December 10, 1908 par. 3>](#)

The grace of Christ, and this alone, can make this institution what God designed it should be,--an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven. The condition of society presents a sad comment upon heaven's ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace. The patience and gentleness which his Spirit can impart, will sweeten the bitter lot. The heart in which Christ dwells will be so filled, so satisfied, with his love that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, his wisdom can accomplish what human wisdom fails to do. Through the revelation of his grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth,--the golden bonds of a love that will bear the test of trial. [<RH, December 10, 1908 par. 4>](#)

However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the after-years. [<RH, December 10, 1908 par. 5>](#)

As life, with its burden of perplexity and care, meets the newly wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other's character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discover in each other unsuspected weaknesses and defects; but the hearts that love has united will discern excellences also heretofore unknown. Let all seek to discover the excellences rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another. There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love can not long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy. [<RH, December 10, 1908 par. 6>](#)

Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven. [<RH, December 10, 1908 par. 7>](#)

Let each give love, rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims. [<RH, December 10, 1908 par. 8>](#)

Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of him each is to ask, "What is right?" "What is wrong?" "How may I best fulfil life's purpose?" Let the wealth of your affection flow forth to him who gave his life for you. Make Christ first and last and best in everything. As your love for him becomes deeper and stronger, your love for each other will be purified and strengthened. [<RH, December 10, 1908 par. 9>](#)

The spirit that Christ manifests toward us is the spirit that husband and wife are to manifest toward each other. "As Christ also hath loved us," "walk in love." "As the church is subject unto Christ, so let the wives be to their own

husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it." <RH, December 10, 1908 par. 10>

Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You can not do this and retain each other's love. Be kind, patient and forbearing, considerate and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do. <RH, December 10, 1908 par. 11>

Forbearance and unselfishness mark the words and acts of all who live the new life in Christ. As you seek to live his life, striving to conquer self and selfishness, and to minister to the needs of others, you will gain victory after victory. Thus your influence will bless the world. <RH, December 10, 1908 par. 12>

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom can not do, his grace will accomplish for those who give themselves to him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring. <RH, December 10, 1908 par. 13>

December 17, 1908 *The Conflict and the Victory*

Mrs. E. G. White

There are many who do not understand the conflict that is going on between Christ and Satan over the souls of men. They do not realize that if they would stand under the blood-stained banner of Prince Emmanuel, they must be willing to be partakers of his conflicts, and wage a determined war against the powers of darkness. <RH, December 17, 1908 par. 1>

When thinking on the conflict, Paul writes to his Ephesian brethren exhorting them to "be strong," not feeble, not wavering, tossed to and fro like the waves of the sea. But in what are they to be strong? In their own might?--No. "Be strong in the Lord, and in the power of his might." He says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." <RH, December 17, 1908 par. 2>

The gaining of eternal life will ever involve a struggle, a conflict. We are continually to be found fighting the good fight of faith. We are soldiers of Christ; and those who enlist in his army are expected to do difficult work, work which will tax their energies to the utmost. We must understand that a soldier's life is one of aggressive warfare, of perseverance and endurance. For Christ's sake we are to endure trials. <RH, December 17, 1908 par. 3>

Victories are not gained by ceremonies or display, but by simple obedience to the highest General, the Lord God of heaven. He who trusts in this Leader will never know defeat. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of the "rulers of the darkness of this world," and of "spiritual wickedness in high places." <RH, December 17, 1908 par. 4>

From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one, and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations. <RH, December 17, 1908 par. 5>

Satan assailed Christ with the fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories made it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or force the soul to sin. He may distress, but he can not contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire his followers with courage to fight manfully the battle against sin and Satan. <RH, December 17, 1908 par. 6>

Now the church is militant, now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a

happy, united family, clothed with the garments of praise and thanksgiving,--the robe of Christ's righteousness. All nature in its surpassing loveliness will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while Christ and God will unite in proclaiming, "There shall be no more sin, neither shall there be any more death." <RH, December 17, 1908 par. 7>

This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We can not afford to be off our guard for one moment. <RH, December 17, 1908 par. 8>

"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, December 17, 1908 par. 9>

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." <RH, December 17, 1908 par. 10>

"Let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, . . . striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. 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, December 17, 1908 par. 11>

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to his church. What sustained the Son of God in his betrayal and trial?--He saw of the travail of his soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through his humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon him, and with his stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb. <RH, December 17, 1908 par. 12>

We must have a view of the future, and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life co-operated with Christ, regarding it as a privilege and an honor to suffer for his sake. As they unite with the angels, they cast their crowns at the feet of their Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." <RH, December 17, 1908 par. 13>

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all the heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror." <RH, December 17, 1908 par. 14>

"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." <RH, December 17, 1908 par. 15>

"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 upon 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." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." <RH, December 17, 1908 par. 16>

Will you catch the inspiration of the vision? Will you let your mind dwell upon the picture? <RH, December 17, 1908 par. 17>

December 24, 1908 *Grace and Faith the Gifts of God*

Mrs. E. G. White

The grace of Christ and his righteousness are offered to men as a free gift. The apostle Paul, writing by the Holy Spirit, says: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." [<RH, December 24, 1908 par. 1>](#)

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds, so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. The simple faith that takes God at his word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Those who believe that God for Christ's sake has forgiven their sins should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ his Son cleanseth us from all sin." [<RH, December 24, 1908 par. 2>](#)

Faith is trusting God,--believing that he loves us, and knows best what is for our good. Thus instead of our own way, it leads us to choose his way. In place of our ignorance, it accepts his wisdom; in place of our weakness, his strength; in place of our sinfulness, his righteousness. Our lives, ourselves, are already his; faith acknowledges his ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles. Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency. [<RH, December 24, 1908 par. 3>](#)

How to exercise faith should be made very plain. To every promise of God there are conditions. If we are willing to do his will, all his strength is ours. Whatever gift he promises is in the promise itself. "The seed is the word of God." As surely as the oak is in the acorn, so surely is the gift of God in his promise. If we receive the promise, we have the gift. [<RH, December 24, 1908 par. 4>](#)

Faith that enables us to receive God's gifts, is itself a gift, of which some measure is imparted to every human being. It grows as it is exercised in appropriating the Word of God. In order to strengthen faith, we must often bring it in contact with the Word. [<RH, December 24, 1908 par. 5>](#)

How often those who trusted the Word of God, though in themselves utterly helpless, have withstood the power of the whole world,--Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness, against a corrupt and scoffing generation; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, against Nebuchadnezzar on the throne; Daniel among the lions, against his enemies in the high places of the kingdom; Jesus on the cross, against the Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains, led to a criminal's death, against Nero, the despot of the world's empire. [<RH, December 24, 1908 par. 6>](#)

Such examples are not found in the Bible alone. They abound in every record of human progress. The Vaudois and the Huguenots, Wyclif and Huss, Jerome and Luther, Tyndale and Knox, Zinzendorf and Wesley, with multitudes of others, have witnessed to the power of God's Word against human power and policy in support of evil. These are the world's true noblemen. They are its royal line. [<RH, December 24, 1908 par. 7>](#)

As the plan of redemption begins and ends with a gift, so it is to be carried forward. The same spirit of sacrifice which purchased salvation for us, will dwell in the hearts of all who become partakers of the heavenly gift. Says the apostle Peter: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Said Jesus to his disciples as he sent them forth, "Freely ye have received, freely give." In him who is fully in sympathy with Christ, there can be nothing selfish or exclusive. He who drinks of the living water will find that it is "in him a well of water springing up into everlasting life." The Spirit of Christ within him is like a spring welling up in the desert, flowing to refresh all, and making those who are ready to perish eager to drink of the water of life. It was the same spirit of love and self-sacrifice which dwelt in Christ that impelled the apostle Paul to his manifold labors. "I am debtor," he says, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." "Unto

me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." <RH, December 24, 1908 par. 8>

Our Lord designed that his church should reflect to the world the fulness and sufficiency that we find in him. We are constantly receiving of God's bounty, and by imparting of the same we are to represent to the world the love and beneficence of Christ. While all heaven is astir, dispatching messengers to all parts of the earth to carry forward the work of redemption, the church of the living God are also to be collaborators with Jesus Christ. We are members of his mystical body. He is the head, controlling all the members of the body. Jesus himself, in his infinite mercy, is working on human hearts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master is seen in the character and life of his true followers. Christ expects that men will become partakers of his divine nature while in this world, thus not only reflecting his glory, to the praise of God, but illuminating the darkness of earth with the radiance of heaven. Thus will be fulfilled the words of Christ, "Ye are the light of the world." <RH, December 24, 1908 par. 9>

"We are laborers together with God,"--"stewards of the manifold grace of God." The knowledge of God's grace, the truths of his Word, and temporal gifts as well,--time and means, talent and influence,--are all a trust from God to be employed to his glory and for the salvation of men. <RH, December 24, 1908 par. 10>

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to uplift and bless others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to his servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The "Light, which lighteth every man that cometh into the world," is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God. <RH, December 24, 1908 par. 11>

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by his deceptions. It places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by his precious blood. <RH, December 24, 1908 par. 12>

December 31, 1908 *A Habitation for the Spirit*

Mrs. E. G. White

Christ is represented as dwelling by his Spirit in his people; and believers as "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." "I therefore, the prisoner of the Lord," Paul says, "beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." <RH, December 31, 1908 par. 1>

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again his temple. <RH, December 31, 1908 par. 2>

God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as temples for the divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced his mission to cleanse the heart from the defilement of sin,--from the earthly desires, the selfish lusts, the evil habits that corrupt the soul. "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 fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver." <RH, December 31, 1908 par. 3>

"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." No man can of himself cast out the evil throned that have taken possession of the heart. Only Christ can cleanse the soul-temple. But he will not force an entrance. He comes not into the heart as to the temple of old; but he says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him." He will come, not for one day merely; for he says, "I will dwell in them, and walk in them; and . . . they shall be my people." "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and "an habitation of God through the Spirit." <RH, December 31, 1908 par. 4>

By this beautiful and impressive figure, God's Word shows the regard he places in our physical organism, and the responsibility resting upon us to preserve it in the best condition. Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. Man has done this. He has treated his body as if its laws had no penalty. Through perverted appetite its organs and powers have become enfeebled, diseased, crippled. And these results which Satan has brought about by his own specious temptations, he uses to taunt God with. He presents before God the human body that Christ has purchased as his property; and what an unsightly representation of his Maker man is! Because man has sinned against his body, and corrupted his ways, God is dishonored. <RH, December 31, 1908 par. 5>

When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty. We ourselves must suffer the ills of violated law. We must answer to God for our habits and practises. Therefore the question for us is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practises?" <RH, December 31, 1908 par. 6>

"Know ye not . . . that ye are not your own? for ye are bought with a price." What a price has been paid for us! Behold the cross and the victim uplifted upon it. Look at those hands, pierced with cruel nails. Look at his feet, fastened with spikes to the tree. Christ bore our sins in his own body. That suffering, that agony, is the price of your redemption. Know you not that he loved us, and gave himself for us, that we in return should give ourselves to him? Why should not love to Christ be expressed by all who received him by faith, as verily as his love has been expressed for us for whom he died? <RH, December 31, 1908 par. 7>

"Other foundation can no man lay than that is laid, which is Jesus Christ." "There is none other name under heaven given among men, whereby we must be saved." Christ the Word, the revelation of God, -- the manifestation of his character, his law, his love, his life, -- is the only foundation upon which we can build a character that will endure. <RH, December 31, 1908 par. 8>

We build on Christ by obeying his word. It is not he who merely enjoys righteousness, that is righteous, but he who does righteousness. Holiness is not rapture; it is the result of surrendering all to God; it is doing the will of our Heavenly Father. Religion consists in doing the words of Christ; not doing to earn God's favor, but because, all undeserving, we have received the gift of his love. Christ places the salvation of man, not upon profession merely, but upon faith that is made manifest in works of righteousness. "As many as are led by the Spirit of God, they are the sons of God." Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God. <RH, December 31, 1908 par. 9>

To live by the word of God means the surrender to him of the whole life. There will be felt a continual sense of need and dependence, a drawing out of the heart after God. Prayer is a necessity; for it is the life of the soul. Family prayer, public prayer, have their place; but it is secret communion with God that sustains the soul-life. It was in the mount with God that Moses beheld the pattern of that wonderful building that was to be the abiding-place of God's glory. It is in the mount with God,--in the secret place of communion,--that we are to contemplate his glorious ideal for humanity. Thus we shall be able so to fashion our character building that to us may be fulfilled his promise. "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." <RH, December 31, 1908 par. 10>

January 7, 1909 *Parting Words of Instruction*

*[Sermon to the patients and helpers at the Paradise Valley Sanitarium, National City, Cal., Aug. 26, 1908.]

Mrs. E. G. White

"Let not your heart be troubled: ye believe in God, believe also in me." <RH, January 7, 1909 par. 1>

These words were spoken by Christ just before his crucifixion, and were among his last to the disciples. He is not at this time thinking of the sufferings that lie before him, but of his disciples. How will they stand when they have not his personal presence with them? He comforts them with the assurance of his return: "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." <RH, January 7, 1909 par. 2>

Very simple are the words of the Saviour. They can not be misunderstood or misinterpreted. "And if I go and prepare a place for you," he continues, "I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." For three years Christ had been educating his disciples in that way; yet Thomas said to him: "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." <RH, January 7, 1909 par. 3>

O that we all might understand these words for ourselves, and know that Christ is for us the way, the truth, and the life! Only through the Son of God can any soul make his way to the Father. Only he can remedy the injury that was wrought for man by the fall. "If ye had known me," he declared, "ye should have known my Father also: and from henceforth ye know him, and have seen him." <RH, January 7, 1909 par. 4>

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." <RH, January 7, 1909 par. 5>

Christ came as the representative of the Father, and the works of the Father he was constantly doing. Had not the disciples for three years been beholding these works? Had they not seen the sick brought to him to receive healing, and had he not restored them to health? The needy of all classes had flocked to him in crowds, and he had ministered to all. They had seen him feed a multitude with a few small loaves and fishes, and as the food was passed from hand to hand, they had watched it multiply until there was more than enough for all. After five thousand men, besides women and children, had been fed, the Saviour gave the command, "Gather up the fragments that remain, that nothing be lost;" and they gathered up of that which was left twelve baskets full. <RH, January 7, 1909 par. 6>

This is an object-lesson of the work that the Saviour desires to do through his followers. He wants us to take the blessed Word, to study it, and then to teach it in its simplicity. How simple Christ's lessons were! Even the children could understand them. The people of his own nation, those who professed to believe in God, were greatly incensed against him because by the simplicity of his daily teachings he was removing the rubbish that was hiding the truth from the comprehension of the people. Even the most ignorant could take in the truths he taught, and be comforted and blessed thereby. <RH, January 7, 1909 par. 7>

Mothers, hearing and seeing his words and works, desired that their children might come to him to be blessed. On one occasion one mother with her children left their home to find the Saviour. On the way they told others of their desire; and as they pursued their journey, mother after mother, with their little ones, joined the company, until, when they reached the place where the Saviour was, there was a little army of women and children who sought to reach his side. He was ministering the word to the people, and healing the sick; and when the women made known their errand, the disciples told them that the Master must not be disturbed. But Christ had heard the petition of the mothers, and at once his heart responded to their desire. He said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." <RH, January 7, 1909 par. 8>

I am so thankful that the message of salvation was brought in such simplicity to us. The Son of God laid aside his royal robe and crown and his high command, and came to earth to take his place among humanity as a little child, to bear the test of temptation and trial from childhood to manhood. Greater than that of any other were the sufferings and trials he endured. Satan and his host were determined that Christ should not carry out his plan of sacrifice. If they could discourage Christ, and cause him to sin, the world would perish in its iniquity, and the cause of righteousness be lost. But Christ was working out the salvation of the human race, and he would not fail on a single point. He would make it possible for humanity to lay hold upon his divinity, and escape the corruption that is in the world through lust. Man does not need to be corrupted. May God help us to accept by faith the victory that has been won in our behalf, and make it ours. <RH, January 7, 1909 par. 9>

The Saviour continued: "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." It was a path of suffering and temptation by which the Saviour went to his Father, and we may rejoice that he consented to travel such a path. Had he not, how could the world have been saved? By this he made it possible for us to be accepted with God. When we are in doubt

and perplexity and difficulty, let us consider what the Son of God passed through that he might prepare for us a home in the kingdom of heaven. And today he stands by his Father's throne to minister help to every soul who seeks him in sincerity for strength to overcome. He waits to bestow on all the power to do his will. <RH, January 7, 1909 par. 10>

He will accept the little children, blessing them as he blessed the children in the days of his earthly ministry. Shall we not bring them to him? These little ones are to learn the lessons of God's Word, and be captivated by the simplicity of his truth. Let the labors of those who work for Christ's little ones be marked with the simplicity that was revealed in the words that fell from the Saviour's lips. <RH, January 7, 1909 par. 11>

"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." Here is the test of our love for God. Parents are to teach their children what these commandments are. We need missionary fervor in our homes, that we may bring the word of life before the members of our families, and lead them to seek a home in the kingdom of God. There will be no sickness there, no sorrow, no death. A life that measures with the life of God will be the reward of all who win that eternal home. <RH, January 7, 1909 par. 12>

In view of all that lies before the believer, his piety should be "always abounding." He should labor for souls with all his intelligence and powers. Not for eloquence and honor is he to strive, but for simplicity of life and simplicity of speech. Christ had no need to explain any word that he made use of. All were simple, and all were understood by the most simple. We need to let our faith take hold of Christ; we need to listen to his words, to seek to do his works. We need to take hold of the hope of immortality that will give us life everlasting in the kingdom of glory. To us the promise is, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." <RH, January 7, 1909 par. 13>

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." To the worldling the truth is too simple; he deems it unworthy of his attention. He does not see Christ in it. But how thankful should the believer be for these promises! I am thankful for the faith I have in God's Word. I claim his promises, saying, "You said it, Lord. You asked me to come to you. I come expecting you to help me and bless me." And he proves the truth and the preciousness of his words: "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." <RH, January 7, 1909 par. 14>

"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." Consider the familiar relation Christ here brings to view as existing between the Father and his children. His presence and guardianship is an abiding thing. While we trust in Christ's saving power, all the arts and wiles of the fallen host can do nothing to harm us. Heavenly angels are constantly with us, guiding and protecting. God has ordained that we shall have his saving power with us, to enable us to do all his will. <RH, January 7, 1909 par. 15>

Let us grasp the promises, and cherish them moment by moment. Let us believe that God means just what he says. If we will accept his word with the simplicity of little children, believing that he has given his life that we might have everlasting life, we shall receive power to overcome. <RH, January 7, 1909 par. 16>

"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. . . . Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." <RH, January 7, 1909 par. 17>

I am very thankful for the privilege of speaking these words to you. I was present at the establishment of this institution. At that time I spoke to the workers here, presenting before them the way in which they might carry on their work intelligently. I spoke also to the patients, and I know that Jesus was present on these occasions. His blessing rested upon those assembled. I want to say to you today, There is a battle before each one of us; but as long as we hide self in Christ, we shall not be defeated. When you are provoked, and tempted to make a sharp reply, keep silent. At such times, silence is eloquence. Remember that you are God's property. When circumstances arise that irritate and annoy, conquer your feelings. We need to look constantly to Jesus. If we will walk in the fear of God, he will not fail us. <RH, January 7, 1909 par. 18>

If we will seek to teach the truth in its simplicity, the Lord will let his blessing rest upon us. He will impart his Spirit to us, giving us comfort and strength and hope. I appeal to you to do all you possibly can for the help and comfort of others. Show to men and women who is the mighty Healer. He will bless the means you use. If you will do his work,

you may expect his blessing. In your efforts for the sick, show them how they may improve their health by forming right habits. <RH, January 7, 1909 par. 19>

I have said that if we seek to help and bless others, the Lord will let his blessing rest upon us, and I know that what I say is truth; for I have proved the Lord for many, many years. How long the Lord will permit me to speak and to labor for him I can not tell; but I have given my life to do his work, to study the blessed Word of God, and to pass it on to the people as the bread of life. It is possible that we shall never meet again on this earth; but let us remember that there is a grand meeting to take place ere long. Everlasting life is before us, and the city of God. Angels of God will be there. They will bid us welcome to the joys of heaven because we have kept the commandments of God. There there will be no more death, no sorrow, no sin. Let us do all we can to help one another to gain the eternal joys that are awaiting the redeemed. May God's blessing rest upon his people in large measure, is my prayer. <RH, January 7, 1909 par. 20>

January 7, 1909 *Winning Souls*

If you can obtain the confidence of the youth (a troublesome pupil), and bind him to your heart by cords of sympathy and love, you may win a soul to Christ. The wayward, self-willed, independent boy may become transformed in character. <RH, January 7, 1909 par. 1>

But while it is necessary to manifest love and sympathy for your pupils, it is a manifest weakness to show partiality, and thus arouse suspicion and jealousy. Children are quick to discern the preferences of the teacher, and the favored student often measures his strength, his aptness and skill with that of the teacher in the management of the class. He may decide to be master, and unless the teacher has the grace of Christ, he will manifest weakness, become impatient, exacting, and severe. The leading spirit of the class will generally impart his purpose to other students, and there will be a combined effort to obtain the mastery. If the teacher, through the grace of Christ, is self-controlled, and holds the lines with a steady, patient hand, he will quell the boisterous element, keep his self-respect, and command the respect of his students. When once order is restored, let kindness, gentleness, and affection be manifested. It may be that rebellion will rise again and again, but let not the hasty temper appear. Do not speak sharply to the evil-doer, and discourage a soul who is struggling with the powers of darkness. Be still, and let your heart ascend in prayer to God for help. Angels will come close to your side, and help you to lift up the standard against the enemy, and instead of cutting off the erring one, you may be enabled to gain a soul for Christ.

Mrs. E. G. White. <RH, January 7, 1909 par. 2>

January 14, 1909 *Called to Glory and Virtue*

*[Sermon preached at Loma Linda, Cal., Sabbath morning, Aug. 29, 1908.]

Mrs. E. G. White

"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: 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, January 14, 1909 par. 1>

There is a possibility of the believer in Christ obtaining an experience that will be wholly sufficient to place him in right relation to God. Every promise that is in God's Book holds out to us the encouragement that we may be partakers of the divine nature. This is the possibility -- to rely upon God, to believe his Word, to work his works; and this we can do when we lay hold of the divinity of Christ. This possibility is worth more to us than all the riches in the world. There is nothing on earth that can compare with it. As we lay hold of the power thus placed within our reach, we receive a hope so strong that we can rely wholly upon God's promises; and laying hold of the possibilities there are in Christ, we become the sons and daughters of God. <RH, January 14, 1909 par. 2>

"Grace and peace be multiplied unto you," the apostle 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." <RH, January 14, 1909 par. 3>

We are to be partakers of knowledge. As I have seen pictures representing Satan coming to Christ in the wilderness of temptation in the form of a hideous monster, I have thought, How little the artists knew of the Bible! Before his fall, Satan was, next to Christ, the highest angel in heaven. How foolish, then, to suppose that he approached Christ in the wilderness in any such form as is given him in the illustration "The Game of Life." Some here have seen that picture. After the Saviour had fasted forty days and forty nights, "he was afterward an hungered." Then it was that Satan appeared to him. He came as a beautiful angel from heaven, claiming that he had a commission from God to declare the Saviour's fast at an end. "If thou be the Son of God," he said, "command that these stones be made bread." But in Satan's insinuation of distrust, Christ recognized the enemy whose power he had come to the earth to resist. He would not accept the challenge, nor be moved by the temptation. He stood firmly to the affirmative. "Man shall not live by bread alone," he said, "but by every word that proceedeth out of the mouth of God." <RH, January 14, 1909 par. 4>

Christ stood by every word of God, and he prevailed. If we would always take such a position as this when tempted, refusing to dally with temptation or argue with the enemy, the same experience would be ours. It is when we stop to reason with the devil, that we are overcome. It is for us to know individually that we are right in the warfare, to take the affirmative in the sight of God, and there to stand. It is thus that we obtain the divine power promised, through which we obtain "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." <RH, January 14, 1909 par. 5>

There is such a thing as being partakers of the divine nature. We shall all be tempted in a variety of ways; but when we are tempted, we need to remember that provision has been made whereby we may overcome. "Go so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who truly believes in Christ is made a partaker of the divine nature, and has power that he can appropriate under every temptation. He will not fall under temptation, and be left to defeat. In time of trial he will claim the promises, and by these escape the corruptions that are in the world through lust. <RH, January 14, 1909 par. 6>

We think it costs us something to stand in this position before the world; and so it does. But what has our salvation cost the heavenly universe? To make us partakers of the divine nature, heaven gave its most costly treasure. The Son of God laid aside his royal robe and kingly crown, and came to our earth as a little child. He pledged himself to live from infancy to manhood a perfect life. He engaged to stand in a fallen world as the representative of the Father. And he would die in behalf of a lost race. What a work was this! If he should fail, if he should be overcome by temptation, a world would be lost. <RH, January 14, 1909 par. 7>

I hardly know how to present these points; they are so wonderful, wonderful! Behold him in the cities, and traveling from place to place, the crowds pressing him on every side. He gave comfort and power to all who came to him. None were sent away unhelped. He had brought this power from heaven for these very souls. And Christ was overcoming by his very deeds in behalf of men. So absorbed was he in the carrying out of his mission, that his own family could not draw him away from his work. <RH, January 14, 1909 par. 8>

It was the work of Christ to rebuke the power of Satan. When he was taken by his enemies and hung upon the cross, there stood the priests and rulers taunting him, and doing all in their power to afflict him. Others were heaping reproach upon him. But there hung by his side a tempted sinner, who, while his companion railed on the Son of God, turned to the Saviour, saying, "Lord, remember me when thou comest into thy kingdom." And Christ replied, "Verily I say unto thee today, Thou shalt be with me in paradise. Today while I hang upon the cross, the nails driven through my hands and feet, my body bruised, today, I say, Thou shalt be with me in paradise." <RH, January 14, 1909 par. 9>

Satan heard the words of Christ, and as he heard, he knew that his case was a lost one. There was no longer hope that he would obtain the victory. He had wrestled with the Son of God to cause him to sin, and had failed. <RH, January 14, 1909 par. 10>

The priests and rulers heard Christ's words, and they did not then feel as they had when they declared, "Let him now come down from the cross, and we will believe him." What if Christ had come down from the cross! What if he had refused to drink the bitter cup that was given him! <RH, January 14, 1909 par. 11>

They laid the body of the Saviour in Joseph's sepulcher, and set a watch that none should steal him away. Christ rested on the Sabbath day in the tomb. But on the morning of the third day the Roman watch behold a light stream from heaven, and the angel of God descend. The mighty angel comes to the tomb of the Son of God, and rolling away the stone, bids Jesus come forth. The Roman guard see him come forth to life, and hear him proclaim over the rent sepulcher of Joseph, "I am the resurrection, and the life." <RH, January 14, 1909 par. 12>

Christ suffered all this that he might obtain your salvation, and mine. By his life of sacrifice and death of shame, he has made it possible for us to take hold of divinity, and to escape the corruption that is in the world through lust. There is a battle going on between the powers of darkness and the children of light,--a battle that means humiliation of self at every step. Where are those who will stand? There are some who will. Where are those who understand what it means to be partakers of the divine nature, and to escape the corruption that is in the world through lust? If you are partakers

of the divine nature, you will day by day be obtaining a fitting for the life that measures with the life of God. Day by day you will purify your trust in Jesus and follow his example, growing into his likeness until you shall stand before him perfected. <RH, January 14, 1909 par. 13>

"Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance." Here the importance of temperance is brought to our notice. Consider how the evil of intemperance is at work in our cities. Do we not know that the liquor sold in the saloons of our land is drugged with the most poisonous substances? We read of one and another who has taken life while under the influence of liquor -- liquor that has robbed them of their reason. We need to have a knowledge of these things that we may work intelligently to help others. The temperance cause needs to be revived as it has not yet been. We need to preach the gospel, that men and women may understand how to obey the word of God. It is the word of the living God that will bring men and women into right relation to him; it will make impressions on heart and mind and character. Let every one of us be aroused to do the work that is waiting to be done,-- the work that Christ did when he was in the world. By beholding the works of Christ, humanity will take hold upon divinity. There the appeal to souls is made, and he never turns one away. Whatever may be the position in life, whatever the past may have been, he will still receive. <RH, January 14, 1909 par. 14>

Here is a work opened before the young, the middle-aged, and the aged. When the temperance pledge is presented to you, sign it. More than this, resolve to put all your powers against the evil of intemperance, and encourage others who are trying to do a work of reform in the world. There are some who will work with all their powers, not only upon the point of intemperance in the use of liquor, but in the matter of eating, and of drinking those things that are not intoxicants, but that work injury to the system. I refer to the tea and coffee that many place upon their tables. We can not afford to use these things. We have a keen enemy, who is determined to have the victory if it is possible, and we must guard ourselves most carefully that we may be strong to meet his attacks. <RH, January 14, 1909 par. 15>

"And to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." We need every one of these heavenly, blood-bought virtues brought into our lives and characters; for then, and then only, shall we be safe. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar, and hath forgotten that he was purged from his old sins." <RH, January 14, 1909 par. 16>

I am urged to say to young and old, You may have a hope that is immortal. Here is the invitation to you to take hold of the hope set before you in the gospel. <RH, January 14, 1909 par. 17>

"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. Here a life insurance policy is offered us which insures for us eternal life in the kingdom of God. I ask you to study these words of the apostle Peter. There is understanding and intelligence in every sentence. By taking hold upon the Life-giver who gave his life for us, we receive eternal life. It is a wonderful offer. Shall we not strive to obtain it? <RH, January 14, 1909 par. 18>

There is a responsibility resting upon parents in this matter that is scarcely discerned by them. Christ gave his life for our children, and parents are to be overcomers, that they may lead the children step by step up the ladder that leads heavenward. Make it your business to teach them the Word as it is. This is the knowledge the children and youth must have if they are to overcome as Christ overcame. They need the simplicity of true godliness. I rejoice that we have Loma Linda, where we can educate our youth for missionary work for Christ. Here they can have opportunities to learn the simplicity of true godliness. They need not reach up for high attainments in worldly knowledge, but they can have the language of Christ by studying his teachings. This is the power of godliness to them that believe. <RH, January 14, 1909 par. 19>

My brethren and sisters, I urge you to bring up your children in simplicity. Don't scold them when they do wrong, but take them to the Lord, and tell him all about it. When you kneel before God with your children, Christ is by your side, and angels of God are all around you. Teach them to ask God to forgive them for being cross and impatient. Bring up your children in the nurture and admonition of the Lord. Let us be men and women of prayer. Let us take hold of the divine nature, and escape the corruption that is in the world through lust. Then we shall have the eternal life insurance policy, a life that measures with the life of God. Then when the ransomed are redeemed from the earth, the city of God will be opened to you, and you can present yourselves before the Lord, saying, Here am I and the children whom thou hast given me. Then the harp will be placed in your hand, and your voice will be raised in songs of praise to God, and to the Lamb, by whose great sacrifice you are made partakers of his nature, and given an immortal inheritance in the kingdom of God. <RH, January 14, 1909 par. 20>

January 21, 1909 *Lessons from Christ's Labors*

Mrs. E. G. White

"Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled that was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: 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, January 21, 1909 par. 1>

At the time of Christ's first advent the world was in a terrible condition. Men were being controlled by satanic agencies. The Majesty of heaven looked with pity on the human race. He saw that Satan was gaining control of the bodies and minds of men, and Christ knew that he alone could break the enemy's power. It was because of this that he laid off his kingly crown and royal robe, and clothing his divinity with humanity, came to our world to meet the powers of darkness, and to hold in check the forces of Satan. This was his work. A counter-working influence, coming from the highest authority, was to hold the enemy in check, and resist his power. <RH, January 21, 1909 par. 2>

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." <RH, January 21, 1909 par. 3>

Here were some whose minds were under the influence of Christ. At his call they came right to his side. "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." <RH, January 21, 1909 par. 4>

Just such a work as this is to be carried on in our time. Those who will work in harmony with Christ, God will use to accomplish a good work. If those who claim to be children of God will make an entire consecration of themselves to Christ, the mighty influence of the power of God will be with them. <RH, January 21, 1909 par. 5>

The Saviour saw a great work to be accomplished, and he clothed his divinity with humanity that he might impart his healing power to mankind. He was the Great Physician. As those who have consecrated themselves to the work of God go into foreign countries to labor, they will meet the sick and suffering. Know that the best way to reach the hearts of such is to come close to them, to kneel down and pray with them and for them. The time has come when we must carry in our lives the influence that the Saviour carried in his life. We are to instruct and educate the suffering ones how to resist disease, by teaching them how to eat and drink and live healthfully, and how to love and fear God. By reading and studying the Word of God, those who in their hearts desire to serve God will learn to discard the habits that are ruining the health of body and soul. <RH, January 21, 1909 par. 6>

The light has come that there are to be sanitariums provided for the sick, and we have been trying to provide these institutions for the carrying on of the work of God. As a result of our sanitarium work we have seen wonderful conversions. The salvation of God has been revealed. Through this instrumentality souls have become intelligent in regard to the faith, and many have been converted to the present truth. The work is extending, and we have had to establish sanitariums in many places. <RH, January 21, 1909 par. 7>

Our schools and sanitariums should be in close co-operation, that our youth may be educated in a knowledge of the truth, and at the same time be enlightened in regard to the care of the sick. Wherever there is an important training-school, there, if possible, should be a sanitarium. The students are to be educated in right habits of living. It means a great deal to establish a school and conduct it in such a way that it will meet with God's approval. <RH, January 21, 1909 par. 8>

We are to understand the importance of this work, and to reason from cause to effect. We are to work as Christ worked. We are to learn to talk to the people intelligently and with power. Then they will call upon Christ, recognizing in him the One who came to our world to do the work of healing for soul and body. Those who are suffering with disease will be aroused to take hold of the light of health reform. They will leave off their wrong habits, and will stand in a position where they can reach others. <RH, January 21, 1909 par. 9>

The disciples who were called from their nets to follow Christ did not have a college education. Christ did not have it. He lived his human life in simplicity,--living and preaching the truth. The light of the gospel was shining upon the pathway of those who heard him. We are to teach our children and youth the importance of simplicity. The straining that is often done to reach a wonderful height of learning,--let it not be encouraged. I have seen many a youth destroyed before his education was completed because of this desire for knowledge. <RH, January 21, 1909 par. 10>

If we would keep well, we must let reason guide us in our manner of living. If we will place ourselves in right relation to God, our beings will respond to his instruction. God would have us connected at all times with the Great

Physician; then his salvation will be revealed to us, and we shall know that there is a God in Israel. <RH, January 21, 1909 par. 11>

We have a living Healer today. We need not depend upon drugs, but upon the Great Physician. If every sanitarium in our land were in living connection with God, the truth would go forth from our institutions as a lamp that burneth. They would carry mercy and light and compassion to the people, until men and women would realize that this is the religion of Christ, and that it reaches to suffering humanity. <RH, January 21, 1909 par. 12>

It is time that we were putting on the armor of light. It is time that we were comprehending our duty to the world at this stage of its history. O, such wickedness exists in our cities, and yet many of the people are asleep! Professed Christians are asleep. They do not understand that there is a work for them to do. <RH, January 21, 1909 par. 13>

The Saviour's work of ministering to the suffering was always combined with his ministry of the Word. He preached the gospel and healed infirmity both by the same mighty power. He will do the same today; but we must do our part by bringing the sick in touch with the mighty Healer. The Saviour left the courts of glory and came to our world to bear temptation and resist evil, that men might have power to take hold of his strength. The soul that comes to Christ by living faith receives his power, and is healed of his disease. <RH, January 21, 1909 par. 14>

Christ would not take a position in life where he could not associate closely with the people. During the days of his ministry all classes of people flocked about him to hear his words. We read of one occasion when five thousand men, besides women and children, formed the company about him. The time came when the people should have something to eat, and where was food to supply so many? In reply to his question, "Whence shall we buy bread, that these may eat?" one of the disciples replied, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" And Jesus said, "Make the men sit down." Then Christ imparted the food by his miraculous power to the hungry multitude. <RH, January 21, 1909 par. 15>

When all had sufficient, he commanded, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." <RH, January 21, 1909 par. 16>

We stop short of exercising faith. We need the simplicity of godliness that will take hold of the work and come right down to Christlike practises with a spirit willing to help where help is needed. The Majesty of heaven, the King of glory, came to our world to preach the gospel of salvation. He invites you to listen to his words. He was so filled with his mission to men that his own mother could not draw him from his work. The sick and suffering were before him, and he must labor for them. <RH, January 21, 1909 par. 17>

This is the work we are trying to do. It has been a hard work sometimes, but the need of this kind of labor has been presented to me in clear lines, and we are determined to do it wherever it is possible. We have sought to labor in every place where we could preach the Word of God. <RH, January 21, 1909 par. 18>

Wherever we have a school, there we should also have a sanitarium. We must work the works of God in these institutions. The youth are to be instructed regarding what God requires of them in the work of leading souls to the light. The blessing of God will come upon every true worker. <RH, January 21, 1909 par. 19>

Letters come to us from many parts of the world telling what the truth is doing in other lands. I am so thankful that we can have a part in this work, that we can be laborers together with Christ in the upbuilding of the kingdom of God in the earth. I am so thankful that the light of truth is shining. The light is to continue to shine. Do not let it go out. Do not shut it up, but let it shine to all that are in the house. <RH, January 21, 1909 par. 20>

Study how you can speak the truth to those with whom you are brought in contact. Take hold of God by living faith. Do your duty simple day by day, and you will constantly advance until you are qualified to hold a position of trust in the work. We need to carry pure religion into our lives. Let us show an interest in the sick. Christ gave his life for these souls. It is our privilege to bring them to him and teach them how to take hold of his divine nature. Then the afflictions with which Satan has beset them, will be overcome. <RH, January 21, 1909 par. 21>

We need helpers. Souls should be coming to take the places made vacant by those who are sent to labor in foreign fields. They are going all the time, and the blessing of God is coming upon his people. Some are departing from the faith and giving heed to seducing spirits, but let us not weaken our efforts. In the name of Jesus Christ of Nazareth let us lay hold of divine power. God will work with us mightily if we will do this. <RH, January 21, 1909 par. 22>

My brethren and sisters, we need the truth as it is in Jesus. We need to teach the people how they may become partakers of the divine nature, that they may escape the corruptions that are in the world through lust. We need the manifestation of true godliness in every line of service. <RH, January 21, 1909 par. 23>

Let us follow all the light. Let us resist temptation as Christ resisted it. In the day when every case will be forever decided, there will be many who will wish that they had studied their Bibles more, and more fully met its requirements. Will you not lay aside the story magazines, and study the Word of God? At such times angels of heaven are right around you to strengthen your understanding. We need to have God come into our families; we want our children to be

saved. Our schools that are established should be giving an education in the things of God. The students should be learning how to escape the corruption that is in the world through lust. <RH, January 21, 1909 par. 24>

My brethren and sisters, I want you to reach up to God by living faith. Christ wants you to be living workers, communicating light to the souls who are perishing around you. Keep your eyes on God until you reach the kingdom of heaven. Then the pearly gates will be thrown open for you, and you will receive the welcome given to those who have been laborers together with God. <RH, January 21, 1909 par. 25>

Victory is before the faithful worker. I can not lay down the armor. I trust in the Lord to be my strength. I want to see Jesus. I want you to see him. I want to see the One who endured temptation in my behalf, and who wore the crown of thorns for sinners. Then he will be crowned with glory, and we shall see him as he is. We shall fall at his feet in worship. He will place the harp in our hands, our voices will be raised in such music as we have never heard on earth. <RH, January 21, 1909 par. 26>

I am so thankful for the privilege of saying these words to you. I invite each one of you to take hold by living faith of the divinity of Christ. This is the gift that Christ came to the world to bestow. In him humanity may take hold of divinity and share in the joy of the Lord. <RH, January 21, 1909 par. 27>

January 28, 1909 A Message to Our Churches

Mrs. E. G. White

I awoke from my sleep last night with a great burden upon my mind. I was delivering a message to our brethren and sisters, and it was a message of warning and instruction concerning the work of some who are advocating erroneous theories as to the reception of the Holy Spirit, and its operation through human agencies. <RH, January 28, 1909 par. 1>

I was instructed that fanaticism similar to that which we were called to meet after the passing of the time in 1844 would come in among us again in the closing days of the message, and that we must meet this evil just as decidedly now as we met it in our early experiences. <RH, January 28, 1909 par. 2>

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange and eventful history is being recorded in the books of heaven,--events which it was declared should shortly precede the great day of God. Everything in the world is in an unsettled state. The nations are angry, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. The great day of God is hastening greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that they hold the four winds until the servants of God are sealed in their foreheads. <RH, January 28, 1909 par. 3>

The world is now realizing the sure results of transgression of the law of God. His work of creation completed, the Lord rested on the seventh day, and sanctified the day of his rest, setting it apart as the day which man should devote to his worship. But today the world at large is utterly disregarding the law of Jehovah. Another day has been instituted in the place of God's day of rest. The human agent has set his way and his will against the positive teachings of the Word, and the world is plunged in rebellion and sin. <RH, January 28, 1909 par. 4>

This work of opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. Satan determined to be first in the councils of heaven, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held. <RH, January 28, 1909 par. 5>

The evil continued to work until the spirit of disaffection ripened into active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out. Satan had warred for the mastery in heaven, and had lost the battle. God could no longer trust him with honor and supremacy, and these, with the part he had taken in the government of heaven, were taken from him. <RH, January 28, 1909 par. 6>

Since that time Satan and his army of confederates have been the avowed enemies of God in our world, continually warring against the cause of truth and righteousness. Satan has continued to present to men, as he presented to the angels, his false representations of Christ and of God, and he has won the world to his side. Even the professedly Christian churches have taken sides with the first great apostate. <RH, January 28, 1909 par. 7>

Satan represents himself as the prince of the kingdom of this world, and it was in this character that he approached Christ in the last of his three great temptations in the wilderness. "If thou wilt fall down and worship me," he said to the

Saviour, "all these" -- pointing to the kingdoms of the world which Satan had caused to pass before Jesus -- "will I give thee." <RH, January 28, 1909 par. 8>

Christ in the courts of heaven had known that the time would come when the power of Satan must be met and conquered if the human race was ever to be saved from his dominion. And when that time came, the Son of God laid off his kingly crown and royal robe, and clothing his divinity with humanity, came to the earth to meet the prince of evil, and to conquer him. In order to become the advocate of man before the Father, the Saviour would live his life on earth as every human being must, accepting its adversities and sorrows and temptations. As the Babe of Bethlehem, he would become one with the race, and by a spotless life from the manger to the cross he would show that man, by a life of repentance and faith in him, might be restored to the favor of God. He would bring to man redeeming grace, forgiveness of sins. If men would return to their loyalty, and no longer transgress, they would receive pardon. <RH, January 28, 1909 par. 9>

Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength he would bear all the temptations that Satan could bring against him, and yet keep his soul untainted by sin. And this power to overcome he would give to every son and daughter of Adam who would accept by faith the righteous attributes of his character. <RH, January 28, 1909 par. 10>

God loved the world so dearly that he gave his only begotten Son that whosoever would accept him might have power to live his righteous life. Christ proved that it is possible for man to lay hold by faith on the power of God. He showed that the sinner, by repentance and the exercise of faith in the righteousness of Christ, can be reconciled to God, and become a partaker of the divine nature, overcoming the corruption that is in the world through lust. <RH, January 28, 1909 par. 11>

Today Satan presents the same temptations that he presented to Christ, offering us the kingdoms of the world in return for our allegiance. But upon him who looks to Jesus as the author and finisher of his faith, Satan's temptations have no power. He can not cause to sin the one who will accept by faith the virtues of him who was tempted in all points as we are, yet without sin. <RH, January 28, 1909 par. 12>

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who repents of his sin and accepts the gift of the life of the Son of God, can not be overcome. Laying hold by faith of the divine nature, he becomes a child of God. He prays, he believes. When tempted and tried, he claims the power that Christ died to give, and overcomes through his grace. This every sinner needs to understand. He must repent of his sin, he must believe in the power of Christ, and accept that power to save and to keep him from sin. How thankful ought we to be for the gift of Christ's example! <RH, January 28, 1909 par. 13>

Profound theories and speculations of human creation may abound, but he who would come off conqueror in the end, must be humble enough to depend upon divine power. When we thus grasp the power of Infinity, and come to Christ, saying, "In my hand no price I bring; simply to thy cross I cling," then divine agencies can co-operate with us to sanctify and purify the life. <RH, January 28, 1909 par. 14>

Let no one seek to evade the cross. It is through the cross that we are enabled to overcome. It is through affliction and trial that divine agencies can carry on a work in our lives that will result in the love and peace and kindness of Christ. <RH, January 28, 1909 par. 15>

A great work is to be accomplished daily in the human heart by the study of the Word. We need to learn the simplicity of true faith. This will bring its returns. Let us seek for decided advancement in spiritual understanding. Let us make the precious Word the man of our counsel. We need to walk carefully every moment, keeping close to the side of Christ. The spirit and grace of Christ are needed in the life, and the faith that works by love and purifies the soul. <RH, January 28, 1909 par. 16>

We need to understand clearly the divine requirements that God makes of his people. The law, which is the transcript of his character, no one need fail to understand. The words written by the finger of God on tables of stone so perfectly reveal his will concerning his people that none need make any mistake. The laws of his kingdom were definitely made known, to be afterward revealed to the people of all nations and tongues as the principles of his government. We would do well to study those laws recorded in Exodus 20 and in the thirty-first chapter, verses 12-18. <RH, January 28, 1909 par. 17>

When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death. <RH, January 28, 1909 par. 18>

February 4, 1909 *Lessons From the Apostasy at Sinai - No. 1*

Mrs. E. G. White

Satan is the leader of every species of rebellion today, as he was the originator of rebellion in the courts of heaven. Standing next to Christ in power and glory, yet he coveted the honor that belonged to the Son. He desired to be equal with God. To carry out his purpose, he concealed his true designs from the angels, and worked deceptively to secure their allegiance and honor to himself. By sly insinuations, by which he made it appear that Christ had assumed the place that belonged to him, Lucifer sowed the seeds of doubt in the minds of many of the angels; and when he had won their support, he carried the matter to God, declaring that it was the sentiment of many of the heavenly beings that he should have the preference to Christ. <RH, February 4, 1909 par. 1>

We shall not at this time follow the immediate results of Satan's rebellion and his expulsion from heaven, but let us consider how his deceptive work is being continued today among those who profess to be the loyal people of God. In the hearts of many church-members there is being carried on today the same work of rebellion and disaffection, and the result is injury and weakness to the church. The artful foe has found a place in many hearts that should have no room for the selfish, ambitious principles that are being promulgated. For years the enemy has been seeking to bring false theories into the churches; and God alone can help us to meet his work successfully. <RH, February 4, 1909 par. 2>

Satan sought to produce the same results among the people of Israel as they journeyed from Egypt to Canaan. God took Israel from the bondage of slavery, and under his own guidance brought them into the promised land. Moses, their visible leader, received instruction for them directly from God. But in spite of the wonderful evidences the people received that God was working in their behalf, they continually murmured and rebelled. God gave positive evidence that he ruled in the heavens; again and again rebellion was punished with death. Only two of those who as adults left Egypt, saw the promised land. The wanderings of the people were extended until the rest were buried in the wilderness. <RH, February 4, 1909 par. 3>

Today Satan is using the same devising to introduce the same evils, and his efforts are followed by the same results that in the days of Israel laid so many in their graves. Let us study the record of how Israel, in the sight of the mount on which they had shortly before seen so wonderful a display of God's power, were led into idolatry. While Moses was in the mount with God, receiving the sacred oracles, the people, in Aaron's charge, were worshipping a golden calf, while their leading men proclaimed the sacrilegious message, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." <RH, February 4, 1909 par. 4>

"When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, 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. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. <RH, February 4, 1909 par. 5>

"And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play. <RH, February 4, 1909 par. 6>

"And the Lord said unto Moses, Go, get thee down; for thy 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, February 4, 1909 par. 7>

From this record we may learn how little dependence can be placed in men who trust in men, and do not make God their reliance. Those who are living in these last days are in the greatest danger of placing their confidence in men rather than in the true and living God. The Lord has given instruction that the history of the apostasy of Israel is now to be presented, because men who in the past have had great light have become self-sufficient, and are looking to men, trusting in human leaders, who are themselves practising evil. Men who ought to stand as firm as a rock to principle are treading in the same path that the Israelites followed. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is the snare that has come into our ranks. There are wrong sentiments that have to be met. There are men who are acting the part of Aaron at the very time when every soul should be working to seal the law among God's disciples. They are building up the very things that God has specified should not be built up. <RH, February 4, 1909 par. 8>

A great deal of time and labor and anxiety are required to counterwork the ingenuity of satanic agencies that are pressing their way among those who are ready to accept wrong philosophy, to cause confusion and division. Every jot

of influence is needed to discern the great evils of Satan's devisings, and to keep souls from being drawn into the net of the modern Aarons who are saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." <RH, February 4, 1909 par. 9>

Long before, the Lord could have told Moses what was taking place. He could have revealed that Aaron could not be depended upon. But for wise and holy purposes he permitted the evil to develop. He suffered this shameful representation to come to its height. Then when the leading men had done all that it was in their power to do, he sent Moses down to punish the transgressors. The Lord sees what is in the hearts of men. At times he permits evils to take place that he may prevent still greater evils that would appear unless he permitted the designs hidden in human hearts to work out. <RH, February 4, 1909 par. 10>

Mark God's words to Moses concerning this apostasy. They "have corrupted themselves," he said: "they have turned aside quickly out of the way which I commanded them." Every man is tempted when he is drawn aside by his own lusts. <RH, February 4, 1909 par. 11>

The fact that Aaron had been blessed and honored so far above the people was what made his sin so heinous. It was Aaron, "the saint of the Lord," that had made the idol and announced the feast. It was he who had been appointed spokesman for Moses, and concerning whom God himself had testified, "I know that he can speak well," who had failed to check the idolaters in their heaven-daring purpose. He by whom God had wrought in bringing judgments both upon the Egyptians and upon their gods, had heard, unmoved, the proclamation. "These be thy gods, O Israel, which brought thee up out of the land of Egypt." It was he who had been with Moses in the mount, and had there beheld the glory of the Lord, and who had seen that in the manifestation of that glory there was nothing of which an image could be made,--it was he who had changed that glory into the similitude of an ox. He to whom God had committed the government of the people in the absence of Moses, was found sanctioning their rebellion. "The Lord was very angry with Aaron to have destroyed him." But in answer to the earnest intercession of Moses, his life was spared: and in penitence and humiliation for his great sin, he was restored to the favor of God. <RH, February 4, 1909 par. 12>

If Aaron had had courage to stand for the right, irrespective of consequences, he could have prevented that apostasy. If he had unswervingly maintained his own allegiance to God, if he had cited the people to the perils of Sinai, and had reminded them of their solemn covenant with God to obey his law, the evil would have been checked. But his compliance with the desires of the people, and the calm assurance with which he proceeded to carry out their plans, emboldened them to go to greater lengths in sin than had before entered their minds. <RH, February 4, 1909 par. 13>

Of all the sins that God will punish, none are more grievous in his sight than those that encourage others to do evil. God would have his servants prove their loyalty by faithfully rebuking transgression, however painful the act may be. Those who are honored with a divine commission, are not to be weak, pliant time-servers. They are not to aim at self-exaltation, or to shun disagreeable duties, but are to perform God's work with unswerving fidelity. <RH, February 4, 1909 par. 14>

February 11, 1909 *Lessons from the Apostasy at Sinai - No. 2*

Mrs. E. G. White

Only a few days had passed since the Hebrews made a solemn covenant with God to obey his voice. They had stood trembling with terror before the mount, listening to the words of the Lord, "Thou shalt have no other gods before me." "They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox." How could greater ingratitude have been shown, or more daring insult offered, to him who had revealed himself to them as a tender Father and an all-powerful King? <RH, February 11, 1909 par. 1>

Moses in the mount was warned of the apostasy in the camp, and was directed to return without delay. "Go, get thee down," the Lord said; "for thy 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, February 11, 1909 par. 2>

"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, February 11, 1909 par. 3>

God declared that he would disown the people. He gave them their true character,-- a stiff-necked people, who would not respect his law or come under his rule. "Let me alone," he said to Moses, "that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." <RH, February 11, 1909 par. 4>

Moses was tested with the promise of great honor. The Lord would place him at the head of a great nation. Had Moses possessed a narrow, selfish spirit, how quickly he would have grasped such an offer. But he would not listen to the promise of preferment. He continues to plead for the erring people. His one great desire is that the glory of God shall be maintained. Above all else he longs for the salvation of this people for whom the Lord has worked so wondrously. Their remarkable experience in escaping from slavery, the flight from Egypt, the passage through the Red Sea,--these are stamped on his mind as if graven in a rock, and he will not let Israel go. <RH, February 11, 1909 par. 5>

O the power of prayer! Moses fills his mouth with arguments that express his own faith in God; and the Lord, who is testing and trying him, is not angry with him because of his importunity. God has said, "*Thy* people, which *thou* broughtest out of the land of Egypt." But in his prayer Moses denies this honor. In humble, but determined assurance, he turns the people back upon God. They are *thy* people, he says. Thou art their God and Owner. Thou broughtest them forth out of the land of Egypt. I did only what thou commandest me. I was but thine instrument, obeying the orders thou gavest me. Thou, and thou alone, couldst do this work. The eyes of all the nations are upon Israel, a people so strongly saved. O, do not permit the throne of thy glory to be disgraced! <RH, February 11, 1909 par. 6>

"Lord," he pleads, "why doth thy wrath wax hot against *thy* people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and *repent* [What an argument!] of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest 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." <RH, February 11, 1909 par. 7>

As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing much. The Lord listened to his pleadings, and granted his unselfish prayer. God had proved his servant, he had tested his faithfulness and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprang from no selfish motives. The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation. God was pleased with his faithfulness, his simplicity of heart, and his integrity, and he committed to him, as a faithful shepherd, the great charge of leading Israel to the promised land. <RH, February 11, 1909 par. 8>

The record shows that prayers of faith, though offered by frail human beings, have power with God. The earnest cry, "I will not let thee go, except thou bless me," has saved many a soul. If there were far more urgent intercessions for perishing souls, there would be far more souls saved. Of Christ it is written, "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." He wondered that there was no man who would lay hold by faith on his fellow men, and save them with fear, pulling them out of the fire, hating even the garments spotted by the flesh. <RH, February 11, 1909 par. 9>

"He put on righteousness as a breastplate." Christ was not covering up the sins of the transgressor, but was making the most determined effort to bring the sinner to a sense of the sinfulness of sin. His own hatred of sin, his own integrity, brought salvation to the sinner. "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. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." <RH, February 11, 1909 par. 10>

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. <RH, February 11, 1909 par. 11>

"And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. <RH, February 11, 1909 par. 12>

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. <RH, February 11, 1909 par. 13>

"And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?" The

sin of idolatry is a fearful sin, and Aaron, as a magistrate, should have faithfully discharged his duty, instead of engaging with the people in sin. It was Moses who interceded with God to spare his life. Aaron was saved by the prayer of Moses. Aaron did repent, or the Lord would not have pardoned his transgression. He did not stand out in rebellion, but took his stand with Moses; and notwithstanding he had taken sides with the idolaters, he was saved. <RH, February 11, 1909 par. 14>

All the people had the opportunity of demonstrating their repentance, and thus saving their lives. "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." All were given the opportunity to be loyal to God. All who humbled themselves before him, and placed themselves on his side, showing that they desired to obey him, would be pardoned, while those who would not yield would condemn themselves as rebels. There would be no excuse for them. All were given the opportunity of repudiating their past idolatrous conduct, and of showing their determination to be true. But in the very presence of God many refused to repent. They were stubborn in their rebellion. <RH, February 11, 1909 par. 15>

To the sons of Levi, who had taken their stand with him, Moses said, "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. For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." <RH, February 11, 1909 par. 16>

The Israelites had been guilty of treason, and that against a King who had loaded them with benefits, and whose authority they had voluntarily pledged themselves to obey. That the divine government might be maintained, justice must be visited upon the traitors. Yet even here God's mercy was displayed. While he maintained his law, he granted freedom of choice and opportunity for repentance for all. Only those were cut off who persisted in rebellion. <RH, February 11, 1909 par. 17>

Love no less than justice demanded that for this sin judgment should be inflicted. God is the guardian as well as the sovereign of his people. He cuts off those who are determined upon rebellion, that they may not lead others to ruin. In sparing the life of Cain, God had demonstrated to the universe what would be the result of permitting sin to go unpunished. The influence exerted upon his descendants by his life and teaching led to the state of corruption that demanded the destruction of the whole world by a flood. The history of the antediluvians testifies that long life is not a blessing to the sinner; God's great forbearance did not repress their wickedness. The longer men lived, the more corrupt they became. <RH, February 11, 1909 par. 18>

So with the apostasy at Sinai. Unless punishment had been speedily visited upon transgression, the same results would have again been seen. The earth would have become as corrupt as in the days of Noah. Had these transgressors been spared, evils would have followed greater than resulted from sparing the life of Cain. It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgment upon millions. In order to save the many, he must punish the few. Furthermore, as the people had cast off their allegiance to God, they had forfeited the divine protection, and, deprived of their defense, the whole nation was exposed to the power of their enemies. Had not the evil been promptly put away, they would soon have fallen a prey to their numerous and powerful foes. It was necessary for the good of Israel, and was also a lesson to all succeeding generations, that crime should be promptly punished. And it was no less a mercy to the sinners themselves that they should be cut short in their evil course. Had their lives been spared, the same spirit that led them to rebel against God would have been manifested in hatred and strife among themselves, and they would have eventually destroyed one another. It was in love to the world, in love to Israel, and even to the transgressors, that crime was punished with swift and terrible severity. <RH, February 11, 1909 par. 19>

In this our day, when many, even among those who claim to be numbered among God's people, are not fully decided as to the right course, the Lord is calling for men who will move steadfastly in the path that he has marked out, and with unshaken determination carry out his purposes. Those who occupy positions of responsibility should know what saith the Lord. Like Moses of old, they should stand unflinchingly for the right, stemming the current of evil. In the critical times in which we are living, men of determination are needed,--men who will stand stiffly for the truth at all times and under all circumstances,--men who, when they see that others are becoming untrue to principle, will lift their voice in warning against the danger of apostasy. <RH, February 11, 1909 par. 20>

February 18, 1909 *Instruction to Ministers*

Mrs. E. G. White

In these last days ministers need to guard the churches against the dangers arising from the acceptance of fanciful and erroneous theories by preaching the plain truths of the Word regarding individual duty and responsibility. The people of God are to be educated to hate and forsake all unrighteousness if they would be prepared for a place in the kingdom of heaven. Teach that the fruits of repentance are to be seen in the life in deeds of righteousness. By lives of faith and devotion, and reliance upon the Word of God as the foundation of all faith, by acts of unselfishness and sincerity, teach them to make known the saving grace of Christ. <RH, February 18, 1909 par. 1>

The qualifications which shine brightest in the eyes of men and are most attractive in the kingdom of the world, have no recognition in the kingdom of God. The rewards of Christ's kingdom are not for the covetous, the selfish, the proud. No, no; those who enter into eternal life enter it because the perfection of Christ's character has been imparted to them. In the kingdom of God nobility and holiness of character are accounted wealth. That which is pure and lovely counts. The knowledge of the truth in the heart, virtue of character, the manifestation of love such as Christ possessed,--those who are possessors of these are sharers in the kingdom of Christ. <RH, February 18, 1909 par. 2>

The lesson of the barren fig-tree is one that we should keep continually before us. It is not profession of righteousness that will meet the needs of the world today, and fulfil the will of God for the human family. God is looking for fruit-bearing branches. "Feed my sheep with pure provender," is the Lord's command to those who stand as teachers of the gospel of salvation. He has made provision that the gospel's saving power shall be presented in all places. <RH, February 18, 1909 par. 3>

This gospel, Paul declares, must be preached to every creature under heaven; "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." The apostle bears the burden of the stewardship given him. He must co-operate with God in the work of saving souls, dispensing faithfully as one who must give an account. And as he labors, he sees by the eye of faith the results of his work; souls who were without God and without hope in the world would receive the faith, and in their turn preach the gospel they had received. "Now in Christ Jesus," he declares, "ye who sometimes were far off are made nigh by the blood of Christ. . . . For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." <RH, February 18, 1909 par. 4>

Conditions to our knowledge of the mystery of God are plainly stated, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." This calls for much searching of the Scriptures. We can not be settled in the faith unless we educate and train every faculty of the mind. To continue in the faith means to have a determined purpose to use every God-given power in becoming an experienced and competent builder with God, building up the souls of those in the faith, and striving to reach those who have not yet come to a knowledge of the truth. <RH, February 18, 1909 par. 5>

I was shown that mistakes have been made that have left wrong impressions upon minds, because there were allowed to preside over important interests men who were deficient in the saving grace of the gospel, who had not made its purity and simplicity a part of their lives, and who did not seek God often in earnest, humble prayer. Righteous, self-denying works were not regarded by them as being a necessary part of Christian experience. They did not see the necessity of having the Spirit of Christ and of emulating his example in their work of ministry. <RH, February 18, 1909 par. 6>

I am instructed to say to our ministers, Be careful that the work of cleansing and sanctifying shall go on in your own individual souls. Let your first thought be to make your calling and election sure. Your example is to be full of kindness and encouragement. No masterful spirit is to come in, but let the heart be filled with the tenderness and love and compassion of Christ. Work every day for sanctification of the spirit through belief of the truth. Let all realize that they are chosen of God to reveal that they understand the mystery of godliness. <RH, February 18, 1909 par. 7>

As a people we are to be purified from our natural evil habits and desires. Our hearts must be changed, or we can not correctly represent the Lord Jesus, who gave his life for us. The Son of God took humanity upon him that he might make it possible for humanity to take hold upon divinity through the exercise of a perfect faith. Christ is our example for the development of a perfect character. Through the strength we receive from him, we may be overcomers. In seeking him for those things that we need, we must exercise a faith that will not be denied. We must represent him by following humbly in his footsteps. Through faith in his merits and practise of the truth, we shall receive of his grace, and this will be revealed in kindness of heart and of action, and in singleness of purpose. Courtesy and sympathy will be revealed in our lives. By a daily opening of the heart to truth and righteousness, as they are found in Jesus, we shall be able to reveal that truth and that righteousness in our dealings with others. <RH, February 18, 1909 par. 8>

The Spirit of Christ is grieved when any of his followers give evidence of possessing a harsh, unfair, or exacting spirit. As laborers together with God, each should regard the other as part of God's great firm. He desires that they shall counsel together. There is to be no drawing apart, for the spirit of independence dishonors the truth we profess. One

special evidence that the Spirit of Christ is abiding in his church is the unity and harmony which exist among its members. This is the brightest witness to the possession of true religion; for it will convert and transform the natural man, and fashion him after the divine similitude. [<RH, February 18, 1909 par. 9>](#)

The converting power of Christ is the agency that will overcome our individual defects of character, and make us laborers together with God. By the truth held in its purity souls will be reached who could not otherwise be influenced to obey. The Holy Spirit is to be our counselor and guide in every branch of the work. The will of God made manifest in the life reveals the power of the Word to overcome the natural traits of character, and to change the believer "from glory to glory, even as by the Spirit of the Lord." [<RH, February 18, 1909 par. 10>](#)

February 25, 1909 *Our Duty to Communicate Truth*

Mrs. E. G. White

Again and again I am instructed to charge our people with their individual responsibility to work, and believe, and pray. The reception of Bible truth will lead to continual self-denial; for self-indulgence can never be found in a Christlike experience. Truly converted men and women will reveal the cross of Calvary in their daily actions. There are many Seventh-day Adventists who do not understand that to accept the cause of Christ means to accept his cross. The only evidence they give in their lives of their discipleship is in the name they bear. But the true Christian regards his stewardship as a sacred thing. He perseveringly studies the Word, and yields up his life to the service of Christ. [<RH, February 25, 1909 par. 1>](#)

The word of encouragement is given. "Be not weary in well-doing," "always abounding in the work of the Lord." There is a world to be saved, a work to be done that can be accomplished only by the proclamation of the gospel message. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Should we not thank the Lord with heart and soul for his unspeakable gift? Should we not be willing to devote every capability and talent to the work of representing Christ before the world? [<RH, February 25, 1909 par. 2>](#)

There is great need of the Holy Spirit's influence in our midst. There must be an individual work done in the breaking of stubborn hearts. There needs to be deep heart-searching, that will lead to confession of sin. Believers should at this time stand with softened, sanctified, broken hearts, every sin confessed in repentance that needeth not to be repented of. The Holy Spirit is waiting to kindle in the heart the love of God, that his praise may be spoken from lips that are true, unselfish, clean, and honest. When holy principles guide the life, the soul will be beautiful in its simplicity. [<RH, February 25, 1909 par. 3>](#)

The influence of the prayer of faith is as far-reaching as eternity. The Lord will bless all who will seek him with the whole heart, and who with humble souls and earnest purpose strive to follow the example of Christ. To those who thus seek to become partakers of the divine nature, the words are spoken, "Be not weary in well-doing," "always abounding in the work of the Lord." He who labors in faith and humility, holding fast to the promises of God, will prevail. The greatness of the kingdom under the whole heaven will be given to the faithful, believing children of God. [<RH, February 25, 1909 par. 4>](#)

"Ye are the salt of the earth," said Christ; "but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [<RH, February 25, 1909 par. 5>](#)

"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, February 25, 1909 par. 6>](#)

"Let your light so shine before men, that they may see your good works," the Saviour declared. These "good works" will begin to appear when the experience of repentance and conversion is brought into the life. Not until then can words and works "glorify your Father which is in heaven." Unless we reveal the converting power of God in our lives, we can not work in safe paths. It is not in saying that we believe the truth, but by showing that we are changed in character, through a belief of the truth, that we make known to others the transforming power of the grace of God. [<RH, February 25, 1909 par. 7>](#)

What is expected of the subjects of Christ's kingdom? The answer is given by Christ himself, "Be ye therefore perfect, even as your Father which is in heaven is perfect." No soul can enter into the heavenly courts who does not have an understanding of God's requirements, and does not strive to be perfect, even as God is perfect. [<RH, February 25, 1909 par. 8>](#)

I am instructed to urge the necessity of personal consecration and sanctification of the whole being to God. Let each soul inquire, Lord, what wouldst thou have me to do, that the vigilance of Christ may be seen in my life, and that his

example may be copied by me, and that I may speak sincere words that will help souls who are in darkness and sin? O, how I long to see our church-members clothed with their beautiful garments, and prepared to go forth to meet the Bridegroom. I am in fear and trembling for those who have not yet on the wedding garment. Many are expecting to sit down to the marriage supper of the Lamb who are unprepared for the coming of the King. They are like the blind; they do not discern their danger. "Strait is the gate, and narrow is the way," the Saviour declared, "which leadeth unto life, and few there be that find it." <RH, February 25, 1909 par. 9>

Every individual believer is under obligation to give to others the truth he possess. Nothing should be allowed to keep the servant of Christ from letting his light shine forth to his fellow men. We are ever to be learners, ever to be increasing in a knowledge of how to lead others to the light of truth. All around us there are sinners to be labored for. If we will arouse ourselves to co-operate with the divine Worker, we shall see a great work accomplished. And we ourselves will grow in grace as we seek to communicate the will of God to others. <RH, February 25, 1909 par. 10>

As professed Christians our lives must be Christlike, and this can only be when we receive this grace to impart it to others. Many among us who profess to believe are daily losing opportunities of receiving the grace of Christ and of imparting this grace to others. We should be daily increasing in ability to do the precious work of winning souls to Christ. This is such a precious work, such a satisfying work! And all heaven is waiting for channels through which can be poured the heavenly oil to refresh and strengthen needy souls. The Lord will protect and guide those who will let his divine fulness flow from their lips in grateful praise, and who labor, through deeds of charity and love, to bless mankind. Such workers will become consecrated agents for God. <RH, February 25, 1909 par. 11>

I would say to every believer, Bring the spirit of heavenly grace into your soul, into your experience: this is the impress of the character of Christ. Angels are watching you, and they sing songs of thanksgiving and praise to the Lamb when his people engage in faithful, unselfish labor for others. And your reward for service will be found in the reflection of the tender spirit of Christ in your own life. <RH, February 25, 1909 par. 12>

By communicating to others the grace we receive, we shall be made partakers of the rich blessings of God. Obedience to his will will keep the soul in the love of Christ. Bind yourselves up with Christ and with God, and reflect his glory to the souls ready to perish. Let there be a reconversion of soul on the part of those who have allowed themselves to grow careless and indifferent. If we would look upon suffering humanity with eyes that see their need, and would heed the command of Christ, "Go work today in my vineyard;" if we would speak to souls words of comfort and wisdom, and work out before them the principles of the gospel, the message of mercy would soon reach to every part of the world. <RH, February 25, 1909 par. 13>

We become overcomers by helping others to overcome. We overcome by the blood of the Lamb, and by the word of our testimony. The keeping of the commandments of God will yield in us an obedient spirit, and the service that is the offspring of such a spirit, God can accept. O that we all in the day of final award might hear the words spoken to us individually, "Well done, thou good and faithful servant"! How many in our churches will seek to set such an example as will reflect to mankind the Light of the world? The Saviour calls for workers who will give themselves to be worked by the Holy Spirit,--workers who will yield to the refining, elevating influences of truth, and thus be fitted to wear the crown of life in the kingdom of God. <RH, February 25, 1909 par. 14>

March 4, 1909 Labor in Faith and Humble Dependence

Mrs. E. G. White

I wish that I could present before all our people the light God has given me regarding the spirit of labor and of humble dependence upon him that should be encouraged throughout our churches. Many of the members of our churches are Christians only in name; if they truly believed in Christ, they would, as his disciples, be doing works of Christ. "If any man will come after me," the Saviour declared, "let him deny himself, and take up his cross, and follow me." <RH, March 4, 1909 par. 1>

Sinners make a fatal mistake in continuing in impenitence and unbelief. But professed Christians make a more grievous error when they refuse to acknowledge their responsibilities, and leave those without the fold to perish. If they were truly Christians, they would follow the example of Christ. He left the heavenly courts, where he was the adored of angels, to come to earth and accept a life of poverty and self-denial, that he might unite humanity to the infinite God, fallen beings with the sinless inhabitants of unfallen worlds. By sacrifice of self he would make men the recipients of his grace, and bind them to the family of heaven by the golden cords of mercy and love. <RH, March 4, 1909 par. 2>

"O the depth of the riches both of the wisdom and knowledge of God!" Wonderful divine economy! Notwithstanding

their fallen state, men, through the redeeming power of Christ, are enabled to co-operate with him for the salvation of the race. Their influence, no longer destructive, becomes God's helping hand to correct the existing evils. Their powers and capabilities become agencies for the restoration of good. That which heretofore has helped on the work of destruction, brought under the discipline of the Holy Spirit, becomes a means of recovery to souls that are ready to perish. That which in the past has driven from the paths of right and truth now binds souls to the throne of God. This is God's purpose for those who accept his name and character. <RH, March 4, 1909 par. 3>

This is no time for any of the Lord's workers to lose heart. The commission to the first disciples was, "Go ye into all the world, and preach the gospel to every creature." Very shortly after these words were spoken, Christ was received up into heaven. As the disciples were gazing up into heaven for a last glimpse of their departing Lord, two angels stood by them, and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This promise is soon to be fulfilled. We are watching and waiting for its fulfilment. And while we watch and wait, God bids us work courageously to proclaim the message of his return, "unto the uttermost part of the earth." <RH, March 4, 1909 par. 4>

The promise of the Saviour's presence was given in connection with the great commission. "All power is given unto me in heaven and in earth," the Saviour said; "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." <RH, March 4, 1909 par. 5>

These are the words of inspiration. You need not fear that you are making a mistake by believing fully in them. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Here is set forth the life of the church. The Son of God gave his life that he might become the propitiation for the sins of the world. "He that hath the Son hath life; and he that hath not the Son of God hath not life." <RH, March 4, 1909 par. 6>

The promise of the Father concerning his Son had been, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." At the close of his work on earth the Saviour could say, "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Christ claims his own recompense for his conquests. "I am glorified in them," he says. His ransomed church is to be the chief source of his glory. Through them, unto principalities and powers in heavenly places is to be made known the manifold wisdom of God. <RH, March 4, 1909 par. 7>

"I have given them thy word," Christ said; "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. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." <RH, March 4, 1909 par. 8>

"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." <RH, March 4, 1909 par. 9>

"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 4, 1909 par. 10>

It is the privilege of every believer first to talk with God in his closet, and then, as God's mouthpiece, to talk with others. In order that we may have something to impart, we must daily receive light and blessing. Men and women who commune with God, who have an abiding Christ, who, because they co-operate with holy angels; are surrounded with holy influences, are needed at this time. The cause needs those who have power to draw with Christ, power to express the love of God in words of encouragement and sympathy. <RH, March 4, 1909 par. 11>

As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned lips, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which thy love is to flow day by day and hour by hour, I claim by faith the grace and power that thou hast promised." He fastens his hold firmly on the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." <RH, March 4, 1909 par. 12>

How this dependence pleases the Master! How he delights to hear the steady, earnest pleading! How quickly the sincere, fervent prayer is recognized and honored! How intensely interested the heavenly angels are! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every

word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts. [<RH, March 4, 1909 par. 13>](#)

True believers are the light of the church and of the world. God has true messengers of healing in the world. They are those who are taught of God, who are imbued with his Spirit, ministers who experience the sanctification of the Spirit. The sons and daughters of God have a great work to do in the world. They are to accept the Word of God as the man of their counsel, and to impart it to others. They are to diffuse light. All who have received the engrafted word will be faithful in giving that word to others. They will speak the words of Christ. In conversation and in deportment they will give evidence of a daily conversion to the principles of truth. Such believers will be a spectacle to the world, to angels, and to men, and God will be glorified in them. [<RH, March 4, 1909 par. 14>](#)

March 4, 1909 *The Aim of Our School Work*

We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are not to be such as are offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practise of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness. [<RH, March 4, 1909 par. 1>](#)

Our teachers need to understand the work that is to be done in these last days. The education given in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every practise that is opposed to the teachings of the Word of God, and of supplying the place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellence of divine instruction above that of the learning of the world. [<RH, March 4, 1909 par. 2>](#)

To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry on a work of Christian education? Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned, the superiority of the future life to this is to be impressed upon the mind of every learner. Teachers who fail to bring this into their work of education, fail of having a part in the great work of developing character that can meet the approval of God. [<RH, March 4, 1909 par. 3>](#)

The last work of the prophet Elijah was to visit all the schools of the prophets in Israel, and to give the students divine instruction. This he did, and then ascended to the heavenly courts in a chariot of fire. As the world in this age comes more and more under the influence of Satan, the true children of God will desire more and more to be taught of him. Teachers should be employed who will give a heavenly mold to the characters of the youth. Under the influence of such teachers, foolish and unessential practices will be exchanged for habits and practises befitting the sons and daughters of God. [<RH, March 4, 1909 par. 4>](#)

As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women. Angels are waiting to co-operate in every department of the work. This has been presented to me again and again. At this time, the people of God, the truly converted men and women, under the training of faithful teachers, are to be learning the lessons that the God of heaven values. [<RH, March 4, 1909 par. 5>](#)

The most important work for our educational institutions to do at this time is to set before the world an example that will honor God. Holy angels, through human agencies, are to supervise the work, and every department is to bear the mark of divine excellence. Let the Word of God be made the chief book of study, that the students may learn to live by every word that Christ has given.

Mrs. E. G. White. [<RH, March 4, 1909 par. 6>](#)

March 11, 1909 *Notes of Travel*

Mrs. E. G. White

The annual session of the California Conference, held in Oakland, was an important meeting. The question of who should be president of this conference for the year 1909 was decided. Elder S. N. Haskell was elected to the office,

without one dissenting vote. <RH, March 11, 1909 par. 1>

Elder Haskell and his wife work together harmoniously, and their united labors are much appreciated by this conference. The results of their efforts for the past year show that much good has been accomplished in many lines.

<RH, March 11, 1909 par. 2>

I did not attend any of the business meetings, but was able to give advice in some lines. We were much pleased with the spirit of harmony that pervaded the meetings held for counsel and for the laying of plans for future work. <RH, March 11, 1909 par. 3>

On Monday, February 8, the Lord gave me a plain message for the people, and all present had evidence that the voice of the Holy Spirit was in the message I bore in the name of the Lord. I presented before our people principles that were sacred and holy, principles which the Lord expects his people to carry out. This discourse was reported by one of my workers, and will appear in the Review. <RH, March 11, 1909 par. 4>

At the conference meetings I presented to our people the need of pledging ourselves for advance work in our religious experience. God's people are to seek now, as never before, to be purified and sanctified, a holy people, who, by the exemplification of truth in their words, their purpose, and their actions, communicate their knowledge of truth, and do honor to the One who died that they might be a praise among all people. The grace of Christ alone can bring this about, making believers not only professors of the truth, but men and women who live the truth, and thus reveal the principles of the gospel. God can make his people a praise in the earth only as they allow themselves to be sanctified by their belief of the truth. <RH, March 11, 1909 par. 5>

The Spirit of the Lord rested upon me, and was revealed in the words that were given me to speak. I asked those present who felt the urgency of the Spirit of God, and who were willing to pledge themselves to live the truth and to teach the truth to others, and to work for their salvation, to make it manifest by rising to their feet. I was surprised to see the whole congregation rise. I then asked all to kneel down, and I sent up my petition to heaven for that people. I was deeply impressed by this experience. I felt the deep moving of the Spirit of God upon me, and I know that the Lord gave me a special message for his people at this time. I realized that I had with me the presence of him whom the Jews took and crucified, but who rose from the dead, and declared to his followers, "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: . . . and, lo, I am with you alway, even unto the end of the world." Praise the Lord, O my soul! <RH, March 11, 1909 par. 6>

After this meeting I felt that my work was finished, and we decided to return home the following day. Elder J. D. Rice drove us to the railway station in his carriage. I carried a cushion with me, thinking to sleep in the cars on the homeward journey; but my mind had been so powerfully wrought upon that I could not sleep; and during the journey I silently offered my prayer to God, asking him to give me physical and spiritual strength to reach the people with the message of life that Christ has given his faithful shepherds to proclaim. <RH, March 11, 1909 par. 7>

Christ declared to his disciples that they were to go into all the world and preach the gospel to every creature. His life of unselfishness and love was to be copied by them. In his name they were to give to the world unselfish service. The knowledge of his suffering on Calvary's cross and his unchanging love for mankind was to be made known to all people. And Christ further declared, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." <RH, March 11, 1909 par. 8>

God's people are to be constantly reaching up to him in prayer. It was after the early disciples had spent ten days in supplication, after all differences had been put away, and they had united in deep heart-searching, and in confession and putting away of sins, and in drawing together in holy fellowship, that the Holy Ghost came upon them, and the promise of Christ was fulfilled. There was a wonderful outpouring of the Holy Spirit. Suddenly there came from heaven the sound as of a rushing mighty wind, and it filled all the house where they were sitting. "And the same day there were added unto them about three thousand souls." <RH, March 11, 1909 par. 9>

These disciples did not confine themselves to any class of people or place. "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Notwithstanding the fierce opposition that the disciples met, in a short time the gospel of the kingdom had been sounded to all the inhabited parts of the earth. In the providence of God great multitudes were gathered at Jerusalem at this time, and many were converted. These, returning to their homes, carried the wonderful news to every place. <RH, March 11, 1909 par. 10>

The commission given to the first disciples is given to those who in these last days have received increased light from heaven. It was God's desire that all nations should be aroused to repentance and obedience by the working of the Holy Spirit. The message of saving grace is to be preached to all nations and kindreds and tongues and peoples. Let every soul now follow the movings of the Spirit of God; let the truth go forth as a lamp that burneth. <RH, March 11, 1909 par. 11>

Not all can fill the same place; but every one who yields himself to the consecrating influence of the Holy Spirit will

be under the control of Christ; and for consecrated men and women God has made full provision. Actual service will determine the character of the work of those ordained of God to bring salvation to human hearts and minds. <RH, March 11, 1909 par. 12>

The work of God needs the gifts and offerings of his people. These are to be bestowed for the advancement of his kingdom. Just as long as men and women will be led and guided by the Holy Spirit for the magnifying of God's law and the advancement of the kingdom of grace, the work will go forward. Just so surely as they give evidence of the fruits of the Spirit in heart and life and character, souls will be reached and saved. Go to all nations, Christ says; my Spirit shall go with you; and angels of God that excel in strength will be present to aid every soul who by living faith will make God his strength. <RH, March 11, 1909 par. 13>

I pray that every soul may see the necessity of using every capability in wise, earnest work for God. Let none be held back by any forbiddings of men, but let all seek the Lord with all the heart and with all the soul, and work in the spirit of Christ. <RH, March 11, 1909 par. 14>

March 18, 1909 *Two Kinds of Service*

*[Sermon preached Sabbath, Feb. 6, 1909. in Oakland, cal.]

Mrs. E. G. White

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?"

<RH, March 18, 1909 par. 1>

There is a great deal of profession in our world, plenty of self-justification, but the evidence of the deep work of grace in hearts is not so apparent. There is a very earnest question before us. The time has come when every one should understand that he has a soul to save or a soul to lose, a heaven to win and a hell to shun. We need to understand what we shall do to be saved. <RH, March 18, 1909 par. 2>

There is something wanting in the experience of this class brought to view by the prophet. And self is brought into their service. "Behold," he says, "in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?"

<RH, March 18, 1909 par. 3>

"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?" <RH, March 18, 1909 par. 4>

In the experience of God's people there have been yokes bound upon the churches that God never ordained,--yokes that have greatly marred the experience, and have offended the Lord God of Israel. Because a man carries responsibilities in the church, he is not given liberty to rule the mind and judgment of others with whom the Lord is working. The Lord wants every soul in his service to understand what is the kind of work required of him. "Is not this the fast that I have chosen," he says, "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, March 18, 1909 par. 5>

His office in the church does not place the worker where he is unapproachable, but should lead him to earnest prayer, that he may have a conscience void of offense. Then God will give him power to speak words of consolation and advice and counsel to his brethren. The position he is to occupy is one of meekness and lowliness of mind. Then when one who is in trouble comes to him for help, he will be able to say, Let us pray, and kneeling down with that soul, will make himself one with him. <RH, March 18, 1909 par. 6>

God has sent the instruction to break every yoke. We are one, one in Christ Jesus. Position does not make the man; position does not give liberty to exercise power arbitrarily over others. It is counsel that is needed, righteousness in deportment that is to be made manifest with meekness and humbleness of mind, and a spirit to seek the Lord until he is found. <RH, March 18, 1909 par. 7>

The Reward of True Service

The prophet continues: "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." <RH, March 18, 1909 par. 8>

Here we have the promise of health; and our health is worth very much to us. It is our privilege to reflect light wherever we go; we can speak words of comfort and encouragement and uplifting; but let us bind no yoke upon another. Then "thy righteousness"--your right-doing, your righteous actions--"shall go before thee; the glory of the Lord shall be thy reward." These are wonderful, wonderful words. Let us seek to take them in. We are nearing the judgment, nearing the time when decisions for eternity will be made. Let us counsel together in meekness and lowliness of heart. <RH, March 18, 1909 par. 9>

"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." Praise God with heart and voice for this possibility. Praise God that we can bring this promise to the Lord for fulfilment when we comply with the conditions. When we do not know which way to turn, light direct from God will come to us, if we will follow his directions. "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, March 18, 1909 par. 10>

We need to understand these words, for a great work is before us,--the closing work of this earth's history. "And they that shall be of thee shall build the old waste places." There are many of these. "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." <RH, March 18, 1909 par. 11>

What is the breach here mentioned?--It is the breach in the law of God, made by the observance of the first day of the week for the Sabbath of the Lord. It is something in which all the world is taking part; but God declares, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." <RH, March 18, 1909 par. 12>

We are not half awake to our privileges today. We do not understand as we should the work that is before us, or our obligation to place ourselves in right relation to God, that he may send his angels to help us in accomplishing the work. Our little selves can not do much; but when heaven is united with our efforts; when our work is blessed of God, righteousness will be revealed. There is a world to be saved; there are districts and cities to be worked that have not yet been labored for. We are thankful that we have publications that can be distributed. We are thankful for those that are being published in other languages. Let us now place ourselves in right relation to God, saying, All that I have comes from thee; all that I have I am willing to use to help in any place. I will do what I can. If I have much, I will give much; if I have but little, I will give that little to bring the truth to those who have it not. <RH, March 18, 1909 par. 13>

Let us bring ourselves into submission to the Lord God of Israel. You may have your peculiar way; I may have my peculiar way, and some others their peculiar ways; but under God that way will be agreeable. If we are not under the control of God, led by the inspiration of his Spirit, our way will not be agreeable. What we need is to stand in right relation to the great I AM. When we stand in right relation to him, we can do as Christ has commissioned. Christ gave the word, Go to all nations, and he will be with those who go. "Lo," he declares, "I am with you alway, even unto the end of the world."

(To be concluded) <RH, March 18, 1909 par. 14>

March 25, 1909 *Two Kinds of Service*

*[Sermon preached Sabbath, February 6, in Oakland, Cal.]

Mrs. E. G. White

(Concluded)

Higher Education a Preparation for Service

As men and women who profess to believe the truth for this time, we have no right to place ourselves in any wrong relation to God or his cause. We have a work to do for the Master, a work to do for the rising generation. We can not afford to send our children to the public schools. This has been presented to me for years. For years we have been

establishing schools, but they are not perfected yet. There are some who think that we must pattern after the schools of the world if we would give our youth a complete education. What we need to give them is a complete education in that Book which assures us of that life that measures with the life of God. If we will obey his commandments, we shall live. This is the Book of books. It is to be the great study book for all who profess the name of Christ. <RH, March 25, 1909 par. 1>

My brethren and sisters, do not neglect your children. Teach them that they have souls to save or to lose. Teach them to come into right relation to God. Bring them up in the nurture and admonition of the Lord. It was because of such a training as this that Daniel and his fellows, when they were taken captives to Babylon, were able to stand the test. They had received the education that God gives, and he was able to make right impressions on their minds. <RH, March 25, 1909 par. 2>

Do not fold your hands, and find fault with God, as did the class of worshipers the prophet Isaiah brings to view. They said, "Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" This class of professors makes no sacrifice for God, although for them he has made the sacrifice of his only begotten Son, sending him to our world that they might be sanctified and made holy, and that by learning to represent the character of Christ, they might bear a living testimony to all with whom they associate. We must take a higher standard than this. <RH, March 25, 1909 par. 3>

I read in books that come to me how we must attain to a higher education, but these writings do not interpret what is meant by "higher education." What is higher education?--It is coming into unity with Jesus Christ. It is being made one with God. It is bringing God into mind and heart. Unless we have Christ in the life, we can not reveal him. To learn to humble self, to subdue self,--this is the higher education. Higher education,--the education which we should have, is that which proceeds from God and imparts a knowledge of what saith the Lord. It is to walk in the footsteps of Jesus,--to preach as he preached, to work as he worked. <RH, March 25, 1909 par. 4>

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold of it." This is Bible sanctification; this is the higher education. When we make the Bible our book for study, and give to our students a knowledge of the Word of God, there will be no need to ask the question, Have they the higher education? What we need is an acquaintance with God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <RH, March 25, 1909 par. 5>

We do not half serve God. We do not honor him as we should. We have a name to live, but O, so many of us are dead! We need to study the Word, and see if we are preparing to meet our Lord when he shall come in the clouds of heaven with power and great glory. I want to stand in right relation to God. I have been in his work since I was sixteen years old. I do not want to fail now. <RH, March 25, 1909 par. 6>

Everywhere there is missionary work to be done, and every soul of us should have an active part in it. It is astonishing to see how fields are opening everywhere. Workers are calling for means to carry on the work. Many students from our schools are going out and educating themselves in the languages, and opening the Scriptures to peoples of other tongues. This is an excellent work, just the work the Lord would have them do. <RH, March 25, 1909 par. 7>

We need to become students of prophecy. We need to labor for every one that possibly can be helped. Now while there is opportunity, let us get the light before the people. There will never be a more favorable time for work than this; for the judgments of God are coming upon the earth more and more. We need Christians at this time, and to be a Christian means to be Christlike. <RH, March 25, 1909 par. 8>

Speaking of those who have joined themselves to the Lord to serve him, God says, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." This is what we want. The Lord receives too little glory from the lips of any of us, but much of complaint. Shall we not change in this respect, and begin to offer praise and thanksgiving to God? Let us begin to do the works here brought to view. Let us bring the poor that are cast out to our house. Let us lay no yokes or burdens upon the people. Let us come to God with humble, lowly hearts, with tongues sanctified, and brain powers sanctified. If we will do this, there will be praises to God offered in every congregation. The songs of thanksgiving and joyful praise will be heard coming from happy hearts, and men will know that we enjoy the true religion of Jesus Christ. <RH, March 25, 1909 par. 9>

There are just two classes of people brought to view in the Word of God. With which class are you standing? If all were brought together in heaven with their different temperaments unsanctified, what kind of heaven, think you, would we have? Do we not want to be transferred from this school below to the higher school above? There Christ will walk and talk with his people, and open to them the scriptures they do not understand. There we shall pluck the fruit of the tree of life. We shall see the King in his beauty, and behold his matchless charms. There will be no contention there; then let us not have it on earth. We are to begin here to obtain the higher education. We are to learn here to guard the lips, to govern the words. Christ gave his life for us, and he wants us to give our lives to him,--lives that are sanctified,

soul, body, and spirit. Shall we not let our righteousness, as Isaiah has said, "go before" us? Then the glory of the Lord will be our reward. <RH, March 25, 1909 par. 10>

How few there are who praise God! But this is part of our higher education. In this life we are to learn to honor him by offering our praises and thanksgiving to him. It is only those who on earth have learned to glorify God that will be given a place in the courts of glory. If we are translated, we shall be translated just as we are. We are to be made perfect in this life; in this life our tongues are to be sanctified, our thoughts purified. Then let us take up this work of education now. Let us do those things that we shall wish we had done when the time comes that our work is finished. <RH, March 25, 1909 par. 11>

I long to hear the voice of thanksgiving to God. I long to hear praises offered to him. I long to see happy Christians. Let us seek the Lord while he may be found. Let us bring Christ into our family circles. Let us invite the joy of the Lord into our homes and into our hearts. How much glory we could bring to God if we would consider that Christ died on the cross to make it possible for us to come into right relation to him in this respect. He worked out a perfect life amid the fiercest opposition that could be instituted against him. Then shall we not make earnest endeavors to be Christians? Should we not, when we meet to worship God, offer praise from hearts filled with thanksgiving? We have everything to praise God 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, March 25, 1909 par. 12>

April 1, 1909 *The Need of the Holy Spirit in Our Lives*

*[Sermon preached at Oakland, Cal., Monday, February 8.]

Mrs. E. G. White

My mind has been much exercised of late in regard to our need of the guidance of the Holy Spirit. The promise is given us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" and the assurance is repeated, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The thought is enforced upon us that our dependence must be more fully upon God. He is ready and willing to do for us the very things that we need. Let us trust him as his children. <RH, April 1, 1909 par. 1>

Christ instructed his disciples that they should not leave Jerusalem until the power of God should come upon them. The disciples obeyed the command, continuing "in prayer and supplication." "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." <RH, April 1, 1909 par. 2>

How desirable it is that we be of one accord, of one mind, established in the word of the living God, and having our feet planted on the platform of eternal truth! Let us take the Bible as our guide and director, and seek to fulfil the word of the Lord. The grace of God will be upon all who will stand upon the platform of the sacred truths of his Word. <RH, April 1, 1909 par. 3>

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. <RH, April 1, 1909 par. 4>

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." <RH, April 1, 1909 par. 5>

We are living in the last days, in a time when we may expect much from the Lord. These words should bring us to the

throne of grace to claim great things of him. Here the promise is given that on the men and women and on our sons and daughters the Holy Spirit is to come; and "whosoever shall call upon the name of the Lord shall be saved." This brings to view a wonderful work to be done, for which we need the converting power of God in our hearts every day. It is our privilege to experience this. Heaven is full of blessings, and it is our privilege to claim the rich promises of God for our individual selves. We need to seek the Lord day and night that we may know just what steps to take, and just what we ought to do. <RH, April 1, 1909 par. 6>

The Lord has a special work to do for us individually. As we see the wickedness of the world brought to light in the courts of justice and published in the daily papers, let us draw near to God, and by living faith lay hold of his promises, that the grace of Christ may be manifest in us. We may have an influence, a powerful influence, in the world. If the convicting power of God is with us, we shall be enabled to lead souls that are in sin to conversion. <RH, April 1, 1909 par. 7>

Our simplicity will accomplish much in this work. We are not to try to climb up to high positions or to gain the praise of men. Our aim should not be to be the greatest. We are to have an eye single to the glory of God. We are to work with all the intelligence that God has given us, placing ourselves in the channel of light, that the grace of God can come upon us to mold and fashion us to the divine similitude. Heaven is waiting to bestow its richest blessings upon those who will consecrate themselves to do the work of God in these last days of the world's history. We shall be tested and tried; we may be called to spend wakeful nights; but let such times be spent in earnest prayer to God, that he may give understanding, and quicken the mind to discern the privileges that are ours. <RH, April 1, 1909 par. 8>

Let us not reveal an untoward religion. Let there be no strife as to who shall be greatest, but let each seek for greatness in humility, for an understanding of the will of the Lord. God wants us to stand as free men and women in these last days of earth's history. While wickedness of every kind is being practised by those who do not take God into their counsel, we are to stand as a people who are endued with the Spirit of God, because we seek him with all the heart. <RH, April 1, 1909 par. 9>

The early disciples prayed for the Holy Spirit, and they received it; and then what did they do? They preached the word. "Ye men of Israel, hear these words," Peter declared, "Jesus of Nazareth, a man approved by God among you with 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: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. <RH, April 1, 1909 par. 10>

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." <RH, April 1, 1909 par. 11>

My brethren and sisters, this is our work. We are to be his witnesses, not merely by word of mouth, not simply by preaching Christ, but by living the truth, by having the living Witness in our hearts. When the great day of God comes, and those who have followed Christ stand clearly revealed with the light of God shining upon them, those who have at that time proved unfaithful will ask themselves the questions, Why did I not tell the truth as I knew it? Why did I not live it? Why did I not proclaim the truth with sanctified heart and soul and voice? These will be the thoughts that will come as they consider what they might have done, but did not do. My brethren and sisters, I beseech of you in the name of Jesus of Nazareth that you spend much time in prayer, and in searching the Word, that you may understand the promises that have been held out before you. <RH, April 1, 1909 par. 12>

Promise after promise is given, assuring us of the fulness of power that God has, and yet we are so weak in faith that we do not grasp the power. O how much we need a living, earnest faith in the truths of God's Word! This great need of God's people is constantly before me. What shall we do, I ask, to impress them with their need? What can we do to arouse them to see that we are living in the very evening of this earth's history? Heaven is full of the blessings that we need, and yet but a small portion of the Spirit's power is manifest among us. O, we need to awake! We need to be converted anew each day. We need to seek for a faith that will lay hold of the arm of Jehovah. <RH, April 1, 1909 par. 13>

When I heard last year that certain of our brethren were moved upon by the Holy Spirit at Fresno, I felt as if I could not close my eyes in sleep. I wanted to praise God from the time I lay down until I should arise again. In the night season I would awaken to find myself exhorting our people with all the powers of my being, telling them of the riches of the grace of God, and appealing to them not to close their senses to the blessings which they might have. Night after

night there were presented to me precious victories that the people of God were gaining, and I would awaken, and kneeling up in bed would glorify God for these manifestations of his Spirit. My brethren and sisters, it is the Spirit of God that can arouse men and women from their sleepy spirituality to be a living, working power in the world, revealing wherever they go that they are followers of Jesus Christ. Shall we not arouse, and come into right relation to God? Shall we not seek for that faith that works by love and purifies the life from every stain of sin? <RH, April 1, 1909 par. 14>

"Therefore let all the house of Israel know assuredly," Peter continued, "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." "Whom ye have crucified." I hope none here are crucifying Christ by a wrong course of action, but I pray that we may have a clear sense of what God is to us, and of what we may be to him as his messengers to a people that are ignorant of his will. The message is not only unto "you, and to your children," but "to all that are afar off, even as many as the Lord our God shall call." When the people heard these words, they were pricked in their hearts, and said to Peter and the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." <RH, April 1, 1909 par. 15>

In the experience that followed, we may learn what a right testimony will accomplish when it is borne under the influence of the Holy Spirit. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

(To be concluded) <RH, April 1, 1909 par. 16>

April 1, 1909 *The Teacher an Evangelist*

The work of educating our youth as outlined for us in the instruction given of God, is to be sacredly maintained. For this reason we must select as teachers those who will educate in right lines. Said my Instructor: "Let not teachers be chosen to educate and train the youth who will not maintain the simplicity of Christ's methods. His teachings contained the very essence of sanctified simplicity." <RH, April 1, 1909 par. 1>

Those teachers who present matters to the students in an uncertain light are not fitted for the work of educating the youth. No man is qualified for this work unless he is daily learning to speak the words of the Teacher sent from God. Now is the time to sow the gospel seed. The seed we sow must be clean and pure, and that which will produce the choicest fruit. We have no time to lose. The work of our schools is to become more and more in character like the work of Christ. Only the power of the grace of God working on human hearts and minds will make and keep the atmosphere of our schools and churches clean. <RH, April 1, 1909 par. 2>

There have been teachers in our schools who could pass well in a worldly institution of learning, but who were unfitted for the training of our youth because they were ignorant of the truths of the gospel of Christ. They were unable to bring the simplicity of Christ into their labors. It should be the work of every teacher to present those truths that have called us out to stand as a peculiar people before the world, and which are able to keep us in harmony with heaven's laws. In the messages that have been sent to us from time to time, we have truths that will accomplish a wonderful work of reform in our characters, if we will give them place. They will prepare us for entrance into the holy city of God. It is our privilege to make continual advancement to a higher grade of Christian living. <RH, April 1, 1909 par. 3>

I have been instructed to present these things before our teachers. We need to be converted from our faulty lives to the faith of the gospel. Christ's followers have no need to try to shine. If they will behold constantly the life of Christ, they will be changed in mind and heart, into the same image. Then they will shine without any superficial attempt. The Lord asks for no display of goodness. In the gift of his Son he has made provision that our inward lives may be imbued with the principles of heaven. It is the appropriation of this provision that will lead to a manifestation of Christ to the world. When the people of God experience the new birth, their honesty, their uprightness, their fidelity, their steadfast principles, will unfaillingly reveal it. O, what words were spoken to me! What gentleness was recommended through the grace abundantly given. The greatest manifestation that men and women can make of the grace and power of Christ, is made when the natural man becomes partaker of the divine nature, and through the power that the grace of Christ

imparts, overcomes the corruptions that are in the world through lust.

Mrs. E. G. White. <RH, April 1, 1909 par. 4>

April 8, 1909 *The Need of the Holy Spirit in Our Lives*
*[Sermon preached at Oakland, Cal., Monday, February 8.]
Mrs. E. G. White
(Concluded)

The gift of the Holy Spirit is promised to all who believe. But we shall find that it makes every difference whether or not we bear a living testimony in character, in mind, in intellect, and serve the Lord with full purpose of heart as we work to bring the light of truth to souls in every place. <RH, April 8, 1909 par. 1>

There are places that have never yet been entered with the message of truth. Our camp-meetings in many instances have been held in the same place again and again. The Lord wants us to make a change in this respect. He wants us to work so that the truth will come to all ears and to all hearts, that the world may know what we believe. There are many, many places where such meetings should be held. Perhaps in these places fewer will come out to hear the word, but it is our duty to take the truth to these new places, letting the light of truth shine to every soul possible. When we follow the directions of the Lord, the workings of his Spirit will be seen among us. God will bless the speakers, giving them the words that are essential to the needs of the people, and that will lead them to take hold of the living promises of God, and to enjoy an experience similar to that which those enjoyed who were led to accept Christ by the teachings of the disciples on the day of Pentecost. <RH, April 8, 1909 par. 2>

The Prince of heaven, he who was one with the Father in the creation of the world, came to our world to labor for the salvation of men. He laid off his royal robes and glorious crown, and clothed his divinity with humanity, that humanity might touch humanity, and that divinity might lay hold of the strength of Omnipotence. In this strength he could successfully wrestle with the powers of darkness. Often in his labors, when opposition grew strong, and his enemies would have taken him, he said to his disciples, "Let us go to another place; my time has not yet come." By this he meant that the time of his final suffering and the closing of his earthly work had not yet come. So he would leave the city, and start out for the fields. There company after company would join him until thousands were listening to his words. <RH, April 8, 1909 par. 3>

We read of one occasion when five thousand men besides women and children were gathered to hear him. When the day was far spent, the disciples came to the Saviour, and urged him to send the people away. Some were fainting by the way, and they had nothing to eat. To the question of Christ, "What food have you?" the reply was given, "Five barley loaves, and two small fishes." "Bring them hither to me," said Christ, and then, breaking the loaves into pieces, he handed to his disciples, and the disciples to the multitude. The hungry multitude ate of the food provided, until all were satisfied. While the food was being passed from hand to hand, the wonderful miracle was wrought that converted that small supply into sufficient to feed so great a multitude. Then said Christ, "Gather up the fragments that remain, that nothing be lost." "And they took up twelve baskets full of the fragments, and of the fishes." <RH, April 8, 1909 par. 4>

Just such experiences as this in spiritual lines will come to us as we work in faith and obedience to God. As we seek to proclaim the truth for this time, angels of God will be present to minister to the hearts of the people. These heavenly angels are all around us, waiting for opportunities to impress the minds of the people, that they in turn may become instruments in carrying the truth to other souls. <RH, April 8, 1909 par. 5>

My brethren and sisters, we need to be converted. We need the power of the living God to come upon us, for many of us are without spiritual strength. Let us begin to put forth earnest efforts to carry the truth to places where it is needed. Let us seek for the souls that are perishing around us. Christ is a living Christ today. He is waiting to impart his great grace, his salvation and truth, to all who will seek for it with the simplicity of a child. We can not do anything to help ourselves, for we are poor mortals beset with temptations on the right hand and on the left. But with the help that Christ will give us, we may become established in the doctrines of the Word, and give its teachings to others. As we explain the Word of God, heavenly angels will be present to minister grace to the speaker and to the hearers. <RH, April 8, 1909 par. 6>

Our hearts need to be softened by the Holy Spirit of God. Our own will and ways, our own inclinations and education, will mold and fashion us so that our message to the people will have but little effect. The Lord desires that our hearts shall be subdued by the grace of Christ. He would have us susceptible to the influences of his Holy Spirit. <RH, April 8, 1909 par. 7>

The Holy Spirit is an educating power wherever it is found. To have the higher education is to have the religion of Christ, the sanctification of the Spirit of God. It is to have close friendship with God, to be in that place where we can have communion with him, and work under the ministration of his Spirit. The reason why I have been so anxious that

we should open our proposed new training-school in California is that many youth may be encouraged to seek for this higher education. We want this school to be altogether different from many of the schools that have been established among us. It is to pattern after the schools of the prophets. We want that here the higher education shall be understood and sought for,--the education that comes from Christ and is imparted by God to his people. <RH, April 8, 1909 par. 8>

We are to teach the youth how to learn of God, how to overcome their unhappy temperaments, how to cling to the Mighty One, that when the gates of the city of God are thrown back on their glittering hinges, and the nation that has kept the truth shall enter in, they will find an entrance there, and join in the song of triumph in the kingdom of glory. My brethren, we need the converting power of God upon us if we would pass safely through the perils of the last days. I want to see the King in his beauty, and I want, by the message I shall give, to help in preparing a people to lay hold of the might and power of God. To obtain a fitness for the coming of Christ in the clouds of heaven should be considered of more importance than anything else. We need to have heaven brought into our souls, and Christ manifested in our lives. We need to be willing to deny self, and to sacrifice our own wills and ways to the will and way of God. It is our privilege to be overcomers by the blood of the Lamb and the word of our testimony. We may follow on to know the Lord, and know that his goings forth are prepared as the morning. <RH, April 8, 1909 par. 9>

It is our privilege to have a living experience, and to sustain that relation to heaven that the truth will go forth from us as a lamp that burneth. Those who have a living experience in the things of God, will long to see the truth go to places where it has not been. Christ says to his followers, "Ye are the light of the world." Let us take the lamp from under the bushel, that it may give light to all that are in the house. Many of us are asleep, and the end of all things is at hand. Everything testifies to the fact that we are living in the closing days of the earth's history. We should be able at this time to bear a living testimony of a living experience. When we ourselves are converted, we shall be able to strengthen others. <RH, April 8, 1909 par. 10>

I would say to you, husband your means, that when any call comes to help in extending the knowledge of the truth, you may be able to respond. Let the truth go forth from place to place, that hearts may be converted. We need to make known to the world a new religion. We need to reveal in words and actions what higher education is. At times I have felt so deeply about this matter that I have lain upon my bed and cried to God. "Lord," I have said, "the case seems hopeless. What can we do to arouse the people? What can we say to make them see that the common experience that many are having will never give them an entrance into the kingdom of God?" God's people are to learn what it means to be taught of God, what it means to deny self, to sacrifice self. Heaven is full of power, and this power would come to us did we but feel the need of it. But many of us are satisfied with a common, cheap experience, and do not arise to the emergency. God help us to arise to the emergency. <RH, April 8, 1909 par. 11>

I will not hold you any longer, but I would say that I greatly desire that the glory of God shall be revealed in his people. Shall we not, right here, make a covenant with God by sacrifice? Shall we not come up to the help of the Lord against the mighty powers of darkness? Who will pledge themselves today to seek the Lord while he may be found? You can not convert others until you find God for yourselves. Only when you have found him yourselves can you make him known to others. Will you not open your hearts and minds to the influence of the Spirit of God, so that the testimony borne will be lasting in its results? The servants of God may wear out their lives in service for you without result unless you co-operate with them. Unless you make determined efforts for yourselves, the Holy Spirit will not come upon you, and the results seen after the outpouring of the Spirit on the day of Pentecost will not be seen among you. Who now, I ask, will make a determined effort to obtain the higher education? Those who will, make it manifest by rising to your feet. [The congregation rose.] Here is the whole congregation. May God help you to keep your pledge. Let us pray. <RH, April 8, 1909 par. 12>

[Praying]. Heavenly Father, I come to thee at this time, just as I am, poor, weak, unworthy, and I ask thee to impress the hearts of this people gathered here today. I have spoken to them thy words, but, O Lord, thou alone canst make the word effective. I ask thee to forgive those who have failed in serving thee. Reveal thyself to them. Impress their minds. Let the converting power of God come upon them. Present before them in clear gospel light their privilege to reflect the character of Christ in words, in actions. Teach them that in order to be partakers in the strife, in order to obtain victories, spiritual victories, they must be partakers of the divine nature. <RH, April 8, 1909 par. 13>

We beseech thee, for Christ's sake, to sweep away this awful darkness that would hide from view the religion of Christ. We can not do this, for we are mortal; but we can ask thee, thou God of heaven. Impress the minds of this people as thou hast never done before. Reveal it to them that there is a heaven to win and a hell to shun. Grant them the presence of thine angels in every home. These who have pledged themselves to seek the Lord,--help them to be in earnest, help them to understand that they are to be living lights bringing to others the convicting power of the Spirit of God. <RH, April 8, 1909 par. 14>

We want our school to be established. Lord, thou knowest all about this. We know that we have looked to thee in this

matter, that we have cried to thee in the night seasons, asking thee to take charge here. O, I pray thee that thou wilt make it such a school as has never yet been established among us! Let angels of God take charge of the work, and carry it through to thine own name's glory. Let the Spirit of God be present to enlighten the minds and touch the hearts of the students as the teachers give instruction that ought to be given. Let the glory of God come in, and let hearts and minds grasp the truths of the Word of God as they have never before grasped them. <RH, April 8, 1909 par. 15>

Lord, prepare thy people to meet thee in peace. We need the Holy Spirit of God in every heart. Let thy converting power come upon us as it came upon thy people on the day of Pentecost. O God, reveal thyself to us! <RH, April 8, 1909 par. 16>

Let thy blessing rest upon us, dear Saviour. Let light shine into the chambers of the mind and into the soul temple, that we may see light in thy light, and joy in thy joy, as we see sinners turning to God with the whole heart. We have no power but in thee. We ask thee to mold and fashion us, and give us an experience after the divine similitude. <RH, April 8, 1909 par. 17>

O God, I beseech of thee to work! Thou didst send one equal with thyself to live in the world a life of poverty and toil. Traveling on foot from place to place, he endured hardness and hunger. My Father, we are ashamed of the presentation we have made. Wilt thou not baptize us, Lord? Let thy converting power come upon this people. Help them to make a determined effort to resist the enemy, that he may flee from them; and they blessed name shall have all the glory. <RH, April 8, 1909 par. 18>

April 15, 1909 Lessons From the Life of Enoch

Mrs. E. G. White

We read of the prophet Enoch, that he "walked with God . . . three hundred years." Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord. His heart was in harmony with God's will; for "can two walk together, except they be agreed?" <RH, April 15, 1909 par. 1>

Enoch was a public teacher of the truth in the age in which he lived. He taught the truth; he lived the truth; and the character of the teacher was in every way harmonious with the greatness and sacredness of his mission. Enoch was a prophet who spoke as he was moved by the Holy Ghost. He was a light amid the moral darkness, a pattern man, a man who walked with God, being obedient to his law,--that law which Satan had refused to obey, which Adam had transgressed, which Abel obeyed, and because of his obedience was murdered. Now God would demonstrate to the universe the falsity of Satan's charge that men could not keep God's law. He would demonstrate that though man had sinned, he could so relate himself to God that he would have the mind and spirit of God. This holy man was selected to denounce the wickedness of the world, and to give evidence that man can keep the law. <RH, April 15, 1909 par. 2>

How little is said of Enoch; how brief is his biography! Many volumes are written of Napoleon; much is said of Caesar and other great men of the world. Their exploits are recorded and sent through the length and breadth of the land; yet we have no evidence that these men honored God, or that God honored them. Of Enoch it is recorded, "Enoch walked with God: and he was not; for God took him." <RH, April 15, 1909 par. 3>

Enoch walked with God, while of the world around him sacred history records, "The wickedness of man was great in the earth," "every imagination of the thoughts of his heart was only evil continually." Enoch's righteous life was in marked contrast with that of the wicked people around him. His piety, his purity, his unswerving integrity, were the result of his walking with God, while the wickedness of the world was the result of their walking with the deceiver of mankind. <RH, April 15, 1909 par. 4>

Enoch was an active worker. He did not seek ease and comfort. Nor did he spend his time in idle meditation, or in striving to gain happiness for himself. He did not participate in the festivities and amusements that constantly engaged the attention of the pleasure-lovers of the antediluvian world. In his day the minds of many were absorbed in worldly pleasures,--pleasures that tempted them to go astray. But Enoch was terribly in earnest. With the sinful and with the workers of iniquity he mingled only as God's messenger, to warn them to turn with abhorrence from their evil ways, and to repent and seek God. <RH, April 15, 1909 par. 5>

Enoch did not become polluted with the iniquities existing in his day. Why need we in our day? But we may, like our Master, have compassion for suffering humanity, pity for the unfortunate, and a generous consideration for the feelings and necessities of the needy, the troubled, and the despairing. Those who are Christians indeed will seek to do good to others, and at the same time will so order their conversation and deportment as to maintain a calm, hallowed peace of

mind. Selfishness and worldliness are not fruits of a Christian tree. No man can live for himself, and yet enjoy the approbation of God. <RH, April 15, 1909 par. 6>

Christ cursed the fig-tree because it bore not fruit. Thus he would teach that God is not pleased with his human agencies if in their lives they utterly fail to fulfil the purposes for which they were created. Through the help provided, man, in his fallen nature, can do the very things God expects him to do. He can walk and work and live by faith in the Son of God. The Lord draws man close to his side, to walk with him, to work with him, and to teach him how to overcome temptation. With every temptation there is a way of escape, by walking humbly with God. <RH, April 15, 1909 par. 7>

Were Enoch upon the earth today, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. So may we remain pure and uncorrupted. He was a representative of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, the faithful, who are alive and remain, will be translated. They will be removed from a sinful and corrupt world to be pure joys of heaven. <RH, April 15, 1909 par. 8>

Enoch meditated and prayed, and put on the armor of watchfulness, and he came forth from his pleadings with God to plead with his fellow men. He did not mask the truth to find favor with unbelievers. His close connection with God gave him courage to work the works of God. He had the testimony that his ways pleased God. This is the privilege of every believer today. It is man dwelling with God, and God taking up his abode with man. "I in them, and thou in me," says Jesus. To walk with God and have the witness that their ways pleased him, is an experience not to be confined to Enoch, to Elijah, to patriarchs, to prophets, to apostles, to martyrs. It is the privilege of all the followers of Christ to have Jesus enshrined in their hearts, to carry him with them in their lives. This will make them fruit-bearing trees. <RH, April 15, 1909 par. 9>

I wish I could impress upon every worker in God's cause the great need of continual, earnest prayer. They can not be constantly upon their knees, but they can be uplifting their hearts to God. We have too slight a hold upon God and upon eternal realities. <RH, April 15, 1909 par. 10>

Those who teach the word must themselves live in hourly contact, in conscious, living communion, with God. The principles of truth and righteousness and mercy must be within them. They must draw from the fountain of all wisdom moral and intellectual power. Their hearts must be alive with the deep movings of the Spirit of God. <RH, April 15, 1909 par. 11>

It is our privilege today to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was not easier for Enoch to live a righteous life in his day than it is for us at the present time. The world at that time was no more favorable to growth in grace and holiness than it is now, but Enoch devoted time to prayer and communion with God, and this enabled him to escape the corruption that is in the world through lust. It was his devotion to God that fitted him for translation. <RH, April 15, 1909 par. 12>

We are living amid the perils of the last days, and we must receive our strength from the same source as did Enoch. We must walk with God. A separation from the world is required of us. We can not remain free from its pollution unless we follow the example of faithful Enoch. <RH, April 15, 1909 par. 13>

The love revealed in the Saviour's life of self-denial and self-sacrifice is to be seen in the lives of his followers. We are called upon "so to walk, even as he walked." The cause of our weakness lies in our refusal to obey this command. On every side there are opportunities to work for our fellow men. 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 we can not do this unless we have a firm hold on Heaven. Our faith must reach within the veil, whither our Forerunner has for us entered. It is possible for us to take hold by faith of the eternal promises of God; but to do this we must have a faith that will not be denied,--a steadfast, immovable faith that will take hold of the unseen. <RH, April 15, 1909 par. 14>

Every man, woman, and youth who professes the religion of Christ should realize the responsibility resting upon the believer. All should feel that this is an individual work, and individual warfare, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be mighty as an army with banners. The heavenly dove would hover over us. The light of the glory of God would no more be shut away from us than it was from the devoted Enoch. <RH, April 15, 1909 par. 15>

April 22, 1909 A Perfected Church

Mrs. E. G. White

Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it with 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." <RH, April 22, 1909 par. 1>

When God gave his Son to the world, he made it possible for men and women to be perfect by the use of every capability of their beings to the glory of God. In Christ he gave to them the riches of his grace, and a knowledge of his will. As they would empty themselves of self, and learn to walk in humility, leaning on God for guidance, men would be enabled to fulfil God's high purpose for them. <RH, April 22, 1909 par. 2>

A Lesson From the Baptist's Teaching

The message given to John the Baptist for the people of his day is one that every believer might study to advantage. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." <RH, April 22, 1909 par. 3>

"Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin 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: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." <RH, April 22, 1909 par. 4>

"And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." <RH, April 22, 1909 par. 5>

"Then came also the publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you." <RH, April 22, 1909 par. 6>

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." <RH, April 22, 1909 par. 7>

The work of reformation here brought to view by John, the purging of heart and mind and soul, is one that is needed by many who today profess to have the faith of Christ. Wrong practises that have been indulged in need to be put away; the crooked paths need to be made straight, and the rough places smooth. The mountains and hills of self-esteem and pride need to be brought low. There is need of bringing forth "fruits meet for repentance." When this work is done in the experience of God's believing people, "all flesh shall see the salvation of God." <RH, April 22, 1909 par. 8>

"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; and 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." <RH, April 22, 1909 par. 9>

"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, April 22, 1909 par. 10>

The fact that our names are on the church books will not secure for us an entrance into the kingdom of heaven. God asks, Have you used your opportunities for service and for the development of Christian character? Have you traded faithfully with your Lord's goods? Knowing the will of God concerning you, how have you obeyed that will? Have you sought to benefit and bless those who needed help and encouragement? There are many souls who would be brought to a higher standard of character if they could be taught to appreciate the work of purifying and refining and sanctification that should go forward daily in their lives. If they could be brought to sense the worth of souls for whom Christ has died, they would realize how perilous is the condition of him who does nothing to help in the work of salvation. <RH, April 22, 1909 par. 11>

There is no human being in the world but bears fruit of some kind, either good or evil; and Christ has made it possible for every soul to bear most precious fruit. Obedience to the requirements of God, submission to the will of Christ, will yield in the life the peaceable fruits of righteousness. The inhabitants of this world are dear to God's family. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Father permitted his only Son to suffer the penalty of sin; he gave the richest gift that heaven could bestow, that men and women might return from their rebellion to his law, and accept into their hearts and lives the principles of heaven. If men would acknowledge the Gift, and accept his sacrifice, their transgressions would be

pardoned, and the grace of God would be imparted to them to help them to yield in their lives the precious fruits of holiness. <RH, April 22, 1909 par. 12>

"Every good tree bringeth forth good fruit." We have a representation to make to the world of pure principles, holy ambitions, noble aspirations, that will distinguish us from all other people, making us a separate nation, a peculiar people. <RH, April 22, 1909 par. 13>

In the night season I seemed to be repeating these words to the people: There is need of close examination of self. We have no time now to spend in self-indulgence. If we are connected with God, we shall humble our hearts before him, and be very zealous in the perfecting of Christian characters. We have a grand and solemn work to do, for the world is to be enlightened in regard to the times in which we live; and it will be enlightened when a straight testimony is borne. <RH, April 22, 1909 par. 14>

The church is yet militant in a world that is apparently in midnight darkness, and growing worse and worse. While the requirements of a plain "Thus saith the Lord" remain unheeded by the worldly element in the church, the voices of God's faithful servants are to be strengthened to give the solemn message of warning. The works that should characterize the church militant and the works of the church that has had the light of truth for this time, do not correspond. The Lord calls upon church-members to clothe themselves with the beautiful garments of Christ's righteousness. Praise and prayer and thanksgiving should now be heard coming daily from converted hearts and lips. <RH, April 22, 1909 par. 15>

God needs men and women who will work in the simplicity of Christ to bring the knowledge of truth before those who need its converting power. The message of Christ's righteousness must be proclaimed from one end of the earth to the other. Our people are to be aroused to prepare the way of the Lord. The third angel's message--the last message of mercy to a perishing world--is so sacred, so glorious. Let the truth go forth as a lamp that burneth. Mysteries into which angels desired to look, which prophets and kings and righteous men desired to know, the church of God is to make known. <RH, April 22, 1909 par. 16>

Christ's wonderful sacrifice for the world testifies to the fact that man may be rescued from iniquity. If he will break with Satan and confess his sin, there is hope for him. Man, sinful, blinded, wretched, may repent and be converted, and day by day be forming a character like the character of Christ. Human beings may be reclaimed, regenerated, and may learn to live before the world precious, Christlike lives. <RH, April 22, 1909 par. 17>

God has "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of the times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his will: that we should be to the praise of his glory, who first trusted in Christ." <RH, April 22, 1909 par. 18>

April 29, 1909 *The Need of Earnest Labor for Others*

Mrs. E. G. White

Those who become children of God are under obligation to him to do all in their power to seek and to save the lost. They are to make use of every possible means to give to sinners the word of life and the saving grace of Christ. Remembering the sacrifice that Christ made that he might give to men a perfect example, church-members are to follow his example of self-denial and self-sacrifice, that they may save the souls that are perishing in unbelief and sin. <RH, April 29, 1909 par. 1>

Heavenly beings are greatly interested in the salvation of the souls for whom the Father has done so much. God gave his only begotten Son to be the Redeemer of the fallen race. Christ gave himself to a life of humiliation and poverty that he might be able to leave to all an example of what life should mean to every member of the human family. He tasted death for all, that every soul might have the privilege of becoming acquainted with God. And heavenly angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." <RH, April 29, 1909 par. 2>

And yet how many church-members there are who feel little responsibility to make Christ known to their friends and neighbors. If all had carried the love of Christ in their hearts, and the truth on their lips, if we had been diligent in opening the word of life to those about us, showing what Christ is to us, and what he is willing to be to them, hundreds more would be rejoicing in the truth today. But we shut ourselves up within ourselves. We seem to think that it is well with us, and that it is not in our line to speak of Christ. Is he not all in all to us? If we obtain any victories, is it not through his grace that they are wrought? Then why should we not lift him up? The parables of the lost piece of silver and the lost sheep teach most precious lessons. They deal with the subject of man lost and man recovered. Many, many

more would be recovered if they were labored for as represented in these parables. <RH, April 29, 1909 par. 3>

Growth in grace is shown in an increasing ability to work for God. He who learns in the school of Christ will know how to pray, and how to speak for the Master. Realizing that he lacks wisdom and experience, he will place himself under the training of the Great Teacher, knowing that only thus he can obtain perfection in God's service. And daily he becomes better able to comprehend spiritual things. Every day of diligent labor finds him at its close better fitted to help others. Abiding in Christ, he bears much fruit. <RH, April 29, 1909 par. 4>

My brethren in the ministry, a most solemn, sacred work is given you to do. Labor to give the light to those who know not the truth. Church-members, ask God to give you a burden to open the Scriptures to others, and to do missionary work for those who need help. Some will be rescued in one way, and some in another, but the work must always be done as the Lord shall lead. <RH, April 29, 1909 par. 5>

Let us prepare to raise the standard of the Lord, the standard of purity and holiness. Let every soul purify his own heart, and prepare for the Lord when he shall come in power and great glory. Let believers be quickened by the grace of Christ to work for the saving of their fellow beings. Let the publications containing Bible truth be scattered like the leaves of autumn. Lift him up, the Saviour of souls, lift him up higher and still higher before the people. It is time now to gather strength from the source of all strength, to cry aloud and spare not, to press back the clouds of darkness, that the light of heaven may be revealed. <RH, April 29, 1909 par. 6>

Christ's last act before leaving the earth was to commission his ambassadors to go to the world with his truth. His last words were spoken to impress the disciples with the thought that they held in trust the message of heaven for the world. In obedience to the Saviour's command, the disciples returned to Jerusalem, and there waited for the promised outpouring of the Holy Spirit. Heavenly intelligences co-operated with them, and gave power to the message that they bore. The Holy Spirit gave efficiency to their missionary efforts, and on one occasion three thousand were converted in a day. <RH, April 29, 1909 par. 7>

The delegated servants of Christ are to bear their testimony in the power of the Spirit. The yearning desire of the Saviour for the salvation of sinners is to mark all their efforts. The gracious invitation first given by Christ, is to be taken up by human voices and sounded throughout the world: "The Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The church is to say, Come. Every power in the church is to be actively engaged on the side of truth. The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of God. <RH, April 29, 1909 par. 8>

O, how solemn and important is the work entrusted to us! How far reaching this work is in its results! How are we to obtain strength and wisdom necessary for its successful accomplishment? As Daniel sought the Lord, so we are to seek him. Daniel declares, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." We are to seek the Lord in humility and contrition, confessing our own sins, and coming into close unity with one another. Brethren and sisters, pray, pray, for your own sakes, and for the sake of others. <RH, April 29, 1909 par. 9>

We are to come to God in faith, and pour out our supplications before him, believing that he will work in our behalf, and in behalf of those we are seeking to save. We are to devote more time to earnest prayer. With the trusting faith of a little child, we are to come to our Heavenly Father, telling him of all our needs. He is always ready to pardon and help. The supply of divine wisdom is inexhaustible, and the Lord encourages us to draw largely from it. The longing that we should have for spiritual blessings is described in the words, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We need a deeper soul-hunger for the rich gifts that heaven has to bestow. We are to hunger and thirst after righteousness. <RH, April 29, 1909 par. 10>

O that we might have a consuming desire to know God by an experimental knowledge, to come into the audience-chamber of the Most High, reaching up the hand of faith, and casting our helpless souls upon the One mighty to save. His loving-kindness is better than life. <RH, April 29, 1909 par. 11>

If we but realized how earnestly Jesus worked to sow the world with the gospel seed, we, living at the very close of probation, would labor untiringly to give the bread of life to perishing souls. Why are we so cold and indifferent? Why are our hearts so unimpressible? Why are we so unwilling to give ourselves to the work to which Christ consecrated his life? Something must be done to cure the terrible indifference that has taken hold of us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth. <RH, April 29, 1909 par. 12>

My brethren and sisters, I speak to you in word of love and tenderness. Arouse, and consecrate yourselves unreservedly to the work of giving the light of truth for this time to those in darkness. Catch the spirit of the great Master worker. Learn from the Friend of sinners how to minister to sin-sick souls. Remember that in the lives of his followers must be seen the same devotion, the same subjection to God's work of every social claim, every earthly

affection, that was seen in his life. God's claims must always be made paramount. Christ's example is to inspire us to put forth unceasing effort for the good of others. <RH, April 29, 1909 par. 13>

God calls upon every church-member to enter his service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his lot and place as a burden-bearer. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active, missionary agency, moved and controlled by the Holy Spirit. <RH, April 29, 1909 par. 14>

As surely as we seek the Lord earnestly, he will make the way plain before us. All around us are doors open for service. Let us prayerfully study the work to be done, and then enter upon it with full assurance of faith. We are to labor in quietness and humility, in the meekness and lowliness of Christ, realizing that there is a trying time before us, and that we shall always need heavenly grace in order to understand how to deal with minds. It is the patient, humble, godlike worker who will have something to show for his labors. <RH, April 29, 1909 par. 15>

As a people, and as individuals, our success depends, not on numbers, on standing, nor on intellectual attainments, but on walking and working with Christ. The more fully we are imbued with his Spirit, the greater will be our love for the work, and the greater our delight in following in the footsteps of the Master. Our hearts will be filled with the love of God; and with earnestness and power we shall speak of the crucified Saviour. And as he is uplifted before the people, as they behold his self-sacrifice, his goodness, his tender compassion, his humiliation, and his suffering, their hearts will be melted and subdued, and they will be won to his cause. <RH, April 29, 1909 par. 16>

May 6, 1909 Instruction to Ministers

Mrs. E. G. White

A great warfare is before God's servants in the closing work of this earth's history. The God of heaven is soon, very soon, to set up his kingdom,--a kingdom which shall never be destroyed. Every worker is to be an earnest, valiant soldier, fighting under the banner of Prince Emmanuel. Mighty victories are to be gained by the people who bear the banner of truth. We are slow to realize what will be the results of a faithful presentation of the message of the third angel. When they are obedient to the word, when self is hid with Christ in God, and they labor with God's glory alone in view, ministers of Christ will accomplish a work as wonderful as it is far-reaching. <RH, May 6, 1909 par. 1>

Two Classes of Workers

Because some can readily pray and exhort, and seem to have a knowledge of the theory of the truth for this time, it has been taken for granted that these were called by God to the work of the ministry. But these are no special evidences that one has been chosen by God to teach the truth. Men may be able to pray and to preach fluently, they may have a theoretical knowledge of truth, but unless their hearts have been sanctified through obedience to the principles of the truth, they can not exert a saving influence or build up souls in the faith. <RH, May 6, 1909 par. 2>

I was shown two classes of men. One class thought themselves competent for the work of the gospel field, and were urging themselves forward in it; but their lives did not reveal a growing Christianity. They had not a high sense of the sacredness of eternal things, and in their lives there were no special marks of devotion. They did not reveal a depth of experience in the things of God. <RH, May 6, 1909 par. 3>

Then I was shown another class whom God was preparing to labor for the salvation of souls. What a contrast there was between this and the first company! These were unassuming men. They did not seek to bring themselves into notice, or to exalt self, but they exalted Christ. By their modest deportment they adorned the truth they professed. They possessed refinement, good judgment, sound minds. They had elevated ideas of sacred things, and a high sense of the sacredness of the work. The language of their heart was, Who is sufficient for these things? <RH, May 6, 1909 par. 4>

Some of this latter class were advanced in their preparation for the work of teaching the truth; others needed a deeper experience than they had yet obtained. These I was shown should not be urged to take upon themselves responsibilities in the work of ministry yet. God would lead them, giving them the experience they needed for successful work. <RH, May 6, 1909 par. 5>

Those with whom the Lord is working, and whom he has called to positions of trust in his cause, will possess wisdom and sanctified judgment. God does not lay the burden of his work upon those who do not honor him in their private lives. Some who do not know the grace of Christ may take upon themselves the responsibility of dealing with minds;

but God has not laid this work upon them. <RH, May 6, 1909 par. 6>

I have been shown that there is danger that those who are not wise in the management of their temporal affairs, may not be wise in the management of sacred interests. "He that is faithful in that which is least is faithful also in much." Some there are who do not manage wisely their temporal affairs; but instead of charging their failures in this respect to unfaithfulness and slackness, they deceive themselves into believing that the Lord has not prospered them in their worldly business because he has called them to preach. They allow this idea to influence their actions, and instead of seeking to overcome their failings, accepting counsel and instruction from those who have had experience, they give up to discouragement and defeat. <RH, May 6, 1909 par. 7>

Men may think that they are doing an excellent work; but if their work is done to exalt self and to divert the attention of the people to the human agency, it will become a snare. We may preach the gospel, we may visit the sick, and help the poor; we may go through the entire range of Christian activities, and yet never live as in the presence of God, because our work is such as to eclipse Christ and glorify self. <RH, May 6, 1909 par. 8>

I would plead with our workers to watch unto prayer, lest they fall under the deceptive arts of Satan. Watch, watch, lest the enemy obtain a hold upon your souls. Satan is playing the game of life for every soul, and those who are unguarded will be caught in his snares. These may be men in official positions; they may be ministers of the gospel. They may be physicians in our sanitariums who have not a true sense of their responsibilities, and who are letting precious opportunities slip by unimproved, by which they might speak a word in season to needy souls. <RH, May 6, 1909 par. 9>

I speak to the men in responsible positions, warning you of the dangers of negligence. Bear in mind that Satan is playing the game of life for your souls. He is working through agencies that you little suspect. Holy and perfect trust in the Lord is your only safeguard. <RH, May 6, 1909 par. 10>

Ministers of the gospel, the enemy is watching for your souls. Some will fall suddenly who have long been tested and tried, but who are unprepared to close up their earthly account with joy. Let our ministering brethren keep their souls guardedly. Those who claim to be children of God should keep the heart with all diligence, guarding every point of attack, lest Satan take us unawares. Temptations will come to every soul. <RH, May 6, 1909 par. 11>

"Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness . . .) take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." <RH, May 6, 1909 par. 12>

Words of Encouragement

The Lord has made some remarkable revelations regarding the experiences his people will pass through, and we have reason to wonder that we have thus far been so well protected from the plottings of the enemy, and that his schemes against us have, to such a large degree, been unsuccessful. Let us gather to our souls the sure encouragements the Lord has given, and read often the precious promises of his Word. Christ is our Mediator and our Redeemer. <RH, May 6, 1909 par. 13>

We are given a special message to bear in times of depression and discouragement: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." <RH, May 6, 1909 par. 14>

I ask you to read the whole of this thirty-fifth chapter of Isaiah, with the fifty-sixth chapter. When you are disappointed because of the spiritual lack you see in the churches and in individuals, read these promising words of inspiration. They are given for the encouragement of our churches, and are to be claimed in times of emergency. When you meet with those who are not willing to be helped and strengthened, do not allow yourselves to become discouraged; when you find halting and disaffection among the believers, let your faith in God be strong. I have been shown that evil angels in the form of believers will work in our ranks to bring in a strong spirit of unbelief. Let not even this discourage you; but bring a true heart to the help of the Lord against the powers of satanic agencies. <RH, May 6, 1909 par. 15>

It is time now that every soul who has a knowledge of present truth come into line and renew his consecration to God.

We are to come up to a much higher standard. Let us make the Word of God our strong testimony. We are to learn to lean upon his sure promise, and be ready to communicate encouragement to others. Let us take hold of the mighty assurances that God has given us in Christ and in his Word, and endeavor daily to carry on the work that the Redeemer undertook in behalf of humanity. <RH, May 6, 1909 par. 16>

May 6, 1909 Home Schools

As church-schools shall be established in the future, there is a class of work to be done in connection with them that has not been done in the past. All who can should have the privileges of a home church-school. It would be well if several families in a neighborhood would unite to employ a humble, God-fearing teacher to give to the parents the help that is needed in educating their children. This will be a great advantage, and a plan more pleasing to the Lord than that which has largely been followed of removing the youth from their homes to attend one of our larger schools. The church-members, uniting, could erect an inexpensive building, and secure a wise teacher to take charge of the school.

<RH, May 6, 1909 par. 1>

Our small churches are needed. And the children are needed in their homes, where they may be a help to their parents when the hours of study are ended. The Christian home is the best place for young children; for here they can have parental discipline that is after the Lord's order. God would have us consider these things in all their sacred importance. It is the precious privilege of teachers and parents to co-operate in teaching the children how to drink in the gladness of Christ's life by learning to follow his example. The Saviour's early years were useful years. He was his mother's helper in the home; and he was just as verily fulfilling his commission when performing the duties of the home and working at the carpenter's bench as when he engaged in his public work of ministry. <RH, May 6, 1909 par. 2>

It is not required that all the youth rush off from home responsibilities to seminaries or higher schools in order to reach the highest rung of the ladder. It should be remembered that right in the home there are generally young children to be instructed. The elder should ever seek to help the younger. Let the elder members of the family consider that this part of the Lord's vineyard needs to be cultivated, and resolve that they will put forth their best capabilities to make home attractive and to deal patiently with younger minds. <RH, May 6, 1909 par. 3>

There are young persons in our homes whom the Lord has qualified to give the knowledge they have to others. Let these strive to keep spiritual lessons fresh in the mind, that they may impart the knowledge they have gained. If these elder members of the family would become learners with the children, new ideas would be suggested, and the hours of study would be a time of decided pleasure as well as of profit. <RH, May 6, 1909 par. 4>

The tender years of childhood are years of sacred responsibility to fathers and mothers. Parents have a sacred duty to perform in teaching their children to help bear the burdens of the home, to be content with plain and simple food and neat and inexpensive dress. The requirements of the parent should always be reasonable; kindness should be expressed, not by foolish indulgence, but by wise direction. Parents are to teach their children pleasantly, without scolding or fault-finding, seeking to bind the hearts of the little ones to them by the silken cords of love. Let all, fathers and mothers, teachers, older brothers and sisters, become an educating force to keep up every spiritual interest, and create a wholesome atmosphere in the home and school life that will train the younger children in the nurture and admonition of the Lord. <RH, May 6, 1909 par. 5>

Our children are the Lord's property; they have been bought with a price. This thought should be the mainspring of our labors for them. The most successful methods of assuring their salvation, and keeping them out of the way of temptation, is to instruct them constantly in the Word of God. And as parents become learners with their children, they will find their own growth in a knowledge of the truth more rapid. Unbelief will disappear; faith and activity will increase; assurance and confidence will deepen as they thus follow on to know the Lord. Their prayers will undergo a transformation, becoming earnest and sincere. Christ is the Head of his church, the dependence of his people; he will give the needed grace to those who seek him for wisdom and instruction. <RH, May 6, 1909 par. 6>

I speak to fathers and mothers: You can be educators in your home churches; you can be spiritual missionary agencies. Let fathers and mothers feel the need of being home missionaries, the need of keeping the home atmosphere free from the influence of unkind and hasty speech, and the home school a place where angels of God can come in and bless and give success to the efforts put forth. <RH, May 6, 1909 par. 7>

Let parents unite in providing a place for the daily instruction of their children, choosing as teacher one who is apt to teach, and who as a consecrated servant of Christ will increase in knowledge while imparting instruction. The teacher who has consecrated self to the service of God will be able to do a definite work in missionary service, and will instruct the children in the same lines. Let fathers and mothers co-operate with the teacher, laboring earnestly for the salvation

of their children. If parents will realize the importance of these small educating centers, co-operating to do the work that the Lord desires to be done at this time, the plans of the enemy for our children will be frustrated.

Mrs. E. G. White. <RH, May 6, 1909 par. 8>

May 13, 1909 *The Relation of Man to His Fellow Man*

Mrs. E. G. White

In the Lord's plan human beings have been made necessary to one another. To every one God has entrusted talents, to be used in helping others to walk in the path of right. It is by unselfish service for others that we improve and increase our talents. <RH, May 13, 1909 par. 1>

Like the different parts of a machine, all are closely related to one another, and all dependent upon one great Center. There is to be unity in diversity. No member of the Lord's firm can work successfully in independence. Each is to work under the supervision of God; all are to use their entrusted capabilities in his service, that each may minister to the perfection of the whole. <RH, May 13, 1909 par. 2>

There are many who have not a clear understanding of the relation man should sustain to his fellow man in the work of God. How many there are who ask the question, Am I my brother's keeper? Said the angel, Yea, thou art thy brother's keeper. To every professed Christian the words are spoken, Suffer not thy brother to be left unwarned; cherish a spirit of kindness and of love toward the erring. Often when a man commits a wrong, it is because spiritual blindness is upon him; he is deceived and deluded. Treat not such as an enemy. The Lord has bought him with a price. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The soul who accepts the sacrifice of Christ in his behalf is pledged to have a special care for his brother who is erring. <RH, May 13, 1909 par. 3>

He who claims to be a Christian should examine himself and see if he is as kind and considerate of his fellow beings as he desires his fellow beings to be of him. When this is done, there will be a showing that is after the divine similitude. It is God's plan that each believer shall be a help to those who have not yet become partakers of the divine nature. Christ has pledged himself to co-operate with those who work with him. He has pledged himself to train us to be his colaborers. He will help us to follow his example, doing good, and refusing to do evil. By Christ's wonderful union of divinity with humanity, we are assured that even in this world we may be partakers of the divine nature, overcoming the corruption that is in the world through lust. <RH, May 13, 1909 par. 4>

Christ taught that rank or wealth should make no difference in our treatment of one another, and that in the light of heaven all are brethren. Earthly possessions or worldly honor do not count in God's valuation of man. He created all men equal; he is no respecter of persons. He values a man according to the virtue of his character. <RH, May 13, 1909 par. 5>

To possess true godliness means to love one another, to help one another, to make apparent the religion of Jesus in our lives. We are to be consecrated channels through which the love of Christ flows to those who need help. Every true worker is connected with heavenly instrumentalities. All such are workers together with those who are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." God sends his light to those who keep the windows of the soul open heavenward. Under the Holy Spirit's influence, they work the works of God. He who approaches nearest to obedience to the divine law will be of the most service to God. He who follows Christ, reaching out after his goodness, his compassion, his love for the human family, will be accepted by God as a worker together with him. Such a one will not be content to remain on a low level of spirituality. He will constantly reach higher and higher. <RH, May 13, 1909 par. 6>

In order that Christ's work may be accomplished in the earth, his servants must exert an influence that will draw their fellow men to him. Every one is to work out his own salvation with fear and trembling, lest he make errors that will lead others astray. All are to seek diligently for the wisdom that God gives to those who walk in faith. God sent Christ to our world to show what human beings may become through the aid of divine grace. <RH, May 13, 1909 par. 7>

Christ was tempted in all points like as we are tempted, yet he maintained his integrity. Not once did he swerve from his allegiance. No stain of sin marred his life. He is our example. We are to follow him. Every good word uttered, every good action performed, will exert an influence that will be as lasting as eternity. God expects his chosen people to co-operate with him. They are to advance constantly in their religious experience, drawing nearer to Christ, becoming more like him, daily revealing more nearly the perfection he requires. Such an assimilation to Christ makes human beings examples of what God expects his children to be. And this experience all must gain who are pronounced worthy to enter the holy city. <RH, May 13, 1909 par. 8>

The experience of the Son of God in our world exemplifies the love that every pardoned sinner must feel in his heart and reveal in his life,--the love which Christ declared his disciples must show for one another. "Little children," he said to them, "yet a little while I am with you. Ye shall seek me: and as I said to the Jews, Whither I go, ye can not come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." <RH, May 13, 1909 par. 9>

This was a new commandment to the disciples. The Saviour had not yet given his disciples the full revelation of his love for them. After his agony in Gethsemane, his betrayal, and his trial; after his abuse at the hands of his murderers, and his sufferings on Calvary, his disciples realized more fully how much he loved them. <RH, May 13, 1909 par. 10>

Continuing his instruction, he said, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." <RH, May 13, 1909 par. 11>

Let the workers in God's cause press together, working in perfect harmony, placing all their faculties at God's disposal, to be used in demonstrating the power of his grace. Then God will be honored and glorified. The Lord wants his people to stand far above all selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. When the Lord's people are filled with meekness and tenderness for one another, they will realize that his banner over them is love, and his fruit will be sweet to their taste. Heaven will begin on earth. They will make a heaven below in which to prepare for heaven above. <RH, May 13, 1909 par. 12>

July 1, 1909 *The Work Before Us*

[The following is a report of a sermon by Mrs. E. G. White at the General Conference, May 19.] <RH, July 1, 1909 par. 1>

There is a very great and important work for our conferences in America to do. We are to carry the work in America in such a way that we shall be a strength and help to those who are proclaiming the message in distant countries. Every nation, tongue, and people is to be aroused and brought to a knowledge of the truth. Something is being done, but there is much yet to be done, much to be learned right here at this Conference, in order that the work may go forward in a way that will honor and glorify God. <RH, July 1, 1909 par. 2>

My soul has been so burdened that I have not been able to rest. What line can we dwell upon that will make the deepest impression upon the human mind? There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth. This was the commission of Christ to his followers. They were to go to the highways and the byways bearing the message of truth to souls that would be brought to the faith of the gospel. I felt deeply in earnest as I saw how much needs to be done in the places I have recently visited. We must stand in the strength of God if we are to accomplish this work. <RH, July 1, 1909 par. 3>

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such conditions exist as we found in some places when we returned to America, in which individual church-members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God. <RH, July 1, 1909 par. 4>

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation. <RH, July 1, 1909 par. 5>

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do, and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together,

and to plan together for the advancement of the work. Let laborers kneel down together and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God. <RH, July 1, 1909 par. 6>

Wherever you may be sent, cherish in your hearts and minds the fear and love of God. Go daily to the Lord for instruction and guidance; depend upon God for light and knowledge. Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me. <RH, July 1, 1909 par. 7>

If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are today in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how he is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is today. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives. <RH, July 1, 1909 par. 8>

I felt very deeply when our brethren who have come from foreign fields told me a little of their experiences and of what the Lord is doing in bringing souls to the truth. This is what we want at this time. God does not want us to go on in ignorance. He wants us to understand our individual responsibilities to him. He will reveal himself to every soul who will come to him in all humility and seek him with the whole heart. <RH, July 1, 1909 par. 9>

There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of his work in the earth. We must look to God for guidance and wisdom; we must plead with him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us. <RH, July 1, 1909 par. 10>

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner. <RH, July 1, 1909 par. 11>

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls, and we shall see of his salvation. <RH, July 1, 1909 par. 12>

July 8, 1909 Words of Counsel to the Church

Mrs. E. G. White

Sanctification of character is the work of a lifetime. It is a work of education that will result in a life molded and fashioned after the divine. Our lives are to be hewed, and squared, and polished until they reflect the likeness of Christ. "I sanctify myself," the Saviour declared, "that they also might be sanctified through the truth." "Thy word is truth." The word of God is to be the daily meat and drink of all who love and serve him. That word, received into the heart, will cleanse the life and sanctify the entire being. <RH, July 8, 1909 par. 1>

To those who keep the mind stayed upon Christ, he will come as the rain, "as the latter and former rain unto the earth." And by constantly looking to Christ and patterning after him, we shall grow up into him in all things. Faith will grow; conscience will be sanctified. And the fruits of the Spirit in the life will be "love, joy, peace, long-suffering,

gentleness, goodness, faith." <RH, July 8, 1909 par. 2>

No human power can put unselfish love in the heart of man; only Christ can do this. He alone can give heavenly wisdom, and this he does in response to our expressed desire to be led by his pure Spirit. He who is the light of every man that cometh into the world promises that his righteousness shall go before us, and his glory be our rearward. While we follow his guidance, we shall walk safely; we can not make crooked paths for our feet. The Saviour asks those who receive him to look to him for wisdom, and righteousness, and sanctification, and redemption. He calls them children of the light, children of the day, because the light of Christ's character is reflected in them. The light of heaven dwells in their hearts, and his grace is daily conforming them to the divine image. <RH, July 8, 1909 par. 3>

My brethren and sisters, you can individually subordinate eternal interests to those of eternal worth, but God is calling you to seek not for the bread that perisheth, but for that which endureth unto eternal life. Eternal riches are within your reach. The gold currency of heaven is offered you,--that which bears the image and superscription of the Infinite. Beware of the temptation to lavish your affections upon things unimportant. The world's Redeemer would disenchant the mind that is mistaking phantoms for realities and realities for phantoms. Minds are absorbed with earthly, temporal things, but God bids you leave not eternity out of your reckoning. He would have you extend your point of vision beyond the bounds of earth; for there is infinity beyond. <RH, July 8, 1909 par. 4>

We need to cultivate faith. If in faith we would seek the wisdom that cometh from above, we would obtain a rich experience in the things of God. By receiving and obeying the truth, we may bring into the life a power that will keep the love of God fresh in heart and mind and soul. <RH, July 8, 1909 par. 5>

The religion that has power to govern our thoughts and words will be a blessing to all who come within the reach of our influence. It will be productive of good fruit in our own lives and in the lives of others. It is the privilege of every child of God to gather from his Word that strength that will give him peace with God and peace with his fellow beings. God's people need to be in earnest in drawing near to him, and making their own hearts right. Then the grace of God will rest upon them. When the Holy Spirit is allowed to do its work on human hearts, self will be crucified, and Christ will give to his people the gift of his grace and a perfect understanding of their great need. When they make a full surrender of themselves to him, the work that he desires to see done for his people will be accomplished. <RH, July 8, 1909 par. 6>

The Son of God came to our world, and took humanity upon him, that fallen men and women might have the privilege of becoming the children of God. "You hath he quickened, who were dead in trespasses and sins," the apostle writes: "wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 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." <RH, July 8, 1909 par. 7>

It is the gospel, and the gospel alone, that will sanctify the soul. It is this that makes possible to the receiver the life that measures with the life of God. This is the record that God hath given us, even eternal life; and that life is in his Son. He who is partaker of the divine nature will escape the corruptions that are in the world through lust. His faith in Christ as the Life-giver, gives him life. Those who submit their will to the will of God will grow in grace. A faith that works by love and purifies the soul will give them a rich experience. The fruits of the Spirit will be seen in their life, and the efficiency of the Spirit be seen in their works. <RH, July 8, 1909 par. 8>

When those who have had the light walk in the light, humbling the heart before God and daily conforming to his will, then the church will be an honor to the cause of truth. Upon those who uphold the principles of the Word in all their sacred purity, and who labor faithfully for the souls ready to perish, God will put his seal of approval. <RH, July 8, 1909 par. 9>

July 15, 1909 Revealing Christ

Mrs. E. G. White

The Father in heaven desires that the world shall see Christ in his followers. Life and immortality are to be brought to light through those who are one with God in Christ. It is our privilege to have the spirit of light and knowledge that is

the wisdom of heaven. All who have this spirit, in whatever position they may be placed, the highest or the lowest place of service, will reveal in their work the power of this light and knowledge. Constantly we are to behold him who lived among men a life of perfect obedience. And the more closely we study him, the more nearly shall we resemble him in character, and the greater will be our efficiency in working for others. <RH, July 15, 1909 par. 1>

The sacrifice of the Son of God was made that human nature might be elevated, and restored to its original purity. Jehovah suffered the glory of his Son to be veiled that the fallen race might be redeemed. Amazing love was revealed in the sacrifice thus made. He who was rich with the riches of eternity became poor, that we through his poverty might be made rich. He was high and exalted in heaven, crowned with glory, and honored by all the angelic host, yet he, the brightness and glory of heaven, consented to sojourn among fallen mortals, and by dying in their stead, rescue them from death. It behooved him in all things to be made like unto his brethren, that he might elevate them from the degradation into which they had fallen through sin. <RH, July 15, 1909 par. 2>

The condescension of Christ in behalf of men was a marvel to the angels. Redemption through Christ was to them a mystery of love and wisdom, and it absorbed their interest even more than had the work of creation. Such love amazed and enraptured them. It was so ardent, so matchless, so devoid of selfishness, they could not comprehend it. The creation of man in the beginning, the formation of the heavens and the earth, the beauty and glory with which the Creator had clothed all nature, had called forth the wonder and admiration of the universe of heaven, their reverence and love. But this condescension of their Commander in exchanging a throne for a manger in Bethlehem, and subjecting himself in mockery and insult, poverty and a felon's death, called forth from the shining hosts of heaven the highest adoration and the deepest joy. Their joy and praise burst forth, at the announcement to the shepherds on the hills of Bethlehem, in the song, "Glory to God in the highest, and on earth peace, good will toward men." <RH, July 15, 1909 par. 3>

Man alone, he for whom this great sacrifice was made, manifested indifference. He who should above all others have been interested, charmed, captivated, and filled with the deepest gratitude, was unmoved, untouched. This indifference is apparent today not only in those who are in open rebellion to God, but in those who profess to be the followers of Christ. These will receive the greater condemnation; for Christ is more greatly dishonored by those who profess his name, yet in works deny him, than by those who stand in open rebellion to his will. Christ is not put to shame by the sinful lives of sinners as he is by professed Christians whose lives are not circumspect, and sanctified by the truth they profess. <RH, July 15, 1909 par. 4>

The enchantments of the world, the riches of the universe presented with all their attractions, could not for a moment divert the Son of God from the work before him, though the path before him was marked with suffering, tears, and blood. The accomplishment of his purpose was more to him than the woe, more to him than the enrapturing joys of heaven. <RH, July 15, 1909 par. 5>

How should we, the objects of such love and condescension, appreciate the mystery of redemption. The splendors of the world, presented in their most attractive form, should sink into insignificance before this great condescension. Those who are true followers of Christ will be willing to suffer for his sake. As they contemplate this mystery, the heart will be filled with tender love, a lively devotion. They will feel that they must follow the example of him who went about doing good, and who cheerfully gave his life to ransom us from the degradation of sin. Selfishness and worldliness will be seen to be inconsistent with the profession of the name of Christ. They can not live for themselves and be Christians. <RH, July 15, 1909 par. 6>

We need in all our churches the evidences of the meekness of Christ. In order to do intelligently the solemn work committed to us, we must hide self in Christ. We have a short time in which to accomplish the work that is essential. Let us earnestly prepare for the conflict that is before us. I am instructed to say to all our people, Let your light so shine in words and deeds, that you will reveal that truth is cherished in the heart. <RH, July 15, 1909 par. 7>

If we reveal the meekness and self-abnegation that was seen in Christ's life, the seed we sow will grow. As our experience enlarges, our opportunities will multiply, our knowledge will increase, and through Christ we shall become strong in bearing responsibilities. O precious privilege to co-operate with heavenly and divine agencies! <RH, July 15, 1909 par. 8>

Those who labor for souls need to remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every hour they are to ask for and to receive power from on high. They are to cherish a constant sense of the Saviour's love, of his efficiency, his watchfulness, his tenderness. They are to look to him as the Shepherd and Bishop of their souls. Then they will have the sympathy and support of heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will be controlled by the Holy Spirit. They will go forth clothed with holy zeal, and their efforts will be accompanied by a power proportionate to the importance of the message they proclaim. <RH, July 15, 1909 par. 9>

July 22, 1909 *Awake, Thou That Sleepest!*

Mrs. E. G. White

I am instructed to arouse our churches in every place from their sleeping condition. Those who hear the word of life, but do not practise it, can not hope to escape the corruption that is in the world through lust. In the great work that is before us, we shall meet with constant temptation. Though many of us are sleeping at our post, Satan does not sleep; and he will put forth untiring efforts to bring in heresies that will turn us from a whole-hearted worship of God. Not as a fiend, not as a being that repels, but as an angel of light he will come, and those who are not watchful and grounded in the truth for this time will be overcome by his wiles. <RH, July 22, 1909 par. 1>

In the wilderness of temptation Satan came to Christ as an angel from the courts of God. It was by his words, not by his appearance, that the Saviour recognized the enemy. The record states: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." <RH, July 22, 1909 par. 2>

Though he appears as an angel of light, these first words betray his character: "If thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." <RH, July 22, 1909 par. 3>

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." <RH, July 22, 1909 par. 4>

In quoting this scripture, Satan left out the words, "in all thy ways," meaning, in all the ways of God. So long as Christ stayed in the path of duty, to carry out the work that God had appointed him, Satan could gain no advantage over him. Again the Saviour resisted temptation by presenting the word of God: "Thou shalt not tempt the Lord thy God," he said. No rash, presumptuous act would the Saviour perform to give proof to Satan of his divinity. <RH, July 22, 1909 par. 5>

The circumstance was to be a lesson to every child of God. It teaches us not to accept any challenge of the enemy. As Satan was the adversary of Christ, so he is of all who believe in Christ. But to every tempted soul the words are spoken, "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." <RH, July 22, 1909 par. 6>

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." <RH, July 22, 1909 par. 7>

Christ is the way, the truth, and the life. I ask you to study his life, my brethren and sisters. He came to bring to men the gift of eternal life. In the sacrifice of his Son, the Father revealed how much he desires that sinners shall be saved. "Therefore doth my Father love me," Christ declared, "because I lay down my life." The Father loves us with a love that is but feebly comprehended. <RH, July 22, 1909 par. 8>

It is because men and women lack the spirit of self-denial and self-sacrifice, that they can not comprehend the sacrifice made by heaven in giving Christ to the world. Their religious experience is mingled with selfishness and self-exaltation. How can such professors have anything but a meager hope of sharing the inheritance of Christ? "Verily I say unto you," he said to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." <RH, July 22, 1909 par. 9>

There are many who, while professing godliness, measure themselves among themselves, and in consequence grow weak in spiritual life. Pride is not overcome. Not until these souls fall on the Rock and are broken, will they understand their need. O, that they might confess their wrongs before God, and plead for the presence of the Holy Spirit in their lives! Truth and righteousness will flow into the hearts that are cleansed from selfishness and sin, and through the lives of those in whose souls truth occupies the first place. <RH, July 22, 1909 par. 10>

Let our ministers set an example of humility of spirit. My brethren, let your hearts melt as you consider the price Christ has paid for your soul's salvation. Let your conduct be governed by the pure principles that governed in the life of Christ. The meek and lowly in heart will be sanctified by their belief of the truth. This is the sign of Christ's followers, the world over. <RH, July 22, 1909 par. 11>

Christ encouraged men to study the Word, and to give its truths to others, imparting, at any sacrifice of self, the light and life of heaven. This was the antidote of the incoming evil. He assumed human nature that he might save to the uttermost all who would come unto God by him. And he prayed that the sanctifying grace of truth, received into the lives of its converts, might call the attention of the world to the wonderful plan of salvation. Those who truly love Christ will not be satisfied with a cheap experience. They will work out earnestly the characteristics of the divine pattern. Their hearts will seek for purity and true holiness. To such the Lord will reveal his grace, and will give power to win souls to heaven. <RH, July 22, 1909 par. 12>

The wickedness of the world is not abating. Every year evil becomes more prevalent, and is more lightly regarded. Let our gatherings together be made seasons of heart searching and confession. It is the privilege of this people who have had such great blessings to be trees of righteousness, shedding forth comfort and blessing. They are to be living stones, emitting light. Those who have received pardon for their sins should with earnest purpose lead those who are in the ways of sin into paths of righteousness. Partaking of Christ's self-denial and self-sacrifice, they will teach men and women to give up selfishness and sin, and accept in their place the lovely attributes of the divine nature. <RH, July 22, 1909 par. 13>

There is great need for studying the Word of God. From one end of the world to the other the message of Christ's righteousness is to be sounded by human lips, to prepare the way of the Lord. The youth, the aged, and the middle-aged are to act a personal part in preparing their own souls for the great event that is soon to take place, even the second coming of Christ in the clouds of heaven, and in so doing they will reflect light upon many other souls. <RH, July 22, 1909 par. 14>

"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, July 22, 1909 par. 15>

Like John the Baptist, we are to point men and women to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." In the message we bear, the character of God, as revealed in Christ, is to be manifested to the world. The call is to be sounded by human lips and exemplified in human lives. By word and by action we are to repeat the divine call, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." <RH, July 22, 1909 par. 16>

July 29, 1909 *Be of Good Courage*

Mrs. E. G. White

There are some in our churches who, if there is discouragement in any line, are sure to talk about it. This is not the right way to do. Those who do not work in hopefulness, keep themselves under a cloud of doubt. The enemy is not dead, and the nearer we come to the close of this earth's history, the more vigilant will be his efforts to keep souls in discouragement, that the light of heaven may not be revealed in words and acts to bring hope and cheer and courage to others. We must be wide-awake to meet the wiles of Satan. We should ever be drawing nearer and nearer to God, for we need increased faith and a firm reliance on the help that God can give. These will make us a help and blessing to others. <RH, July 29, 1909 par. 1>

I am so thankful that we have a faith that will stand the test of trial and opposition. As trouble in the world increases, the Lord's children will have to suffer; but the Word of God affords comfort and encouragement for such a time. Read the first and second chapters of First Corinthians; there are precious assurances here for the child of God. <RH, July 29, 1909 par. 2>

Paul is speaking to his brethren in the faith: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." <RH, July 29, 1909 par. 3>

We have some understanding of what this waiting means. The testimony of the Spirit of God today harmonizes with that given through the apostle Paul. "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ

our Lord." <RH, July 29, 1909 par. 4>

The apostle continues, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In our labors there is need of carefulness of speech, watchfulness of each action, that through the grace of Christ the responsibilities that have been placed upon us may be borne in the spirit of Christ. Christ would have us united in Christian fellowship,--a tie more binding than the ties of human kinship. He would have us take our stand upon a higher platform. Christ has pledged himself to work for us if we will take hold of him by faith. <RH, July 29, 1909 par. 5>

We are now in the closing work of this earth's history. There is not a moment's time to be given to doubting. My brethren and sisters, let your faith increase. However discouraging appearances may be, believe that the Lord will work in behalf of his cause and his people. The Spirit of God is everywhere knocking for admittance to the hearts of men. God is caring for his work in every place. His children are the special objects of his care. If by faith we will accept the light God gives in messages of encouragement or reproof, and advance step by step in the right way, keeping our eyes steadfastly fixed on our Leader, light will shine along the pathway, the approval of God will stimulate us with hope, and ministering angels will co-operate with all our efforts. <RH, July 29, 1909 par. 6>

Consider the estimate that Christ places upon those who follow his example: "Ye are the salt of the earth," he says, "but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 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, July 29, 1909 par. 7>

These are wonderful lessons for us. Study them carefully, and profit by their instruction. A higher spiritual tone is required of us. The Lord would have us spiritually minded, that we may be able to see the working out of his plan in our lives. We are to be laborers together with God in accomplishing the work that he would have done. Wherever we are, we are to reflect light. <RH, July 29, 1909 par. 8>

It is our privilege to gain precious victories day by day. Let us go forward in faith and hope and courage. Let us regard patience and kindness as sacred things which we must bring into every line of our work. Let us vindicate the greatness of the work by building up amiable, hopeful characters. This we can do through the grace of Christ. <RH, July 29, 1909 par. 9>

We have no need to be sad and discouraged. The words and example of our Redeemer should bring us comfort and joy and strength to work his works. Let us reveal in our lives the fact that we are relying upon him who gave his life that we might not perish, but have everlasting life. Let us draw by living faith on the power of God. In no other way can we obtain the victory over the hosts of Satan. If by faith we will lay hold of the heavenly provision, the greatest powers in the universe will enable us to make complete our triumph over Satan and sin. <RH, July 29, 1909 par. 10>

Thank the Lord that to human agencies is committed the grand work of extending the triumphs of the cross. Let us keep our eyes fixed on the mark of the prize. Let us not fail nor be discouraged. The words in favor of truth, spoken with the assurance that comes from the possession of a right purpose, and in cheerful hope, from a pure heart, will make angels rejoice. <RH, July 29, 1909 par. 11>

"In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. <RH, July 29, 1909 par. 12>

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. <RH, July 29, 1909 par. 13>

"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." <RH, July 29, 1909 par. 14>

Let us keep our eyes fixed on the city of God, where the Prince of heaven will one day welcome his faithful ones. Let us think of him looking down upon our world, and watching with earnest desire those who are striving to overcome by the blood of the Lamb and the word of their testimony. When his work on earth is finished, he will welcome the righteous to the mansions he has prepared, and place on their heads the crown of the overcomer. <RH, July 29, 1909 par. 15>

August 5, 1909 A Revival Needed

Mrs. E. G. White

The Lord calls for a revival among his people, an acknowledgment of the peculiar obligations he places upon them. He calls upon every soul who has the fear of God before him to walk and to work with an eye single to the glory of God. There is a great work to be done, and none can properly represent that work unless they humble their hearts before God day by day, and walk in all the light he sends. <RH, August 5, 1909 par. 1>

A great work will be accomplished by God's people if they will work in unity and unselfishness and with humility of heart. All self-exaltation must be seen and put away. Truth and righteousness alone will stand the test for this time. We need to have the Spirit of God daily with us, that we may be kept from all evil thoughts and unwise actions. We should fear lest our eyes become blinded to our individual spiritual needs in these perilous times. Many professed Christians have been allowing themselves to become absorbed in the upbuilding of selfish interests. We are now to awake from our spiritual sleep. <RH, August 5, 1909 par. 2>

Brethren and sisters, let us begin at once the work of consecrating ourselves to God. Let every church-member offer himself a humble offering to the Lord. Parents, bring your children to the Lord. Be determined to seek the Lord with all the heart, and make a full surrender of yourselves to him. Pray, and believe the promises of God. Seek for the grace of Christ, that you may be taught his way and his will. As fathers and mothers, a sacred work is yours to remove every stumbling-block from the path of your children. Then the Lord can work. My brethren and sisters, labor for your own souls, and for the souls of others, that you may be accounted laborers together with God. <RH, August 5, 1909 par. 3>

When church-members are fully decided to be Christians, which means to be Christlike, to be humble, pure, honest, the Lord will manifest himself by his Holy Spirit. Now is the time to do the work that needs to be done. It is self-esteem that leads men and women away from God and away from those who need their help and tender sympathy. <RH, August 5, 1909 par. 4>

While he was clothed with human nature, Christ had such a firm conviction that he was doing the will of his Father that he could say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. . . . And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye will ask anything in my name, I will do it." Blessed be God for this assurance. The name of Jesus is all powerful to save. It is this magic name that dispels our darkness, and gives us light in the Lord. It cheers our hearts in the darkest seasons of our pilgrimage, and gives us peace with God. <RH, August 5, 1909 par. 5>

We have a work before us in preparing for the constantly changing scenes of the world's population. There needs to be a living testimony borne from converted hearts. God is our sufficiency. The church needs to awake to an understanding of the subtle powers of satanic agencies that must be met. If they will keep on the whole armor, they will be able to conquer all the foes they meet, some of which are not yet developed. <RH, August 5, 1909 par. 6>

Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Men and women have confederated to oppose the Lord God of heaven, and the church is only half awake to the situation. There needs to be much more of prayer, much more of earnest effort, among professed believers. <RH, August 5, 1909 par. 7>

Satanic agencies in human form will take part in this last great conflict to oppose the building up of the kingdom of God. And heavenly angels in human guise will be on the field of action. The two opposing parties will continue to exist till the closing up of the last great chapter in this world's history. Satanic agencies are in every city. We can not afford to be off our guard for one moment. The true, stanch believers will pray more and more, and will talk less of matters of little consequence. More and more decided testimonies will come from their lips to encourage the weak and the needy. This is no time for the people of God to be weaklings, neither one thing nor the other. Let all be diligent students of the Word. We must be strong in the Lord and in the power of his might. We can not live haphazard lives and be true Christians. <RH, August 5, 1909 par. 8>

With emphasis these words were spoken: "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: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." <RH, August 5, 1909 par. 9>

The Lord would have us awake to our true spiritual condition. He desires that every soul shall humble heart and mind before him. The words of inspiration found in the nineteenth and twentieth psalms are presented to me for our people. It

is our privilege to accept these precious promises, and to believe the warnings. I pray that our hearts may be fully awake to the perils that surround those who are indifferent to the soul's eternal welfare. We need to search the Scriptures as never before. The Word of God is to be our educator, our guide. <RH, August 5, 1909 par. 10>

Let humility of soul be cherished, and entire surrender to God be made. Let our churches put away selfishness and pride, and cease to lift up the soul unto vanity. The end is near, and we are to give the message of warning and mercy to the world. And not only are our lips to proclaim this message, but by lives of simplicity and meekness and right-doing we are to reveal that we believe the truths of the Word of God. <RH, August 5, 1909 par. 11>

August 12, 1909 *What the Cause of God Demands of His Servants*

Mrs. E. G. White

The work of God is a straightforward, sensible, loving work, and belief of the truth for this time should lead to a straightforward, sensible, loving experience in God's people. Truth must be received and practised in every opportunity given us for doing good. We are to treat the great subjects of eternal interest as all-important. We are to urge the truth for this time on those who know it not, saying, "Choose you this day whom ye will serve," while we pray that the Lord will bring conviction and conversion to their hearts. In this work the Holy Spirit is to be our sanctifier and our efficiency. The assurance of success is ours, because of the provision made by Christ. We shall meet with obstacles and difficulties; bitter and relentless will be our enemies; but as we follow on to know the Lord, we shall know that his going forth is prepared as the morning. Christ's presence is promised to us in our labors. "Lo, I am with you always," he says, "even unto the end of the world." In his presence there is fulness of joy; at his right hand there are pleasures forevermore. <RH, August 12, 1909 par. 1>

The Lord is true to all the terms of salvation. He longs to work for his people. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." This work will be done through the agency of those who are truly the Lord's, and who are standing on vantage-ground. <RH, August 12, 1909 par. 2>

The Lord has pledged himself to make his name a praise in the earth. What power he has promised to all who will work in co-operation with heaven! The three highest powers in the universe are pledged to labor with those who will seek to save the lost. God wants his people to claim his promised help for the accomplishment of his work in the world. "Harken unto me, my people;" he declares; "and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust." <RH, August 12, 1909 par. 3>

In a special manner truth is adapted to the necessities of every human heart. As the children of God comprehend the ability of the Lord to supply their needs, they will reach out to meet the needs of the souls who are perishing in sin. God will accept all who will exercise faith in him and become doers of his word. <RH, August 12, 1909 par. 4>

Christ's Example

Christ labored untiringly to accomplish the great work that he came to the world to do. His desire to save the lost race was manifest on all occasions. He went about doing good. It was his mission to help those in need, to seek the lost, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. His heart was ever touched with human woe. How earnestly he worked for sinners! And how constant were his efforts to prepare his disciples to carry the gospel message to the ends of the earth! <RH, August 12, 1909 par. 5>

Christ placed himself on the altar of service a living sacrifice. Should we, his disciples, spare ourselves? In these days when there is so great a work to be done, unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise; and the Lord is coming soon. Already the judgments of God are in the land. Shall we let the unwarned multitudes go down into darkness and death without a preparation for the future life? <RH, August 12, 1909 par. 6>

A Call to Consecration

The testimony comes to every believer at this time, "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, August 12, 1909 par. 7>

"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, August 12, 1909 par. 8>

It is not learned men, not eloquent men, who are so much needed now, but humble men, who in the school of Christ have learned to be meek and lowly, who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls will be successful. <RH, August 12, 1909 par. 9>

It is a law of heaven that as we receive we are to impart. The Christian is to be a benefit to others; thus he himself is benefited. "He that watereth shall be watered also himself." This is not merely a promise. It is a law of God's divine administration, a law by which he designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually flowing back to their source. In the fulfilling of this law is the power of Christian missions. <RH, August 12, 1909 par. 10>

God calls for whole-hearted, sympathizing, liberal, unselfish men, for nobility of dealing. He will not tolerate selfishness. Christ's servants are to have his spirit; they are to be lifted far above all littleness and cheapness of thought or action. They are to lay hold of the merits of a crucified and risen Saviour. Human hands may never have been laid on them in ordinance; but there is One who will give them a fitness for the work, if they will ask in faith. I entreat of you to ask and to receive the Holy Spirit. This Spirit can be received only by those who are consecrated, who deny self, lifting the cross and following after the Lord. We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of his people and quicken their dulled senses, that they may comprehend the great truths of the gospel--the power of God unto salvation to those who believe. <RH, August 12, 1909 par. 11>

The whole body of believers needs to be vitalized by the Holy Spirit of God. We should study, plan, economize, and set in operation every means possible whereby we may reach and bless suffering and ignorant humanity. The light which God has given to us as a people is not given that we may treasure it among ourselves. We are to act in harmony with the great commission given to every disciple of Christ, to carry to all the world the light of truth. The human family is God's heritage. "Ye are not your own; for ye are bought with a price," the apostle declares. When this great truth is realized by believers, the affections of the heart and the powers of the being will co-operate to render to God the highest service. <RH, August 12, 1909 par. 12>

August 19, 1909 "As Ye Have Received ... So Walk"

Mrs. E. G. White

"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." <RH, August 19, 1909 par. 1>

We need a firm reliance upon God if we would be saved from the power of satanic agencies. If we will keep close to the teachings of the Word, the truths of that Word will be our safeguard, saving us from the delusions of these last days. We need the truth. We need to believe in it. Its principles are adapted to all the circumstances of life. They prepare the soul for duty, and brace it for trial. They bear the stamp of the divine Author. Upon all with whom they are brought into contact, they exert a preserving influence. <RH, August 19, 1909 par. 2>

The natural stubbornness of the human heart resists the light of truth. Its natural pride of opinion leads to independence of judgment and a clinging to human ideas and philosophy. There is with some a constant danger of becoming unsettled in the faith by the desire for originality. They wish to find some new and strange truth to present, to have a new message to bring to the people; but such a desire is a snare of the enemy to captivate the mind and lead away from the truth. <RH, August 19, 1909 par. 3>

In our experience we shall see one and another start up with new theories in regard to what is truth, and, irrespective of what the influence of the advocacy of such theories may be on the mind of the hearers, they will launch out into the work of advocating their ideas, even though these teachings may be in opposition to the belief that has called out Seventh-day Adventists from the world, and made them what they are. The Lord would have those who understand the reasons for their faith rest in their belief of that which they have been convinced is truth, and not be turned from the

faith by the presentation of human sophistries. <RH, August 19, 1909 par. 4>

The warning comes down the line to our time: "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." Let us heed this warning, and not be too ready to accept the productions of those who come to us presenting new light. We have the truth in the Word of God; we have the light that has come to us in the proclamation of the first, second, and third angels' messages. The injunction is given us, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." <RH, August 19, 1909 par. 5>

In these last days we need a large and increasing faith. We need to be established in the faith by a knowledge and wisdom not derived from any human source, but which is found only in the riches of the wisdom of God. Men may claim great intelligence, but they need more than human intelligence to grasp the revelations of the Word of God, which Inspiration declares have been hidden for ages. "The world by wisdom knew not God," but "it pleased God by the foolishness of preaching to save them that believe." "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." <RH, August 19, 1909 par. 6>

The apostle Paul lifts up the Saviour before men, declaring, "In whom are hid all the treasures of wisdom and knowledge." Why then should we seek wisdom of those who have not learned the wisdom of God? Why should we not come ourselves in faith to Christ and receive the fulness of which the apostle speaks? The grace of Christ has made it possible that there be a close union between the receiver and the Giver. Those to whom God reveals by his Spirit the truths of his Word will be able to testify to an understanding of that mystery of godliness which from eternal ages has been hid in the Father and the Son. <RH, August 19, 1909 par. 7>

Those who have accepted the truth of the third angel's message are to hold it fast by faith; and it will hold them from drifting into superstitions and theories that would separate them from one another and from God. Our reception of the truth we hold as Seventh-day Adventists was not a chance experience. It was reached by earnest prayer and careful research of the Inspired Word. The Lord would have us walk and work in perfect unity. His name, Christ Jesus, is to be our watchword, his example our badge of distinction, the principles of his Word the foundation of our piety. In unity of spirit and action will be our strength. Satan is at work to create differences of opinion among us, and to shake our faith in one another. Thus he seeks to lead us to yield our minds to be worked by a spirit that is not of God, and that will bring in alienation and disaffection. But Christ's prayer that we all might be one as he is one with the Father, is to be fulfilled in his church in these last days. Our unity one with another is to be our credentials to the world that we have accepted him whom the Father sent to the world to represent the principles of heaven. <RH, August 19, 1909 par. 8>

Christ took his stand among men as the Oracle of God. He spoke as one having authority, addressing himself in strong terms to the people, and demanding implicit faith and obedience. We as a people have based our faith upon the principles set forth in his Word. We have pledged ourselves to bring heart and mind to obedience to the living Word, and to follow a "Thus saith the Lord." <RH, August 19, 1909 par. 9>

All our present and future hopes depend upon our kinship with Christ and with God. The apostle Paul speaks strong words to confirm our faith in this respect. To those who are led by the Spirit of God, in whose hearts the grace of Christ is dwelling, he declares: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together." "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." <RH, August 19, 1909 par. 10>

We are called by Christ to come out from the world and to be separate. We are called to live holy lives, having our hearts continually drawn out to God, and having in our lives the Holy Spirit as an abiding presence. Every true believer in Christ will reveal that the grace of his love is in the heart. Where once there was estrangement from God, there will be revealed co-partnership with him; where once the carnal nature was manifest, there will be seen the attributes of the divine. His people are to become workers of righteousness, constant seekers after God, constant workers of his will. This will make them complete in Christ. To angels and to men and to worlds unfallen they are to make it manifest that their lives are conforming to the will of God, that they are loyal adherents to the principles of his kingdom. The Holy Spirit, dwelling in their hearts by faith, will bring them into fellowship with Christ and with one another, and will yield in them the precious fruits of holiness. <RH, August 19, 1909 par. 11>

August 26, 1909 *God's Desire for His People*

Mrs. E. G. White

God is waiting to see revealed in his people a faith that works by love and purifies the soul; for this alone will fit them for the future, immortal life. There is a great work to be accomplished, and little time in which to do it. The cause needs converted, devoted men who will make the Lord their dependence. Through such workers the Lord will reveal the power of his grace. <RH, August 26, 1909 par. 1>

Christ placed himself where he could, by word and work, become a minister of healing and blessing. As the sin-pardoning Saviour, he was a well-spring of life wherever he was. In his work to relieve the sick and suffering, he was fulfilling his mission to men. His example is to be prayerfully followed by his servants. Believers are first to be converted to obedience to God's commandments; then as obedient children they will minister of their abundance to the suffering and the needy. There will be an example given of true Christian self-denial and self-sacrifice. The time now devoted to pride of dress and love of the world will be given to the uplifting of humanity. And when God's word is presented in simple faith, Christ will make the word effectual. <RH, August 26, 1909 par. 2>

My brethren and sisters, let the truth of God abide in your heart by a living, holy faith. Bible truth must be comprehended before it can convict the conscience and convert the life. The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have true, eternal faith that this message will go forth with increasing importance to the close of time. <RH, August 26, 1909 par. 3>

Christ desires to see his likeness reflected in every renewed soul. Those who continue meek and lowly in heart, he will make laborers together with God. Our spiritual conflicts might often be called our spiritual rebellions. It is the heart's lack of submission to the will of God that so often brings us into difficulty. We want our own way, and this often means rebellion against God's way. We need to do as Christ did--wrestle with the Father in prayer for strength and for power to make him known in our words and actions. <RH, August 26, 1909 par. 4>

Study the instruction given in the fifty-eighth chapter of Isaiah. Here are life and light, goodness and truth, for all who will receive the words of warning and encouragement, and will apply the truth to their individual lives. In working to benefit and bless others, a sense of satisfaction is experienced. The Lord creates peace in the soul. This is of more value than gold. Every faithful performance of duty stands registered in the books of heaven, and receives more than an earthly reward. It is a sacred duty that we owe to God to receive his grace that we may give it to others. <RH, August 26, 1909 par. 5>

All that we have has been entrusted to us by God for wise investment. We are to devote our means, and our physical and mental powers, in the service of the Master. We are to seek to increase our talents. With them we are to accomplish results that will be as far-reaching as eternity. Our Lord's entrusted goods are sacred, and are to be kept unmingled with worldly merchandise. Few, even among church-members, realize their accountability to God as his servants. The leaven of worldliness permeates the mind, and spiritual discernment is lost. My brethren and sisters, let us cleanse the soul-temple from the buyers and the sellers. <RH, August 26, 1909 par. 6>

To do the Master's bidding, and to promote his work in the earth, should be the one aim and purpose of our lives. Then there would be an upward growth, and the Holy Spirit would work upon the heart to transform the character. A generous spirit would be revealed in kindness and tender regard for others. Self would be hid with Christ in God. Beholding the character of Christ, we would become changed into his likeness. <RH, August 26, 1909 par. 7>

Let us forsake self, and accept Jesus Christ as the way, the truth, and the life. Faith in him is the only valuable science. He is the living representative of perfect obedience to the eternal word. He took human flesh into vital union with divinity. He passed over the same ground where Adam fell. He bore the test upon which our first parents failed; he was tempted in all points like as we are, yet without sin. Had he failed on one point, Satan would have been victorious. <RH, August 26, 1909 par. 8>

In the night season my mind often dwells upon the work of infinite sacrifice revealed in the humiliation and death of Christ. The Creator of man, he who upon Mount Sinai proclaimed the eternal law; in his dying agony vindicated his right to pardon transgression and sin. As he hung upon the cross, his murderers and they that passed by reviled him: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he can not save." <RH, August 26, 1909 par. 9>

O how his mother and his disciples hoped that he would manifest his mighty power, and silence his revilers by coming down from the shameful cross! They were pained by the unfeeling taunts of the ignorant revilers. "Let him now

come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." <RH, August 26, 1909 par. 10>

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." <RH, August 26, 1909 par. 11>

The faith of the dying thief grasped the truth of a sin-pardoning Saviour. And Jesus showed himself able to save to the uttermost all who should receive him. Verily I say unto thee today, he said, thou shalt be with me in paradise. Even in the agonies of death, in his humiliation and apparent defeat, he asserted his right and his power to forgive sin. <RH, August 26, 1909 par. 12>

For you and for me, our Saviour hung on Calvary's cross. What are we willing to do and to sacrifice for his sake? Let every soul make some sacrifice for Christ. He has given his life for us; he has risen from the dead, and is now at the right hand of God. He is still at work for the salvation of men and women. Who will unite with him in labor? <RH, August 26, 1909 par. 13>

September 2, 1909 Ministers as Christ's Representatives

Mrs. E. G. White

The religion of Jesus Christ should be an apparent quality in the lives of his workers. They must know Christ, and to know him, they must know his love. Their fitness as workers should be measured by their ability to love as Christ loved, and to work as he worked. The whole man must be sanctified, purified, refined, ennobled. When Christ is formed within, the hope of glory, the worker will realize that as the representative of Christ, words and works and thoughts must be such as can meet the approval of God. <RH, September 2, 1909 par. 1>

The Lord's messengers should have an intelligent understanding of the pattern that Christ came to the world to give to men. The Saviour was a man of tenderest sympathies; he was susceptible to the needs of all with whom he came in contact, and who were in need of his help. He was a man of sorrows and acquainted with grief. In presenting the word, let the workers dwell on his susceptibility to the griefs and sorrows of men. Let them present before those who have spoiled their lives by self-indulgence, and who are impatient and fretful, the beauty of Christ's life from the manger to the cross. His lovely character is the pattern for every human soul. <RH, September 2, 1909 par. 2>

To labor for the conversion of souls is the highest, noblest work in which the human agent can engage. But in our working for this object must be revealed the fact that we are laying hold of the grace of Christ, that we are guided and controlled by the Spirit of God. His holiness, his power, his unbounded love, revealed in the human instrument, will convict and convert souls. When the presence of Christ fills the life, the worker has a sense of divine power with him. The fact that he is a joint worker with God captivates his affections and desires, and fills him with earnest love for the souls for whom he labors. <RH, September 2, 1909 par. 3>

We need to have a broader view of the Saviour as "Christ and Lord." "All power" is given to him to give to those who believe in his name. We do not half acknowledge his right to our homage and obedience, and to our increasing faith in him. We need to understand the depth of significance there is in the words of the apostle, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. . . . <RH, September 2, 1909 par. 4>

"Put on therefore, as the elect of God, holy and beloved," the apostle continues, "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." <RH, September 2, 1909 par. 5>

The work to be done at this period of time demands that the channels appointed to receive the living waters for thirsty souls be greatly multiplied. The work is to be done through unselfish effort. Every advance move made now must be made with increasing effort; for Satan is working with all his powers to increase the difficulties in our way. He works with all deceivableness of unrighteousness to secure the souls of men. I am charged to say to ministers of the gospel, and to our missionary physicians, Go forward. The work to be done calls for self-sacrifice at every step; but go forward. The worker who reveals a right spirit and consistent behavior under trying circumstances is proving his

adaptability for his work. He is qualifying himself to meet all kinds of minds, and to be a true representative of the Master Worker. Those who will yield to the Holy Spirit's guidance will come forth purified and refined, as gold from the fire. <RH, September 2, 1909 par. 6>

The knowledge that souls are perishing in their sins should arouse every worker to greater fervor in giving the light of present truth to all within his reach. He should never forget that whenever a soul is truly converted, God is glorified, and angels in heaven burst forth into singing. <RH, September 2, 1909 par. 7>

All who would have success in the work must tarry long with God. The story is told of an old Lancashire woman who was listening to the reasons her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. "Nay," said the old woman. "I will tell you what it is. Your man is very *thick* with the Almighty." <RH, September 2, 1909 par. 8>

Our fitness for God's service will be found in constant communion with him. When we consecrate ourselves to God, the power which comes alone from God will bring definite results in our work. We are to act as in the presence of God; his eye is ever upon us; his eye is guiding us. We must die to self before God can use us fully to his name's glory. If we will learn of Christ as little children, we shall make a success wherever we are. <RH, September 2, 1909 par. 9>

The workers need to study the life of Christ until they give themselves unreservedly to him. "It is the spirit that quickeneth," Christ declared, "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Those who practise the words of Christ become one with him. Their lives represent the pure principles of the Word in simplicity and meekness. The apostle Paul wrote, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." <RH, September 2, 1909 par. 10>

I am very thankful for the instruction that has come to us regarding the relation we sustain to God as his servants. We are to be under the rule of Christ, to work out the mind and will of God. We are to be kind and courteous to our fellow workers because they also are the property of Christ, bought with a price. The price that Christ paid to purchase our redemption we can not estimate. He, the only begotten Son of God, gave his precious life that those who believe in him should not perish, but have everlasting life. When we comprehend more fully this amazing sacrifice made in our behalf, we shall not be indifferent and ungrateful, but we shall partake with him of self-denial and self-sacrifice. The Lord is to be our praise in this life, and in the future eternal life. Let us strive for the crown of life that is to be given to every faithful soul. <RH, September 2, 1909 par. 11>

September 9, 1909 *Words of Instruction to Workers*

Mrs. E. G. White

Representations have been made to me that show how greatly our physicians and ministers and teachers need a development of Christian character, that they may properly represent the love of God to a fallen world. They are to speak the word of God from hearts melted in tenderness. In the large assemblies there are those who will be reached by words that tell of God's pardoning mercy and his matchless love; and these, in turn, will be the means of enlightening others in regard to the love of God. The Lord rejoices over the one repenting soul; he alone can measure the influence for good that one soul can be in drawing others to the foot of the cross. If the workers' labors are prompted by devotion to God and a desire to see souls saved in his kingdom, the Lord will impress them with words to speak that will represent his grace and love; and through the aid of the Holy Spirit souls will be convicted and converted. Their words will inspire faith and hope in the heart, and large numbers will be blessed with the light of truth, and be led to rejoice in the mercy and love of God. <RH, September 9, 1909 par. 1>

Christ consented to suffer much in order to save souls. Should we not manifest patience and gentleness and long-suffering in dealing with the perishing? The words were spoken, "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, September 9, 1909 par. 2>

We must expect to meet all classes of minds. And when we are falsely spoken of, let us remember that the Prince of life passed through the same experience. Let ministers, physicians, and teachers take a straightforward course, "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, September 9, 1909 par. 3>

And we are to be faithful in reproofing wrong-doing. This God requires of every one of his laborers. Pure and unadulterated trust will always meet the elements of unsanctified profession. There will always be those who claim to be doing God service, but who are serving him not. Those who are blinded by erroneous opinions are to be treated with gentleness, yet labored for faithfully that their minds may be undeceived. Saving truth must be repeated over and over again. If these deceived souls can be convinced of their errors and converted, what rejoicing there will be in the heavenly courts! <RH, September 9, 1909 par. 4>

Those who minister the word of God to the people are to remember that they are dealing with souls for whom Christ has died, and that they must meet the record of any unfaithfulness in the judgment. It is not merciful or just to allow a course of deception to be practised upon human minds. Satan will surely use erroneous theories to deceive and confuse minds, and we can not pass by these errors and be guiltless before God. Patiently, and in a spirit of meekness and gentleness, yet with a firmness that can not be misinterpreted, we are to reprove wrong, and to teach professed believers to adorn the doctrine of Christ our Saviour. <RH, September 9, 1909 par. 5>

The work of the Lord is to be carried forward intelligently. Clear, well-defined plans must be laid for the extension of the message. Workers are needed who will reveal the spirit and mind of Christ, men who are consecrated to God, body, soul, and spirit, and who will carry out his will in meekness and humility, respecting the counsels given by his Spirit. Let every man stand in his lot and place, looking to Christ as his guide and counselor, and yoking up with his brethren in service for the Master. Christ will instruct those who manifest a teachable spirit. <RH, September 9, 1909 par. 6>

We are engaged in an important and an essential work, and we must carry on an aggressive warfare. We are to stand for true Protestant principles; for the policies of the papacy will edge their way into every possible place to proscribe liberty of conscience. Every eye should now be single to the glory of God. <RH, September 9, 1909 par. 7>

Those who have been seeking to undermine the confidence of our people in the testimonies of the Spirit of God, and in the leadings of Providence in our work, will one day be revealed as having acted a part similar to that of Judas. Judas was tempted and tried, but not rising above these temptations, he lost ground, and finally went so far as to betray his Lord. Christ permitted Judas to go with the other disciples on their evangelistic tours, but on these occasions, Judas often manifested a spirit of superiority. He sought to exercise authority over his brethren. This spirit, unchecked, opened the way for the enemy to work upon his heart and mind, until at length he went so far as to betray his Saviour with a treacherous kiss. There are today, among the professed people of God, some who are walking in the same path; and unless they are converted, they will one day be numbered with the open enemies of God's work for this time. <RH, September 9, 1909 par. 8>

My brethren, withhold not the testing truths that should come to every soul at this time, and which must be practised by those who would find acceptance with God. We are to let the word of God come to every appointed agency, for there is a crisis before the people of God. Labor that souls may receive that word of truth that refines and sanctifies the soul, finding delight in the truth because Christ is identified with truth. <RH, September 9, 1909 par. 9>

Study the Master's methods of labor and teaching. All his illustrations were so simple that even the lowliest could understand the truths they symbolized. It is said of his instruction, "The common people heard him gladly." So today he would have ministers and teachers use words that all, even the most ignorant, can understand. The Lord rejoices when simplicity marks the words and works of his ministers. Let his followers copy his example, and thus magnify his name. <RH, September 9, 1909 par. 10>

The end of all things is at hand, and there is much important work to be done. The work at our camp-meetings should be conducted, not according to man's devising, but after the manner of Christ's working. The church-members should be drawn out to labor. The light is to be taken from under the bushel, that it may reach to the many who need it. God calls upon believers to obtain an experience in missionary work by branching out into new territory and working intelligently for the people in the byways. To those who will do this, openings for labor will come. Angels of God will direct in the opening of fields nigh and afar off, that the work of warning the world may be accomplished. <RH, September 9, 1909 par. 11>

To every church the instruction is given to gather in the ignorant and those who need help. Our brethren and sisters need to go forth as the first disciples went, to the byways and the highways, teaching the message of truth. They need to become laborers in the Lord's vineyard. God's servants must not be idlers, but must work diligently to win souls. One soul saved is of more consequence than all the riches of the world. Let our church-members ask themselves the question, Do I improve my opportunities? What fruit am I bearing to the glory of God? <RH, September 9, 1909 par. 12>

Why did the Saviour choose as his missionary field places which others did not discern as being of special advantage? Why did he labor to sow the seed in out-of-the-way places? Why did he travel slowly away from the villages where he had been communicating light and opening the Scriptures? There was a world to hear, and some souls would accept the truth who had not yet heard it. <RH, September 9, 1909 par. 13>

My fellow workers, there is missionary work to be done in many unpromising places. The missionary spirit needs to

take hold of our souls, inspiring us to reach classes for whom we had not planned to labor, and in ways and places that we had no idea of working. The Lord has his plan for the sowing of the gospel seed. In sowing according to his will we shall so multiply the seed sown that his word will reach thousands who have never heard the truth. <RH, September 9, 1909 par. 14>

Opportunities are opening on every side; press into every providential opening. Eyes need to be anointed with the heavenly eye-salve to see and sense these opportunities. God calls now for wide-awake missionaries. <RH, September 9, 1909 par. 15>

We need more of the love of Christ expressed in our lives for the souls perishing all around us. Christ looks upon these souls, not as they are in themselves, but as they may be if they will surrender themselves to him in sincerity, as did the thief on the cross. In the hour of his greatest suffering, Christ responded to the prayer of the penitent thief with the words, Verily I say unto thee today, Thou shalt be with me in paradise. The Son of God gave his life that he might uplift and ennoble all who would repent of their sins, accept his mercy, and trust in his power to save. <RH, September 9, 1909 par. 16>

The Saviour in his labors had to deal with all classes of men, and all characters, and his life was the daily lesson book of those with whom he came in contact. Let us bear this in mind. The Lord is testing us individually; our motives are being held under close examination. As the truths of the Word are taught, let the evangelist and the physician remember that they have a part to act in bringing about the fulfilment of that word. If they will work in faith and humble dependence upon God, many will be led to accept the evidence of the word and to obey a "Thus saith the Lord." <RH, September 9, 1909 par. 17>

September 16, 1909 *An Appeal for Self-Sacrificing Effort*

Mrs. E. G. White

The Lord claims the service of all who believe the truth for this time. They are to be laborers together with Christ in proclaiming the message of mercy to the world. God has committed to each talents to be used for his name's glory. The vineyard is the world. The soil to be cultivated is found in every city, in every village, in the highways and by-ways, in places near and afar off. Seed is to be sown in good works that will benefit those who have not had the light of present truth. The kind of ministry brought to view in the fifty-eighth chapter of Isaiah is to be faithfully done. Those who are arrayed in Christ's righteousness, the beautiful garments of truth, and whose lives are being sanctified by the truth, will go forth to labor for all classes with equal solicitude. They will not be bound about by bands of selfishness, but will regard all the world as the field. <RH, September 16, 1909 par. 1>

"Let your light so shine before men," the Saviour declared, "that they may see your good works, and glorify your Father which is in heaven." There is to be no limit to the places where the light should shine. It is to reach to the regions beyond. Tell it, urge upon all with earnest force, to give their service for those who are in the darkness of error. To teach the word of God to unbelievers, to unite our prayers for them, are duties that we owe to our Redeemer. <RH, September 16, 1909 par. 2>

This is a time when every church and every family should be exercised unto godliness. I feel sad as I see men and women and youth spending time and energy in self-gratification. Selfishness is occupying much time that the Lord would have devoted to religious activities. I have been shown that the money that is lavishly spent by many believers for unnecessary things should be given to the work of winning souls that are ready to perish. It is time that our people felt the need of being laborers together with God. Self-denial and self-sacrifice are highly appropriate for this time. "We are laborers together with God," the Spirit through Paul declares. If unbelievers see in our works and lives devotion and self-sacrifice in order to save souls ready to perish, they will be impressed with the reality of the truths we profess. The truth that sanctifies the receiver will make its impression upon them. <RH, September 16, 1909 par. 3>

This is a time when every soul needs to cling earnestly to God. Those whom the Lord is leading to do his last work in the earth are to stand as Micah and Zephaniah and Zechariah stood in their day, to call to repentance and good works. The writings of these prophets contain warnings and instruction applicable to this time, and should receive our careful study. They should teach us to shun every phase of evil that made such warnings essential to the people of the past. Let every soul arouse and make diligent examination of self, that everything that would separate the people of God from righteousness may be put away. <RH, September 16, 1909 par. 4>

O that our people would arouse and put away all weakness of the flesh and spirit! It was for this that Christ wept and prayed. The heart of Infinite Love was stirred as he saw souls being snared and selling themselves for worldly gain. "Lay not up for yourselves treasures upon earth," he said, "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. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eyes be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 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." <RH, September 16, 1909 par. 5>

I have thought much of how little burden is carried by those who know the truth for those who know it not. Christ came to this world to call sinners, not the righteous, to repentance. Those who know the truths of the Word of God are not to hide their light in obscurity, but as faithful missionaries are to give the warning message to unbelieving neighbors and friends. They are to work as Christ has given them example. All who have a knowledge of the testing truths for this time should ask themselves the question, Am I giving the time and labor to the work of saving souls that Christ requires of his followers? <RH, September 16, 1909 par. 6>

I would say to all our people, Place yourselves in the light, that you may reflect light, and that souls may be led to see the great and soul-saving truths of the Word of God. Every believer in Christ should be a laborer together with him in drawing souls from sin to righteousness. We are to keep in view the life that measures with the life of God. We are to watch for opportunities to bring the truths of the Word before those who do not see and understand. Christ is not now with us in person, but through the agency of the Holy Spirit, he is present to impart his power and grace and great salvation. <RH, September 16, 1909 par. 7>

A review of our churches is being made by the One who says, "I know thy works." The need of the church today is true conversion, consecration, zeal, and whole-hearted service. These elements, brought into the life, will make church-members vessels unto honor, men and women through whom the Lord can communicate the teachings of his Spirit. <RH, September 16, 1909 par. 8>

Another great need of the church is humility,--the deep humility of Christ. Believers need to see the necessity of working as Christ worked. O for that devotion and humility of heart that will lead God's people to do those things that Christ has commanded, and still in all humility and truth say, We are unprofitable servants; we have done only that which it was our duty to do! But many, many are swelling with pride and importance, who in God's estimation are lukewarm. Self-gratification is revealed because of a few things accomplished. Where do we hear the testimony of hearts that are broken in repentance and confession before God? Where do we see professed believers wearing the yoke of Christ? How little time is given to fervent prayer, the result of which would be the possession of a meek and quiet spirit, which in the sight of God is of great price. <RH, September 16, 1909 par. 9>

When the Captain of our salvation descended to earth, he brought with him the interests of all heaven. He advanced to Calvary with all the lovers of mercy and the friends of mankind in his train. I ask, Had angels of God taken the place of human agencies in the administering of the gospel, think you there would be whole regions today sitting in darkness and in the shadow of death? Were angels given power to revolutionize and prescribe the duties of the church, would they not say, "Go, stand and speak . . . to the people all the words of this life"? How can those who have been converted, be so indifferent? I call upon them in the name of the Lord, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." <RH, September 16, 1909 par. 10>

The Lord demands the cultivation of every talent. "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." Our words, our prayers, our voluntary and sincere service, our humble, earnest efforts to represent precious, saving truth,--by all these we are to show our love for him who gave his life for us. O that our efforts to bless others might be in proportion to the light we have received! But we do not render to God returns that are proportionate to the wonderful truths we claim to believe. <RH, September 16, 1909 par. 11>

My brethren and sisters who claim to believe the truth for this time, let the books of heaven record of you a righteous zeal; let it be said there, as God views your self-denying, self-sacrificing works, that you are laborers together with God. I speak to all, lay members as well as ministers: Be laborers together with God. Let humility be cultivated. Christ will be your efficiency if you will look unto him, the Author and Finisher of your faith. <RH, September 16, 1909 par. 12>

September 23, 1909 "That They All May Be One"

Mrs. E. G. White

The Lord has given me a special message for the churches that claim to believe the truth for these last days, and especially for those who carry responsibilities in connection with our school and sanitarium enterprises for the education and training of the youth for the work of God. <RH, September 23, 1909 par. 1>

Those who hold positions of trust in the work of God are in need of constantly seeking the Lord; for there is a great missionary work to be accomplished. It is a work similar to that of the one whom the prophet Isaiah describes as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." <RH, September 23, 1909 par. 2>

All who profess to believe the truth for this time need to make the Word of God their constant study; its principles are to be brought into the life experience. As a people we need to understand that the time has come when all differences should be acknowledged and put away, when everything that is not in accordance with the Word of God should be taken out of the life. Probation is soon to close, and God's people need to humble their hearts before him, seeking him with humility of mind for grace to perfect a righteous character. <RH, September 23, 1909 par. 3>

Disunion among professed believers is a great dishonor to the cause of Christ; but in unity there is convincing proof of what the word of the Lord will accomplish for those who humble themselves before him and seek him in earnest prayer. Believers in Christ are not to see how far apart they can draw, but they are to draw together in the bonds of love and faith. A united communion with God on the part of his church is something that is greatly needed at this time. <RH, September 23, 1909 par. 4>

Christ's Prayer for Unity Among His Followers

If we would study the prayer of Christ recorded in the seventeenth chapter of John, we would understand what a grievous mistake we make when we introduce into the church those things that create division and strife. Christ prayed that his followers might be one with him as he was one with the Father. He desired that they themselves should pray earnestly to become one in faith and understanding of his Word. The closeness of the relation that he would have exist between himself and his people is brought to view in the words, "All mine are thine, and thine are mine; and I am glorified in them." <RH, September 23, 1909 par. 5>

One of Christ's last works for his disciples before his betrayal and crucifixion was to commit them to the keeping of his Father, and to pray that the spirit of unity and love might be always manifest in them. "I am no more in the world," he prayed, "but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 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. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." <RH, September 23, 1909 par. 6>

There is no genuine sanctification except through the truth. Everything depends upon our sacredly cherishing and advocating the truth we hold. Those who are saved through faith in Christ will exert a saving influence upon others. And wonderful will be the results of the influence of those whose words and works express their faith in Christ. Their lives will be made a convincing power in the great work that Christ came to the world to do. Their unity and love will convince men and women that God has sent his Son into the world with saving grace for all mankind. <RH, September 23, 1909 par. 7>

"As thou hast sent me into the world, even so have I also sent them into the world," Christ continued. "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." <RH, September 23, 1909 par. 8>

Here we see the need of faith leading to harmonious action. A spirit of harmony and love in labor is to give evidence of our faith in Christ. This unity of sentiment and works is not revealed among Christ's followers today as he desires it should be; and because of this, objections to our faith are raised by some. The presence of the Holy Spirit with any people will lead them to speak the same thing and to work the will and works of Christ. This is the most convincing of all arguments. <RH, September 23, 1909 par. 9>

"The glory which thou gavest me," Christ declared, "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, September 23, 1909 par. 10>

"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." <RH, September 23, 1909 par. 11>

Let those who are ready to differ and to separate into factions, consider the teachings of this prayer. When as a people we see the necessity of maintaining a sacred unity among ourselves, remarkable changes will take place in the hearts and lives of some who are now eagerly striving for the supremacy. Every verse in this chapter contains instruction of the highest and most essential kind,--instruction that every church should have. If there are higher attainments to be reached than are here brought to view, where shall we learn about them? where are they to be found? Christ presents eternal principles for our study that we may answer his prayer in our own experience. O that these teachings might be brought more fully into the religious life of our people, and its refining, purifying, unselfish principles be truly appreciated!

(To be concluded) <RH, September 23, 1909 par. 12>

September 30, 1909 "That They All may be One"

(Concluded)

Mrs. E. G. White

Truth a Sanctifying Power

"For their sakes I sanctify myself," Christ said, "that they also might be sanctified through the truth." <RH, September 30, 1909 par. 1>

No error can sanctify the soul; we must bear this in mind. Sanctification comes not through error, but through belief of the truth. We need to possess a faith that is based upon the sure word of promise. <RH, September 30, 1909 par. 2>

The Word of God specifies the quality of the faith that will distinguish between the sacred and the common, and will render the life well-pleasing to him who has purchased the powers of our being by the redemption price of his blood. All men have a certain kind of faith; but it is that faith which works by love that purifies the soul. This faith cleanses the life from all self-serving, from all acquiescence to man's arbitrary exactions. It is a genuine faith that is revealed in the spirit, in the speech, and in the actions. In the life of the one who possesses such a faith as this the will of Christ will be daily carried out. <RH, September 30, 1909 par. 3>

The soul who really believes the truth will carry out in his life the principles revealed in the life of Christ. Of Enoch it is written that his ways pleased God; and without faith it is impossible to please God. Not a thread of coarseness or selfishness was woven into the web that this servant of God was weaving in his daily life. And of him we read, "Enoch walked with God . . . three hundred years; . . . and he was not; for God took him." <RH, September 30, 1909 par. 4>

The Lord's measure of correct character is given in the words of the prophet Micah: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" There are men who may be represented as doing justly and loving mercy, but who have not the true principle within them, the faith that will lead them to walk humbly with the Lord. They may seem to have every specification needed but that of sanctified faith, but lacking this, they lack all. The life is not sanctified, and without this sanctification of motive and purpose, it is impossible to please God. God has given men and women affections and intellect that they may appreciate the character of God as it was revealed in the earthly life of Christ, and through faith in Christ reveal the same attributes. Christ is to be manifest in the life of every true believer. Each is to prove in his life his right to the claim he makes for citizenship in the kingdom of Christ and of God. <RH, September 30, 1909 par. 5>

The Sacrifice of Christ

I am instructed to keep before our people the need of having high, pure motives and sanctified purposes. The church of Christ on earth is to represent Christ's character and work. The aim of Christ's life was to receive of the Father, that he might give, in precept and in unselfish service, that which would save men and women from sinning, and turn the rebellious into paths of righteousness. "For their sakes I sanctify myself," he said, "that they also might be sanctified through the truth." He stood before the human race as the representative of the Father. He devoted all the powers of his being to the work of redemption. For this he withdrew from the glories of heaven, and set his feet in the path of humiliation and trial. He humbled himself that he might uplift mankind. As he took up his earthly work and saw the duties and the trials that confronted him, he did not fail nor become discouraged. His great desire was to establish the cross between divinity and humanity, that man might be reconciled to God. <RH, September 30, 1909 par. 6>

The question was put to Christ at one time, If your doctrine is true, if you are, as you claim, the Son of God, why do you come to the world like this? Why do you subject yourself to humility and privation? Had it been possible for men to be redeemed with a smaller sacrifice than was made, the Son of God would not have taken the guilt of the

transgressor upon his sinless soul. But the spotless Son of God was the only offering that would atone; none but his life would suffice to save the sinner from ruin. <RH, September 30, 1909 par. 7>

Christ was sent from heaven with the gift of eternal life for all who would receive it. The message he brought was true; but it cost the life of him who gave it. "I am come," the Saviour said, "That they might have life, and that they might have it more abundantly." Never was there such depth of meaning in any words as in those of the Saviour as he stood before the world, with the cross in view, and said, "I am come;" "he that sent me is true." <RH, September 30, 1909 par. 8>

The power and authority of God are supreme, and he is true. He gives, to all who accept Christ, power to live the truth under the most trying circumstances. Those who have broken his law are sinners; but he says to them, I gave my only begotten Son to die for sinners. He bore the penalty of the sins of the world. He is sufficient for your redemption. If you will plant your feet upon the platform of obedience; if you will repent and accept the merits of the Son of God, you may have hope of eternal life. The soul who will take God at his word, and obey his law, may live. To such the assurance is given, "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, September 30, 1909 par. 9>

The science of overcoming as Christ overcame is the science of salvation. If we will unite with Christ in the work of developing Christian character, if we will maintain unwavering faith in God and in the truths of his Word, we shall be given strength to overcome every evil thing in the life. But there are some to whom Christ says today, "Ye will not come to me, that ye might have life,"--eternal life which my Father will give to all who believe. "I am the way, the truth, and the life," he pleads; "come unto me, all ye that labor and are heavy laden, and I will give you rest." <RH, September 30, 1909 par. 10>

Christ is grieved today at the manifestation of unchristlike spirit and unchristlike actions among his professed followers. Many who bear his name are bringing reproach upon his cause by their unchristian words and deportment. I am instructed to say to our people, Guard your words and actions. Let every messenger of the Lord comprehend the truth as it is in Jesus, that he may become a laborer together with God. It is the power of God, and that alone, that can soften and subdue our hearts, and expel the worldliness and pride that exist among us. <RH, September 30, 1909 par. 11>

The love of Christ for the human family led him to assume human nature, and to submit to every test that human beings must bear, that man might be brought into right relation to his Maker. Human beings had taken sides with the first great rebel, and the angels whom he had deceived. When Satan and his rebel host were defeated and cast out of heaven, they did not give up the struggle against right. Satan's work has been the same since the days of Adam to the present, and he has pursued it with great success, tempting men to distrust God's love and to doubt his wisdom. And in the great closing work of the rebellion the powers of evil will unite in a desperate struggle to work out their deceptive plans to lead souls to ruin. Ministers and physicians and men in positions of trust as lawmakers will unite in this work of rebellion. Thousands are already taking their place on the side of satanic agencies. Some of these wear a pretentious garb of righteousness, but it is the form of godliness without the power. Clear light has been permitted to shine upon all; but when Satan's sophistries are heeded, when men and women reject light and evidence, gradually they become converted to the theories that Satan offers. Too late, too late they will see that angels of God are in the warfare against all who have departed from the faith. <RH, September 30, 1909 par. 12>

In the night season I seemed to be enumerating in my mind the evidences we have to substantiate the faith we hold. We see that seducers are waxing worse and worse. We see the world working to the point of establishing by law a false sabbath, and making it a test for all. This question will soon be before us. God's Sabbath will be trampled under foot, and a false sabbath will be exalted. In a Sunday law there is possibility for great suffering to those who observe the seventh day. The working out of Satan's plans will bring persecution to the people of God. But the faithful servants of God need not fear the outcome of the conflict. If they will follow the pattern set for them in the life of Christ, if they will be true to the requirements of God, their reward will be eternal life, a life that measures with the life of God. <RH, September 30, 1909 par. 13>

At this time a very decided work in character building should be going forward among our people. We are to develop before the world the characteristics of the Saviour. It is impossible to please God without the exercise of genuine, sanctifying faith. We are individually responsible for our faith. True faith is not a faith that will fail under test and trial; it is the gift of God to his people. We are to experience a true conversion; we are to study earnestly and prayerfully the example of Christ. God is waiting to bestow wonderful endowments upon his church if they will seek him with the whole heart in unity of spirit. <RH, September 30, 1909 par. 14>

Brethren and sisters, let us study carefully the prayer of Christ. Let us seek to experience the oneness in faith and works for which he prayed. The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him. Faith in Christ will help us to overcome all weakness of the flesh. It is our privilege through faith in our Redeemer to become sanctified, holy, cleansed from all sin

October 7, 1909 Sanctified Service

Mrs. E. G. White

When Christ gives to any of his followers a place in his service, he expects that they shall not only learn how to work intelligently, but that they shall labor in his spirit of consecration and submission to the will and ways of God. No worker is to bring into his labors ungoverned, unsanctified traits of character; for Christ can not co-operate with unconsecrated human beings; he can not use unsanctified human talents. He who has not learned to be a laborer together with God is to search the Word diligently that he may learn God's perfect will concerning him. "The flesh profiteth nothing," Christ declared, "the words that I speak unto you, they are spirit, and they are life." <RH, October 7, 1909 par. 1>

The Lord will work for his people if they will work for him in his way, and not according to the ways of unsanctified hearts. The diligent, humble worker, seeking by earnest prayer and study of the truth as it is in Jesus, will most assuredly be regarded. He seeks for help, not from the ideas of human writers, but from the very fountain of wisdom and knowledge; and the Holy Spirit fulfils his office work to empty the golden oil into the golden bowls, that the lamps may send forth clear, perfect light, bringing to the understanding of others the purposes of God. <RH, October 7, 1909 par. 2>

Those who work for God need a daily supply of divine power. They need to be filled with a determined purpose to run in the way of God's commandments. As little children, they must come in humility and meekness to the feet of Jesus, and learn of him how to promote the glory of God by working for the salvation of their fellow men. <RH, October 7, 1909 par. 3>

God would have his ministering servants come up to the standard which in their sermons they set for others. The principles of self-sacrifice which they lay down for others, they should exemplify in their own lives. The Spirit of God can enable them to reach this perfection of character. It is possible for all who believe in Christ to reveal in their lives the grace of humility, of liberality, of self-denial and self-sacrifice. Christ is our example in all things. He laid aside the glory that he had with the Father, that he might live on earth the life of a poor man, and reveal to all classes of society, rich and poor alike, the principles of the kingdom of heaven. His perfect life, in which were so fully revealed the attributes of mercy and compassion, enabled him to say to men and women, "Be ye therefore merciful;" "Do good unto all men;" "Be ye therefore perfect, even as your Father which is in heaven is perfect." <RH, October 7, 1909 par. 4>

There is no defect in God's plan for the salvation of men. If the gospel is not to every soul the power of God unto salvation, it is not because the gospel is at fault, but because men are not practical believers, practical receivers of the grace and righteousness of Christ. It is because professing believers do not take Christ as their personal Saviour, but follow Jesus a long way off. <RH, October 7, 1909 par. 5>

The Holy Spirit through the apostle Paul declares, "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." Since the ministry of the word is the appointed agency for the perfecting of the saints, is there not a deficiency in the ministry which will in some way explain the deficiency in our churches? Have believers been educated in the vital principles of practical religion? or has this work been neglected because the one who ministered the word was not himself maintaining a living connection with God? <RH, October 7, 1909 par. 6>

The direct teachings of the Word of God must be brought to bear on the practical life, and no minister should feel satisfied unless fruit is seen as the result of his personal labor. Eloquent sermons will seldom do the work of breaking up long-established habits of selfishness, and leading the church to a deep Christian experience. The true servant of God will be in earnest. He will manifest humility of soul, and will labor untiringly for the church of God. He will reveal the attributes of the faithful shepherd, and will tenderly care for the sheep of the Lord's pasture. He will "be watchful, and strengthen the things which remain, that are ready to die." <RH, October 7, 1909 par. 7>

A true shepherd of souls will care for the sheep and lambs of his flock; and the love of Christ, filling his own heart, will flow through him to them. He will guard them carefully. His tender love for his charge has been presented in a picture I have seen representing Christ, the true Shepherd. The shepherd is leading the way, while the flock follow closely behind. Carried in his arms, and enfolded in his robe, is a helpless lamb, while its mother walks trustingly by his side. <RH, October 7, 1909 par. 8>

The prophet Isaiah, speaking of the work of the true Shepherd, says, "He shall gather the lambs with his arm, and carry them in his bosom." The lambs need more than daily food. They look to the shepherd for protection. They need watchcare. The one that goes astray must be faithfully searched for until it is found and restored to the fold. The figure is a beautiful one, and well represents the faithful, loving service that the under-shepherd of the flock of Christ is to

give to those under his protection and care. <RH, October 7, 1909 par. 9>

My ministering brethren, arouse the people,--those who know not the present truth, those who are strangers to the blessings of the gospel, and those who are neglecting their work for God. God is waiting to give to men and women the riches of his grace, that truth may become to them a sure refuge in time of trial and need. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. . . . Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." <RH, October 7, 1909 par. 10>

All the congregations in our land need to learn more of Christ and him crucified. A religious experience that is not founded on Christ, and him alone, is worthless. Let the truth, in its simplicity and power, be presented to them. This will hold the attention and arouse the interest, and lead the mind to heavenly and divine things. In every congregation there are souls who are unsatisfied. Every Sabbath they should hear something that will help them in the way of salvation and teach them how to become better Christians. The important thing for them to know is, How can a sinner be justified before God? Let the way of salvation be presented before them in simplicity. Lift up Jesus as the sinner's only hope. <RH, October 7, 1909 par. 11>

Let the one to whom God gives success in his work, keep on the garments of humility and contrition, if he desires to remain of value in the sight of heaven. Whether he be a successful evangelist, a gifted teacher, a clear writer, let him also be a man of faith, a man of prayer; let him never place human merit where God's honor should be. Only those who are cleansed from all self-exaltation can become complete in Christ. While the workers keep their eyes fixed on Christ, they are safe. When they lose sight of him, they are in the greatest danger. <RH, October 7, 1909 par. 12>

The spirit of wisdom that dwelt in the early disciples was the secret of their success. And Paul declared, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." <RH, October 7, 1909 par. 13>

Jesus is the fountain of all wisdom. Those who connect with him receive their counsel from a divine source. And it is only such as have "the wisdom that is from above" who can "walk in wisdom toward them that are without." If we keep the glory of God ever in view, our eyes will be anointed with the heavenly eye-salve, and we shall be able to see deeper, and to behold afar off what the world is. As we discern its dishonesty, its craftiness, its selfishness, its eye-service, its pretense and boasting and grasping covetousness, we are to take our stand to represent the cause of truth by a revelation of sound principles, a firm integrity, and a holy boldness in acknowledging Christ. <RH, October 7, 1909 par. 14>

October 21, 1909 *The Work Before Us*

***[Sermon at the General Conference, May 19, 1909.]**

Mrs. E. G. White

There is a very great and important work for our conferences in America to do. We are to carry the work in America in such a way that we shall be a strength and help to those who are proclaiming the message in distant countries. Every nation, tongue, and people is to be aroused and brought to a knowledge of the truth. Something is being done, but there is much yet to be done, much to be learned right here at this Conference, in order that the work may go forward in a way that will honor and glorify God. <RH, October 21, 1909 par. 1>

My soul has been so burdened that I have not been able to rest. What line can we dwell upon that will make the deepest impression upon the human mind? There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth. This was the commission of Christ to his followers. They were to go to the highways and the byways bearing the message of truth to souls that would be brought to the faith of the gospel. I felt deeply in earnest as I saw how much needs to be done in the places I have recently visited. We must stand in the strength of God if we are to accomplish this work. <RH, October 21, 1909 par. 2>

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such conditions exist as we found in some places when we returned to America, in which individual church-members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a responsibility before God, and is not to be

arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God. <RH, October 21, 1909 par. 3>

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation. <RH, October 21, 1909 par. 4>

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do, and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together, and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God. <RH, October 21, 1909 par. 5>

Wherever you may be sent, cherish in your hearts and minds the fear and love of God. Go daily to the Lord for instruction and guidance; depend upon God for light and knowledge. Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me. <RH, October 21, 1909 par. 6>

If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are today in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how he is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is today. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives. <RH, October 21, 1909 par. 7>

I felt very deeply when our brethren who have come from foreign fields told me a little of their experiences and of what the Lord is doing in bringing souls to the truth. This is what we want at this time. God does not want us to go on in ignorance. He wants us to understand our individual responsibilities to him. He will reveal himself to every soul who will come to him in all humility and seek him with the whole heart. <RH, October 21, 1909 par. 8>

There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of his work in the earth. We must look to God for guidance and wisdom; we must plead with him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us. <RH, October 21, 1909 par. 9>

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner. <RH, October 21, 1909 par. 10>

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls before him, and we shall see of his salvation. <RH, October 21, 1909 par. 11>

October 28, 1909 A Remarkable Trip

W. C. White

In a discourse delivered in the College View church, Sabbath, April 17, Mrs. White said:-- <RH, October 28, 1909 par. 1>

"We should thank God constantly that he has made so plain the work that he would have us do. When we feel like complaining, let us look to ourselves, and see if we are not neglecting some duty. Let us see if we are not leaving undone some work that God requires us to do. We can not afford to misrepresent the truth before the world and before the Lord. Let us remember that we are his workmen,--laborers together with him. It is he who has put this work into the hands of his church on earth. <RH, October 28, 1909 par. 2>

"We need the inspiration that comes from earnestly seeking God, that he may give us a sense of the greatness of the work, and may open our hearts and minds to understand the responsibilities resting upon the church of God in these last days. We can not afford to neglect any duty that devolves upon those who are preparing for the courts of God. <RH, October 28, 1909 par. 3>

"I thank God that we have this school. We are not in the school work to make money; we are here to give the youth a well-balanced education. To this end they must educate their muscles as well as their minds for service. The physical powers should be brought into exercise, that the brain powers may not be overtaxed. We want this school to stand forth as an example in every way. You may have a large school; but if you would have its work a success, you must co-operate with the Lord and with one another." <RH, October 28, 1909 par. 4>

Regarding their duty to maintain a right influence in the home, and to co-operate with the teachers in the school, the following words were addressed to parents:-- <RH, October 28, 1909 par. 5>

"Fathers and mothers, wake up. You may have in the school those who minister the word of God to the students; but you must co-operate with these teachers by carrying out in the home life the teachings of the Bible. If you will study earnestly to know the will of God, you will find encouragement to do the work that God has laid upon you. If you will do your duty, the God of heaven will act his part. Parents who leave to the school the work of making Christians of their children will meet with terrible loss. The youth need the righteous influence of their parents in every word and action, in all their conversation and habits. As long as they are in the world, they are to be trained to obey the Word of God, and thus prepare for a place in the city of God. <RH, October 28, 1909 par. 6>

"It is the privilege of parents to take their children with them to the gates of the city of God, saying, I have tried to instruct my children to love the Lord, to do his will, and to glorify him. To such gates will be thrown open, and parents and children will enter in. But all can not enter. Some are left outside with their children, whose characters have not been transformed by submission to the will of God. The words are spoken: You have neglected home duties. You have failed to do the work that would have fitted the soul for a home in heaven. You can not enter. The gates are closed to the children because they have not learned to do the will of God, and to parents because they have neglected the responsibilities resting upon them. <RH, October 28, 1909 par. 7>

"Fathers and mothers, there is a work for you to do. You have a school established here; but you are not to leave the burden of the training of your children with the teachers of the school. It is your privilege and duty to link right up with them by carrying forward this work of Christian education in your homes. Fathers and mothers need to be wide-awake, that their spiritual life may not decline. There is an eternity before us. The youth are to graduate from their schools in this world to the school above. If we are found worthy, Christ will open to us the gates of the city of God, inviting fathers and mothers and children to enter in, so that parents may not be separated from their children, or children from their parents. <RH, October 28, 1909 par. 8>

"Fathers and mothers are to educate their children to obedience, teaching them to keep the law of the Lord, which is perfect, converting the soul. This is a most important work. If you neglect this work because your time and attention are given to the world, you will defeat the purpose the Lord has for the youth in preparing them for the service of God at home and in foreign fields. <RH, October 28, 1909 par. 9>

"Every family that finds entrance to the city of God will have been faithful workers in their earthly homes, fulfilling the responsibilities that Christ has laid on them. There Christ, the heavenly Teacher, will lead his people to the tree of life, and he will explain to them the truths they could not in this life understand. In that future life his people will gain the higher education in its completeness. Those who enter the city of God will have the golden crown placed upon their heads. That will be a joyful scene, which none of us can afford to miss. We shall cast our crowns at the feet of Jesus, and again and again we will give him the glory, and praise his holy name. Angels will unite in the songs of triumph. Touching their golden harps, they will fill all heaven with rich music and songs to the Lamb."

Sanitarium, Cal. <RH, October 28, 1909 par. 10>

November 11, 1909 *Counsel to Teachers*

Mrs. E. G. White

[Mrs. E. G. White and her party on their way to the General Conference, spent five days in College View. Friday morning she spoke to five hundred students in the college chapel, and Sabbath and Sunday she spoke to large congregations in the church. Monday morning, by request, she met with the college faculty. The following is a portion of her address to the thirty teachers assembled.--W. C. White.] <RH, November 11, 1909 par. 1>

I will read 2 Corinthians, the sixth chapter:-- <RH, November 11, 1909 par. 2>

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. . . . <RH, November 11, 1909 par. 3>

"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 11, 1909 par. 4>

You should study also the seventh chapter, but I will not take time to read it now. <RH, November 11, 1909 par. 5>

There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made. We shall make grave mistakes unless we give special attention to the searching of the Word. <RH, November 11, 1909 par. 6>

The question is asked, What is the higher education? There is no education higher than that contained in the principles laid down in the words I have read to you from this sixth chapter of Second Corinthians. Let our students study diligently to comprehend this. There is no higher education to be gained than that which was given to the early disciples, and which is given to us through the Word. May the Holy Spirit of God impress your minds with the conviction that there is nothing in all the world in the line of education that is so exalted as the instruction contained in the sixth and seventh chapters of Second Corinthians. Let us advance in our work just as far as the Word of God will lead us. Let us work intelligently for this higher education. Let our righteousness be the sign of our understanding of the will of God committed to us through his messengers. <RH, November 11, 1909 par. 7>

It is the privilege of every believer to take the life of Christ and the teachings of Christ as his daily study. Christian education means the acceptance, in sentiment and principle, of the teachings of the Saviour. It includes a daily conscientious walking in the footsteps of Christ, who consented to lay off his royal robe and crown and to come to our world in the form of humanity, that he might give to the human race a power that they could gain by no other means. What was that power?--It was the power resulting from the human nature uniting with the divine, the power to take the teachings of Christ and follow them to the letter. In his resistance of evil and his labor for others Christ was giving to men an example of the highest education that it is possible for any one to attain. <RH, November 11, 1909 par. 8>

The Son of God was rejected by those whom he came to bless. He was taken by wicked hands and crucified. But after he had risen from the dead, he was with his disciples forty days, and in this time he gave them much precious instruction. He laid down to his followers the principles underlying the higher education. And when he was about to leave them and go to his Father, his last words to them were, "I am with you alway, even unto the end of the world." <RH, November 11, 1909 par. 9>

To many who place their children in our schools, strong temptations will come because they desire them to secure what the world regards as the most essential education. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of all true knowledge? Those who

regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the Word of God, and they will be safe. We are going to be greatly scattered before long, and what we do must be done quickly. <RH, November 11, 1909 par. 10>

The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through his ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done. <RH, November 11, 1909 par. 11>

Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles of the Word of God, will accept common ideas, and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life. <RH, November 11, 1909 par. 12>

I am instructed that we are to carry the minds of our students higher than it is now thought to be possible. Heart and mind are to be trained to preserve their purity by receiving daily supplies from the fountain of eternal truth. The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world. This Word is to be the chief study in our schools. In it we may hold converse with patriarchs and prophets. In it we may learn what our redemption has cost him who was equal with the Father from the beginning, and who sacrificed his life that a people might stand before him redeemed from everything earthly and commonplace, renewed in the image of God. <RH, November 11, 1909 par. 13>

If we are to learn of Christ, we must pray as the apostles prayed when the Holy Spirit was poured upon them. We need a baptism of the Spirit of God. We are not safe for one hour while we are failing to render obedience to the Word of God. <RH, November 11, 1909 par. 14>

I do not say that there should be no study of the languages. The languages should be studied. Before long there will be a positive necessity for many to leave their homes and go to work among those of other languages; and those who have some knowledge of foreign languages will thereby be able to communicate with those who know not the truth. Some of our people will learn the languages in the countries to which they are sent. This is the better way. And there is One who will stand right by the side of the faithful worker to open the understanding and to give wisdom. The Lord can make their work fruitful where men do not know the foreign language. As they go among the people, and present the publications, the Lord will work upon minds, imparting an understanding of the truth. Some who take up the work in foreign fields can teach the word through an interpreter. As the result of faithful effort there will be a harvest gathered, the value of which we do not now understand. <RH, November 11, 1909 par. 15>

There is another line of work to be carried forward, the work in the large cities. There should be companies of earnest laborers working in the cities. Men should study what needs to be done in the places that have been neglected. The Lord has been calling our attention to the neglected multitudes in the large cities, yet little regard has been given to the matter. <RH, November 11, 1909 par. 16>

We are not willing enough to trouble the Lord with our petitions, and to ask him for the gift of the Holy Spirit. The Lord wants us to trouble him in this matter. He wants us to press our petitions to the throne. The converting power of God needs to be felt throughout our ranks. The most valuable education that can be obtained will be found in going out with the message of truth to the places that are now in darkness. We should go out just as the first disciples went out in obedience to the commission of Christ. The Saviour gave the disciples their directions. In a few words he told them what they might expect to meet. "I send you forth," he said, "as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." These workers were to go forth as the representatives of him who gave his life for the life of the world. <RH, November 11, 1909 par. 17>

The Lord wants us to come into harmony with him. If we will do this, his Spirit can rule our minds. If we have a true understanding of what constitutes the essential education, and endeavor to teach its principles, Christ will help us. He promised his followers that when they should stand before councils and judges, they were to take no thought what they should speak. I will instruct you, he said. I will guide you. Knowing what it is to be taught of God, when words of

heavenly wisdom are brought to our mind, we shall distinguish them from our own thoughts. We shall understand them as the words of God, and we shall see in the words of God wisdom and life and power. . . . <RH, November 11, 1909 par. 18>

We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive. We had stern work to do in Australia in educating parents and youth along these lines; but we persevered in our efforts until the lesson was learned that in order to have an education that was complete, the time of study must be divided between the gaining of book knowledge and the securing of a knowledge of practical work. Part of each day was spent in useful work, the students learning how to clear the land, how to cultivate the soil, and how to build houses, using time that would otherwise have been spent in playing games and seeking amusement. And the Lord blessed the students who thus devoted their time to acquiring habits of usefulness. <RH, November 11, 1909 par. 19>

Instruct the students not to regard as most essential the theoretical part of their education. Let it be more and more deeply impressed upon every student that we should have an intelligent understanding of how to treat the physical system. And there are many who would have greater intelligence in these matters if they would not confine themselves to years of study without a practical experience. The more fully we put ourselves under the direction of God, the greater knowledge we shall receive from God. Let us say to our students: Keep yourselves in connection with the Source of all power. Ye are laborers together with God. He is to be our chief instructor. <RH, November 11, 1909 par. 20>

November 18, 1909 *The Preparation Needed*

Selected From Published Testimonies

By Mrs. E. G. White

(Reading for Sabbath, December 11)

I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders. <RH, November 18, 1909 par. 1>

Yet few are alarmed or astonished at their want of spiritual power. . . . Let each put the questions to his own heart: "How have we fallen into this state of spiritual feebleness and dissension? Have we not brought upon ourselves the frown of God because our actions do not correspond with our faith? Have we not been seeking the friendship and applause of the world, rather than the presence of Christ and a deeper knowledge of his will?" Examine your own hearts, judge your own course. Consider what associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God, and obey not the gospel? <RH, November 18, 1909 par. 2>

Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action? Impurity is today wide-spread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's Word forbids. Thus they sever their connection with God, and rank themselves with the pleasure-lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist today--not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man. If God should present these sins before you as they appear in his sight, you would be filled with shame and terror. <RH, November 18, 1909 par. 3>

And what has caused this alarming condition? Many have accepted the theory of the truth, who have had no true conversion. I know whereof I speak. There are few who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken. <RH, November 18, 1909 par. 4>

No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians, and even to be ministers of Christ. Like the Pharisees of old, many of you feel no need of a Saviour. You are self-sufficient, self-exalted. Said Christ, "I came not to call the righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power. <RH, November 18, 1909 par. 5>

What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our Great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire management of will and action. <RH, November 18, 1909 par. 6>

Many are not sensible of their condition and their danger; and there is much in the nature and manner of Christ's work averse to every worldly principle, and opposed to the pride of the human heart. Jesus requires us to trust ourselves wholly to his hands, and confide in his love and wisdom. <RH, November 18, 1909 par. 7>

We may flatter ourselves, as did Nicodemus, that our moral character has been correct, and we need not humble ourselves before God, like the common sinner. But we must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness, and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self must die. We must acknowledge that all we have is from the exceeding riches of divine grace. Let this be the language of our hearts, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." <RH, November 18, 1909 par. 8>

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. It makes me sad to say that this experience is understood by but few who profess the truth. Very many follow on in their own ways, and indulge their sinful desires, and yet profess to be disciples of Christ. They have never submitted their hearts to God. Like the foolish virgins, they have neglected to obtain the oil of grace in their vessels with their lamps. I tell you, my brethren, that a large number who profess to believe and even to teach the truth, are under the bondage of sin. Base passions defile the mind and corrupt the soul. Some who are in the vilest iniquity have borrowed the livery of heaven, that they may serve Satan more effectively. <RH, November 18, 1909 par. 9>

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God in his body and in his spirit, which are God's. The love of sin and the love of self are subdued in him. He daily asks: "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus as the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection. <RH, November 18, 1909 par. 10>

Such an experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between heaven's light and Satan's darkness. <RH, November 18, 1909 par. 11>

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker. <RH, November 18, 1909 par. 12>

Experience is knowledge derived from experiment. Experimental religion is what is needed now. "Taste and see that the Lord is good." Some--yes, a large number--have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. These persons are ever slow to heed the testimonies of warning, reproof, and instruction indicted by the Holy Spirit. They believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere long its redemption ceaseth forever. Yet they neglect the most precious opportunities to make their peace with God. <RH, November 18, 1909 par. 13>

They may read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good. <RH, November 18, 1909 par. 14>

To become a disciple of Christ is to deny self and follow Jesus through evil as well as good report. Few are doing this now. Many prophesy falsely, and the people love to have it so; but what will be done in the end thereof? What will be the decision when their work, with all its results, shall be brought in review before God? <RH, November 18, 1909 par. 15>

The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, "Ye have not yet resisted unto blood, striving against sin." Ah, no. Today sin is cherished and excused. The sharp Sword of the Spirit, the Word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this?--The professed people of God have compromised with the powers of darkness. <RH,

November 18, 1909 par. 16>

There must be a revival of the strait testimony. The path to heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained?

<RH, November 18, 1909 par. 17>

"He that saith he abideth in him, ought himself also so to walk, even as he walked;" and "if any man have not the Spirit of Christ, he is none of his." This conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. The Christian may not be conscious of the great change; for the more closely he resembles Christ in character, the more humble will be his opinion of himself; but it will be seen and felt by all around him. Those who have had the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in his service is too honorable for them.

<RH, November 18, 1909 par. 18>

It is such workers that are needed in the cause of God today. The self-sufficient, the envious and jealous, the critical and fault-finding, can well be spared from his sacred work. They should not be tolerated in the ministry, even though they may, apparently, have accomplished some good. God is not straitened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of his Spirit.

<RH, November 18, 1909 par. 19>

I am deeply solicitous that our people should preserve the living testimony among them; and that the church should be kept pure from the unbelieving element. Can we conceive of a closer, more intimate relation to Christ than is set forth in the words, "I am the vine, ye are the branches"? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him.

<RH, November 18, 1909 par. 20>

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true vine. As a nation you prize the vine; as sinners you should prize me above all things earthly. The branch can not live separated from the vine; no more can you live unless you are abiding in me."

<RH, November 18, 1909 par. 21>

The Father is the vine-dresser. He skilfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He will not be "ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, "Though a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of my hands. Thou art continually before me."

<RH, November 18, 1909 par. 22>

O what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union.

<RH, November 18, 1909 par. 23>

My brethren, you are disregarding the most sacred claims of God by your neglect to consecrate yourselves and your children to him. Many of you are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. You fear no evil. Danger seems a great way off. You will be deceived, deluded, to your eternal ruin, unless you arouse, and with penitence and deep humiliation, return unto the Lord.

<RH, November 18, 1909 par. 24>

It is God who holds in his hands the destiny of souls. He will not always be mocked; he will not always be trifled with. Already his judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten those who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm.

<RH, November 18, 1909 par. 25>

Again and again has the voice from heaven addressed you. Will you obey this voice? Will you heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eye-salve? The gold is faith and love, the white raiment is the righteousness of Christ, the eye-salve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it.

<RH, November 18, 1909 par. 26>

November 25, 1909 Visits to Philadelphia, New York, and Newark

W. C. White

Friday morning, June 11, Mrs. E. G. White closed her work in Washington, and in the afternoon went to Philadelphia, to spend the Sabbath. She was accompanied by Miss Sara McEnterfer and the writer. <RH, November 25, 1909 par. 1>

At the meeting with conference presidents and members of the General Conference Committee held in the seminary building Friday morning, Mrs. White made another earnest appeal in behalf of the work to be done in the large cities. She said.-- <RH, November 25, 1909 par. 2>

"When I think of the many cities yet unwarned, I can not rest. It is distressing to think that they have been neglected so long. For many, many years the cities of America, including the cities in the South, have been set before our people as places needing special attention. A few have borne the burden of working in these cities; but, in comparison with the great needs and the many opportunities, but little has been done. Where is your faith, my brethren? Where are the workmen? In many of our large cities the first and second angels' messages were proclaimed during the 1844 movement. To you, as God's servants, has been entrusted the third angel's message, the binding-off message, that is to prepare a people for the coming of our King. <RH, November 25, 1909 par. 3>

"Time is short. The Lord desires that everything connected with his cause shall be brought into order. He desires that the solemn message of warning and of invitation shall be proclaimed as widely as his messengers can carry it. The means that shall come into the treasury is to be used wisely in supporting the workers. Nothing that would hinder the advance of the message is to be allowed to come into our planning. <RH, November 25, 1909 par. 4>

"Night after night, I have lain awake, weeping and pleading with God, because of the seeming inability of some to discern opportunities for extending our efforts into the many unworked places,--near-by places that might have been warned years ago, had we chosen to do a broad work, rather than to hover around a few centers. We need to cultivate a spirit of self-sacrifice, and of constant devotion to the needs of a lost world. <RH, November 25, 1909 par. 5>

"For years the pioneers of our work struggled against poverty and manifold hardship in order to place the cause of present truth on vantage-ground. With meager facilities, they labored untiringly; and the Lord blessed their humble efforts. The laborers of today may not have to endure all the hardships of those early days. The change of condition, however, should not lead to any slackening of effort. And now, when the Lord bids us proclaim the message once more with power in the East; when he bids us enter the cities of the East, and of the South, and of the North, and of the West, shall we not respond as one man, and do his bidding? Shall we not plan to send messengers all through these fields, and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning to multitudes? At such a time as this, every hand is to be employed. <RH, November 25, 1909 par. 6>

"O, that we might see the needs of these great cities as God sees them! We must plan to place in these great cities capable men who can present the third angel's message in a manner so forceful that it will strike home to the heart. Men who can do this, we can not afford to gather into one place, to do a work that others might do. Can we expect the inhabitants of these cities to come to us and say, 'If you will come to us and preach, we will help you to do thus and so'?" <RH, November 25, 1909 par. 7>

"Shall we not advance in faith, just as if we had thousands of dollars? We do not have half faith enough. Let us do our part in warning these cities. The warning message must come to the people who are ready to perish unwarned, unsaved. How can we delay? As we advance, the means will come. But we must advance in faith, trusting in the Lord God of Israel." <RH, November 25, 1909 par. 8>

Arriving in Philadelphia, we were met by Elder W. H. Heckman, and taken to the Pennsylvania Sanitarium. This institution is owned and loyally supported by the Eastern Pennsylvania Conference. It is housed in an excellent building; it is well managed, and has an able corps of physicians and nurses. It enjoys a liberal patronage from the citizens of Philadelphia, but its location (where the noise of street-cars reaches it) and its limited capacity make it difficult for the institution to accomplish what was at first expected of it,--to pay all expenses, to pay interest on the investment, and to clear away the debt. <RH, November 25, 1909 par. 9>

This sanitarium was one of the last to be located before our physicians began to consider seriously the counsel to select rural locations for our institutions for the sick. How to secure a proper location in the country for this institution, and thus open the way for the enlargement of the work, is a problem that must be studied. <RH, November 25, 1909 par. 10>

Sabbath afternoon, the beautiful and commodious meeting-house in west Philadelphia was crowded to its utmost capacity. The day was warm, and abundant ventilation was needed. But the beautiful colored windows were not built to

open. As a result, the congregation suffered intensely, and the speaker was so poisoned that she experienced great suffering for a week, and was barely able to fill one of her three appointments in New York City. Why will a people having abundance of information on health, sanitation, and ventilation, allow wrongly built meeting-houses to stand year after year as closed reservoirs for poison air? <RH, November 25, 1909 par. 11>

During her discourse, Mrs. White urged the importance of consecrated efforts being put forth by church-members, to spread the gospel message. She said:-- <RH, November 25, 1909 par. 12>

"The Lord wants us to be colaborers with him, to help those who are perishing for lack of the knowledge that we have. We need men clothed with the righteousness of Christ, to labor in every city, in every community. Those who profess to be his followers should humble their hearts, so that they can labor in a simple and acceptable manner. <RH, November 25, 1909 par. 13>

"Our Lord called his disciples from the humble rank of fishermen. So today he can use those who will follow him, even though they may not have had opportunity to receive what is regarded as a high education. As they humbly and prayerfully study the Scripture, the spirituality of the Word will lay hold on their minds, and they will go forth prepared to labor acceptably for the Master. All who really appreciate the great sacrifice that has been made in our behalf will gladly make sacrifices, that others may be strengthened to grow up into Christ the living head." <RH, November 25, 1909 par. 14>

Friday morning, June 18, we went to New York. During the last thirty miles of the journey, Mrs. White viewed with lively interest the many cities located so closely to one another, and several she pointed out as places that had been presented to her as neglected communities, where work should be done as soon as possible. <RH, November 25, 1909 par. 15>

In New York, our brethren had located a large tent on a vacant lot in a populous district, and Elders S. N. Haskell, E. W. Farnsworth, G. B. Starr, C. L. Edwards, and C. S. Longacre, and Dr. D. H. Kress united with the ministers of the Greater New York Conference in conducting general meetings. <RH, November 25, 1909 par. 16>

Mrs. White spoke in the tent on Sabbath forenoon, June 19, dwelling upon the experiences of Christ at his baptism, and during His severe temptations in the wilderness, as recorded in the third and fourth chapters of Matthew. In response to an invitation for all who desired to do so to signify their Reconsecration to the Master's service, practically the entire congregation arose. <RH, November 25, 1909 par. 17>

THE NEWARK MEETING

Before leaving Washington, it had been planned that if able to do so, Mrs. White would speak in Newark, N. J., Sunday morning, June 20. The church in Newark is one of the largest in the conference, and it was a convenient place for representatives from all the churches in northern New Jersey to gather. Therefore Elder B. F. Kneeland had urged the making of this appointment, and had notified the churches. <RH, November 25, 1909 par. 18>

After the sickness in Philadelphia, the Sabbath service in New York completely exhausted Mrs. White's strength, and it seemed unreasonable to ask her to go to Newark Sunday. But all necessary preparations were made for the trip, and we waited to hear her decision Sunday morning. Courage and a desire to fill the Newark appointment were her first words, and so the carriage was ordered, a hasty breakfast taken, and then came the twelve-mile drive. <RH, November 25, 1909 par. 19>

At Newark a congregation of about three hundred were assembled, and Mrs. White spoke to them with her old-time simplicity and power regarding daily Christian experience, the duties of home religion, and the proper training of the children. <RH, November 25, 1909 par. 20>

In the afternoon Dr. Kress gave an address on practical hygiene, which was greatly appreciated, and after this the representatives of several churches engaged in a council about tract and missionary work. The membership of the New Jersey Conference is not large, but there is among the workers a faith and enthusiasm that must bring great results. <RH, November 25, 1909 par. 21>

The twelve-mile drive back to New York was warm and wearisome, and Mrs. White suffered much with rheumatism, therefore she pleaded to be released from further appointments in New York, and we took the early train Monday forenoon for South Lancaster, Mass. <RH, November 25, 1909 par. 22>

December 2, 1909 Visit in Central New England

D. E. Robinson

After resting for four days at the home of brother H. C. Wilcox in South Lancaster, Mass., Mrs. E. G. White and her

helpers left to attend the central New England camp-meeting, held at Nashua, N. H. The grounds were in a good residence portion of the city, on a street-car line. There was a good attendance, there being a larger number present than at any previous camp-meeting since the formation of the Atlantic Union Conference, and the division of the former New England Conference. Among the other laborers present were Elders S. N. Haskell, H. J. Edmed, E. W. Farnsworth, F. C. Gilbert, H. C. Hartwell, F. W. Stray, and C. S. Longacre, also Dr. D. H. Kress and Prof. B. F. Machlan. <RH, December 2, 1909 par. 1>

During the forenoon meeting on Sabbath, June 26, the Spirit of the Lord was manifest in a marked manner. Mrs. White spoke, basing her remarks upon the chapters in Exodus containing the account of the giving of the law from Sinai, Israel's apostasy, and Moses's intercession with God in their behalf. <RH, December 2, 1909 par. 2>

"I have read of this experience," she said, "that we may not become careless or indifferent, thinking that it makes no great difference if we do not exactly fulfil God's requirements. Many even think that it matters not whether they observe as the Sabbath the day that God has plainly specified, or substitute a day of man's invention. In the Judgment we shall all be judged by the standard of God's Word. <RH, December 2, 1909 par. 3>

"The mercy and compassion of God have been manifested in long-suffering kindness to his people. Let us follow on to know the Lord, that we may know that 'his going forth is prepared as the morning.' In the gift of Christ we see something of the measure of God's love to us. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' What have we manifested of self-denial and self-sacrifice in Christ's service? Unless we are in communion with God, unless we reveal the fruits of a pure and undefiled religion, our religious profession is worthless. <RH, December 2, 1909 par. 4>

"Heaven is open for us. God is waiting, longing to bestow upon us his choicest blessings, if we will come to him as little children. And we need all the power that we can receive. In a little while from this, the power of Satan will be so manifest that it will be impossible for you to enjoy such advantages as you do today. I beg of you to appreciate these advantages, and to make of this gathering a season of earnest seeking of the Lord. <RH, December 2, 1909 par. 5>

"I long to see souls converted at this meeting. How many here will seek the Lord with all their hearts? You can not make yourselves any better, but you may come to the Saviour just as you are. We feel in earnest in the matter of preparing for the coming of our Saviour in the clouds of heaven. I am sure that there are many here today who will take their stand on the Lord's side." <RH, December 2, 1909 par. 6>

Mrs. White then requested some of the front seats to be vacated, and made a call for those who desired to receive special help in drawing near to God, to come forward. She appealed specifically to the unconverted, to backsliders, and to children and parents. While many were responding to the invitation, she said:-- <RH, December 2, 1909 par. 7>

"We are not to fix an arbitrary time on such occasions as this when our meetings must close. When the Spirit of God begins to work, we must not restrict its operations, even if a rule has been made that the meeting shall close at a certain hour or minute." <RH, December 2, 1909 par. 8>

Elder Gilbert, Elder Haskell, and others joined in seconding this earnest appeal, and the silent but powerful work of the Spirit on hearts was manifested as one and another went forward. Earnest prayer was then offered in behalf of this company. Afterward they were divided into a number of divisions, and opportunity was given for each to bear testimony. Though this service continued for over three hours, those present felt that it was a time of refreshing. <RH, December 2, 1909 par. 9>

In a discourse Sunday forenoon, Mrs. White emphasized the importance of Christian education. She said:-- <RH, December 2, 1909 par. 10>

"Some speak of the 'higher education,' meaning a training that is only to be received by men who do not believe in the Word of God. Jesus Christ was sent to this world to make known that which is essential for salvation. How could we discount his teachings more than by sending our children and youth to be educated by men who do not recognize the authority of the Word of God? We are seeking to prepare for the heavenly courts. We desire our children to be welcomed into the city of God when its golden gates shall be swung back on their glittering hinges, that the nations that have kept the truth may enter in. Then how can we consistently place these children under the influence of those who will insinuate into their minds error and doubts, even though their teachings are called 'higher education'?" <RH, December 2, 1909 par. 11>

"The highest education you can receive is to learn how to '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. . . . 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 2, 1909 par. 12>

In closing her remarks, Mrs. White made another appeal for reconsecration, and a few were added to the number who the day before had expressed their determination to seek the Lord anew. Tuesday forenoon many of these were buried

in baptism; and before the meeting closed, another baptismal service was held. Forty-two candidates in all submitted gladly to this solemn rite. <RH, December 2, 1909 par. 13>

Tuesday afternoon, Mrs. White again addressed the congregation assembled in the large tent. She read and commented upon the instruction found in the fifteenth chapter of John, and made a strong appeal for individual efforts to be put forth in giving the message to friends and neighbors. <RH, December 2, 1909 par. 14>

"In our homes," she said, "we have a very important work to do for the salvation of our children, but we are not to shut ourselves up to service merely for our own families. We must not allow ourselves to be so overwhelmed with household cares that we shall find no time for visiting those about us. If a ray of light has come to you, find some one to whom you can impart it. There is a world to be warned, and we are to receive help and light and blessing from Jesus Christ, then carry this light to other souls. In this work you will not labor alone; angels of God will go before you. <RH, December 2, 1909 par. 15>

"If you are repulsed by some one to whom you try to speak of the salvation of Christ, do not become discouraged. Do not say, 'I will never speak to him again regarding religious subjects.' The angels of God may work upon his heart, and prepare him for that which you desire to impart to him. He who is our advocate in the heavenly courts, has bidden us carry his gospel into every part of the earth, and he gives us the comforting assurance, 'Lo, I am with you always, even unto the end of the world.' Shall one of us hold back from engaging in this service with him? <RH, December 2, 1909 par. 16>

"As a people we need to arouse, that we may realize the value that Christ has placed upon the human soul. Day by day we are brought in contact with those who are unsaved, and shall we let them go as though they had no souls to save? Since I left Washington, I have passed through city after city, and I have asked the question, Who is laboring here? Who feels a burden to go from house to house, visiting and praying with the people, and carrying to them the precious publications containing the truths that mean eternal life to those who receive them? There is a work for women as well as for men. Paul speaks of the women who labored with him in the gospel. All who dedicate themselves unreservedly to God will have a message to bear." <RH, December 2, 1909 par. 17>

Wednesday morning, June 30, Mrs. White and a party, including Elder and Mrs. Edmed and Elder Haskell, accompanied Elder Gilbert to Concord, Mass. A few hours were spent in driving about the beautiful and historic portions of Concord, then the party were driven out to the property that has been secured as a refuge home for Jewish workers and converts. The home is beautifully located, and the buildings seem well adapted to the work. Elder Gilbert and his associates have labored untiringly in the securing and fitting up of the institution. <RH, December 2, 1909 par. 18>

When the family were gathered for dinner, Mrs. White led out in earnest prayer, acknowledging with gratitude the providence of God that had led in the securing of the property, and asking his blessing to rest upon the work and the workers. After dinner the party were driven over a portion of the land, until it was necessary to hasten to take the train for South Lancaster. <RH, December 2, 1909 par. 19>

Thursday morning, Mrs. White and her helpers drove to Sterling, a distance of about five miles from South Lancaster, to visit the "Pilgrims' Rest," a property recently purchased by the Atlantic Union Conference as a home for some of our aged brethren and sisters. This property consists of one hundred fourteen acres of land, a twenty-six-room house, and a well-built, commodious barn. The house was originally built by the town of Sterling. At the time of our visit, the building was being fitted up for use. Several applications had been made for admission, but the home had not been formally opened. <RH, December 2, 1909 par. 20>

In securing this home, our brethren did not intend to ignore the obligations resting upon the relatives of our aged brethren and sisters to care for those of their own household. Nor would they remove from the members of local churches the responsibility of caring for the poor and needy among them. But there are some who have no one to whom they can look for sympathy or support, and for such as these the Pilgrims' Rest gives promise for furnishing an ideal retreat. <RH, December 2, 1909 par. 21>

December 9, 1909 At the Portland Camp-Meeting

D. E. Robinson

July 2, Mrs. E.g. White and her party traveled from South Lancaster to Portland, Maine. At Nashua we were joined by Elder and Mrs. S. N. Haskell, Elder and Mrs. H. J. Edmed, and Brother F. M. Dana. Mrs. White was met at Woodfords station by Mr. C. S. Bangs, a son of her twin sister, and during her visit she was made welcome at his home, which was but a short distance from the camp. <RH, December 9, 1909 par. 1>

For several years Mrs. White had cherished the hope of once more bearing her message to the people of Portland,

Maine, and when at the General Conference old friends urged her to visit Maine, she agreed to do so. Therefore a camp-meeting was appointed to be held in Portland, beginning July 2. A beautiful spot was selected for the camp at Deering's Oaks, about two miles from the business section of Portland. <RH, December 9, 1909 par. 2>

Owing to the associations of her childhood and youth, this visit to Portland was of special interest to Mrs. White. It was in this city that she attended school till she met with the accident that made her an invalid for many years. Here it was that she heard the powerful preaching of William Miller; and here, after a period of despair, Jesus revealed himself, and she seemed to see his blessed face beaming upon her in divine love and gentleness. Across the river formerly stood the house where, in November, 1844, she received her first vision, and where she spent a night of anguish at the thought of going out to relate to others the things that God had presented to her. In Portland and its vicinity she and her husband had labored together in the early days of this message. During her stay she visited some of the localities of special interest in connection with her early life. <RH, December 9, 1909 par. 3>

Sabbath morning, July 3, Mrs. White spoke in the tent, giving lessons from the experiences of Israel as rehearsed by Moses in the fourth chapter of Deuteronomy. From this discourse we give the following:-- <RH, December 9, 1909 par. 4>

"Your eyes have seen what the Lord did because of Baal-peor; for all the men that follow Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord are alive every one of you this day.'

<RH, December 9, 1909 par. 5>

"It makes a great difference whether we are obedient or disobedient to the word of the Lord. Let us make sure that we stand in right relation to God. There is a God in heaven who guards his people, but we need to take heed lest we place ourselves in such relation to him that he can not protect us. <RH, December 9, 1909 par. 6>

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore, and do them; for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?' <RH, December 9, 1909 par. 7>

"The success of Israel in the promised land was made dependent upon their observance of God's commandments. This instruction is for us as verily as for them. These commandments have never been abrogated, and in the day of judgment they will be brought forward as the standard by which all shall be tried. Angels of God are writing in the books of heaven our life record; and if we remain true to God, serving him with exact obedience, our faithfulness will be remembered, and will have its reward. <RH, December 9, 1909 par. 8>

"Furthermore,' said Moses, 'the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance.' <RH, December 9, 1909 par. 9>

"I feel like weeping every time I read of Moses' mistake, with its consequent bitter disappointment. The children of Israel had come to a place where there was no water. Forgetful of how many times the Lord had delivered them, they murmured and complained, and found fault with Moses. Moses and Aaron sought the Lord, and he bade them speak unto the rock, and promised that water should flow forth. But Moses was provoked with the people because of their unreasonable course, and he spoke hastily in anger. 'Hear now, ye rebels,' he said, 'must we bring you water out of this rock?' He smote the rock twice with his rod, and the water came forth. But the Lord had not told him to smite the rock. 'Speak ye unto the rock,' was the instruction given to him, 'and it shall give forth his water.' <RH, December 9, 1909 par. 10>

"And the Lord said unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.' Moses entreated of the Lord to let him pass over Jordan, but the Lord would not permit him. With this one exception, he had been so faithful and so true--why was this disappointment placed upon him?--Because of his position. If his disobedience had been lightly passed over, it would have made of little account the requirements of God before the people. <RH, December 9, 1909 par. 11>

"The lesson is for us. We must follow the Word of God exactly. Those who deviate from it, thinking they will come out as well, will in the end find that they have met with a terrible loss. The word of God is precious in his sight, and it is for every one to obey that word to the letter. There must be no careless deviation from duty. Some think that God is not particular, and that, although he specifies in the commandment the seventh day as the Sabbath, yet because it is more convenient for them to observe another day, God will pass by their deviation from his command. Not one of us can afford thus to presume upon God's forbearance. <RH, December 9, 1909 par. 12>

"It means earnest effort to be among the overcomers. This God would teach his people, even though in order to do so he was obliged to refuse to remit the punishment of faithful Moses. He had made his mistake before all Israel, and God could not pass it by as though he had been obedient. Let us remember that we are serving the same God today. Let us prove the Lord. Let us pray to him, and believe that he hears us. If we will trust in him, and be obedient, he will deliver

us from all our troubles. <RH, December 9, 1909 par. 13>

"There is a great work to be done for perishing souls. From the foreign countries, from every part of our earth, there is a call for missionaries. It was my privilege while at Washington to see representatives from many countries. There were some representatives from the heathen world, who had been converted and believe this message. They say, 'We need help, we need teachers, and we need means for the building of churches, schools, and sanitariums. We are willing to help you to learn our language, if you will come and teach the truth to our people.' <RH, December 9, 1909 par. 14>

"But we need not look away to the foreign fields to find perishing souls. All around us are those to whom we can explain the Scriptures, showing them the simplicity of the truths of the Word of God. We can show them what God has promised to those who will be obedient to his requirements." <RH, December 9, 1909 par. 15>

The little band of workers in Maine seemed much encouraged by the suggestions made that the time was ripe for an aggressive work to be carried forward in Portland, and in other cities of the east. After speaking of her own early experiences in the city, Mrs. White said:-- <RH, December 9, 1909 par. 16>

"The people of Portland were wonderfully stirred by the proclamation of the messages of the first and second angels. There were powerful speakers, and there was a great deal of visiting from house to house. A deep earnestness characterized the labors of those who took part in this movement. There was one speaker who was almost ready for the grave, but he would not leave his work; for he felt that he must sound the note of warning to as many as possible before he should be taken away and his voice silenced. Meetings were held in the homes of believers all through the city, and the Lord wrought with mighty power. <RH, December 9, 1909 par. 17>

"A work is to be carried forward here in Portland as the proclamation of the Lord's coming was carried forward in 1843 and 1844. There is a great work to be done in our cities, and we are individually to act our part. Let each one ask himself, What shall I do to meet the mind of the Spirit of God? If any of you have lost the evidence of your communion with God, will you not today reconsecrate yourselves to his service? You will be elevated, ennobled, and sanctified through a belief of the truth. Then you will be fitted to be workers together with God. <RH, December 9, 1909 par. 18>

"You can not afford to lose the strength that comes from a union with God; for you are to bear his message. There is a part for all to act in carrying the truth throughout this city. Meetings should be conducted by earnest, able ministers, and many should go from house to house with publications filled with the truth. There is but a little time in which to work; for the Lord is soon coming, and we must work diligently to do all in our power to prepare a people to meet him." <RH, December 9, 1909 par. 19>

The early morning Bible studies by Elder Haskell were greatly enjoyed. They were of a nature to strengthen faith in the evidences that God has led his people, and that through the gift of prophecy he has made known the counsel of His will. One forenoon was devoted by Elder and Mrs. Haskell, Elder W. C. White, and others to a presentation of the privileges and blessings of personal labor with books and periodicals. Many books were bought by those present for work in their home neighborhoods, and quite a number volunteered to spend a day or a portion of a day during the meeting in house-to-house labor in the city. <RH, December 9, 1909 par. 20>

The evening of the fourth of July was devoted to a stereopticon lecture by Elder Edmed, the views dealing with scenes of native life and our mission work in South Africa. His story of the growth of our work in that field, and also a discourse on the infallibility of the Bible, were a source of great inspiration. <RH, December 9, 1909 par. 21>

The meetings increased in attendance and interest during the week. The daily papers contained favorable reports of the meetings, and this served to advertise the camp. The house-to-house visitations of the "field day" workers also greatly augmented the interest, and on the second Sunday of the meeting, there was a very large gathering, among whom were many of the leading citizens of Portland. <RH, December 9, 1909 par. 22>

When Mrs. White spoke Sunday afternoon, the tent was crowded. The campers were requested to bring all the available chairs from their tents, but when this was done, some were still unable to find seats. Mrs. White spoke with even more than her usual strength and power, and many hearts were melted by her earnest appeals. After a discourse of nearly an hour, she offered a fervent petition to God for his mercy to rest upon the people of Portland, and for the Spirit of consecration and service to be poured upon the believers. We believe that a good impression was left upon the congregation who attended this service. <RH, December 9, 1909 par. 23>

It was our privilege to see the beginning that has been made for a Seventh-day Adventist Church in the city of Portland. A lot had been purchased, and the walls were up for the basement of what gave promise of being a neat, commendable place of worship. But the work was at a standstill because of lack of means. Because of the importance of having a memorial in this city, Mrs. White has felt an earnest desire that the needed means should be raised and the building completed as soon as possible. In some of her meetings in the middle west, she presented the needs of this place, and small sums were contributed. These donations were gratefully received and forwarded to the treasurer of the conference. <RH, December 9, 1909 par. 24>

December 16, 1909 *A Visit to Melrose and Buffalo*

D. E. Robinson

At the close of the Portland camp-meeting, Mrs. White, in company with Elder and Mrs. Haskell and others, went to Boston for a short visit to the New England Sanitarium at Melrose. <RH, December 16, 1909 par. 1>

Many important changes had taken place in the institution since her last visit, in the summer of 1904. A portion of the original main building had burned down, and a beautiful large four-story building had been built on higher ground. This building and the large new gymnasium and treatment-rooms are well furnished and equipped, and the institution is prepared to do excellent work. <RH, December 16, 1909 par. 2>

It was to a physician in this sanitarium that Mrs. White wrote in May, 1906.-- <RH, December 16, 1909 par. 3>

"The medical missionary work is a door through which the truth is to find entrance to many homes in the cities. In every city will be found those who will appreciate the truths of the third angel's message. The judgments of God are impending. Why do we not awaken to the peril threatening the men and women living in the great cities of America? Our people do not realize as keenly as they should the responsibility resting upon them to proclaim the truth to the millions dwelling in these unwarned cities. <RH, December 16, 1909 par. 4>

"There are many souls to be saved. Our own souls are to be firmly grounded in a knowledge of the truth, that we may win others from error to the truth; We need now to search the Scriptures diligently, and as we become acquainted with unbelievers, we are to hold up Christ as the anointed, the crucified, the risen Saviour, witnessed to by prophets, testified of by believers, and through whose name we receive the forgiveness of sins. <RH, December 16, 1909 par. 5>

"We need now a firm belief in the truth. Let us understand what is truth. Time is very short. Whole cities are being swept away. Are we doing our part to give the message that will prepare a people for the coming of their Lord? May God help us to improve the opportunities that are ours." <RH, December 16, 1909 par. 6>

Why Conduct Sanitariums?

When a prominent minister who was almost weary of the toil and struggle connected with sanitarium work wrote to Mrs. White, asking if it was necessary to spend so much energy and time in this institutional work, she wrote:-- <RH, December 16, 1909 par. 7>

"In letters received from our brethren, the questions are asked, 'Why do we expend so much effort in establishing sanitariums? Why do we not pray for the healing of the sick, instead of having sanitariums?' <RH, December 16, 1909 par. 8>

"There is more to these questions than is at first apparent. In the early history of our work, many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of health? <RH, December 16, 1909 par. 9>

"When the light came that we should begin sanitarium work, the reasons were plainly given. There were many who needed to be educated in regard to healthful living. As the work developed, we were instructed that suitable places were to be provided, to which we could bring the sick and suffering who knew nothing of our people and scarcely anything of the Bible, and there teach them how to regain health by rational methods of treatment without having recourse to poisonous drugs, and at the same time surround them with uplifting spiritual influences. As a part of the treatment, lectures were to be given on right habits of eating and drinking and dressing. Instruction was to be given regarding the choice and preparation of food, showing that food may be prepared so as to be wholesome and nourishing, and at the same time appetizing and palatable. <RH, December 16, 1909 par. 10>

"In all our medical institutions, patients should be systematically and carefully instructed how to prevent disease by a wise course of action. Through lectures and the consistent practise of healthful living on the part of consecrated physicians and nurses, the blinded understanding of many will be opened, and truths never before thought of will be fastened on the mind. Many of the patients will be led to keep the body in the most healthy condition possible, because it is the Lord's purchased possession. . . . <RH, December 16, 1909 par. 11>

"It is to save the souls, as well as to cure the bodies of men and women, that at much expense our sanitariums are established. God designs that by means of these agencies of his own planting, the rich and the poor, the high and the low, shall find the bread of heaven and the water of life." <RH, December 16, 1909 par. 12>

The Responsibility of Physicians and Managers

During her visit at Melrose, Mrs. White wrote regarding the duties of those in positions of responsibility as follows:--
<RH, December 16, 1909 par. 13>

"The workers standing at the head of our sanitariums should be prepared to give needed spiritual help to the patients who come to the institution, that these souls may be converted from error to an understanding of the work of God as it is revealed for this time. They are to do faithful service for God, receiving from him a sense of their sacred responsibilities. By prayer and earnest effort they are to be workers together with God for the conversion of souls. By the exercise of faith in God, they are to draw from the source of all power the ability to do the will of God in genuine missionary work. The blessing of the Lord will come in rich measure to the patients through the medium of the sanitarium when the workers in the institution realize their responsibility and act like converted men. The word of the Lord, if received and believed, will be accepted as yea and amen by every earnest seeker. <RH, December 16, 1909 par. 14>

"To those who have had opportunity to become trustworthy men, but who have not improved their opportunity, I will say, Unless your hearts are changed, and you sense your great responsibility before God, unless you come to an understanding of your own unpreparedness for service, and accept the discipline of the Word of God, other and better qualified men must come in to do your work,--men who have fitted themselves for positions of trust by grasping the opportunities for spiritual advancement that have presented themselves." <RH, December 16, 1909 par. 15>

Visit to Buffalo

From Melrose, Elder and Mrs. Haskell returned to California, and Mrs. White, with her secretary, Miss McEnterfer, and Elder E. W. Farnsworth, went to Buffalo, N. Y., to attend a general meeting appointed for Sabbath and Sunday.
<RH, December 16, 1909 par. 16>

At the Buffalo meeting over two hundred were in attendance. Several came in from neighboring churches. Some of these were accommodated in tents pitched in the church lot, and many found lodging in the basement rooms of the newly purchased meeting-house. These basement rooms may some day be used as a home for city mission workers.
<RH, December 16, 1909 par. 17>

Our people in Buffalo rejoice in the ownership of this substantial, roomy church building. Its former owner, feeling friendly to our work, sold it to our people for much less than its cost. <RH, December 16, 1909 par. 18>

Several Bible studies were conducted by Elder Farnsworth. Other services were devoted to a study of methods of work for church-members. Mrs. White spoke in the forenoon of both Sabbath and Sunday. In her discourse on Sabbath, she read portions of the seventeenth and eighteenth chapters of Luke, and said:-- <RH, December 16, 1909 par. 19>

"We need more faith. When we have before us these simple records of Christ's labors and his promises, why should we not have a large increase of faith? Only by a constant exercise of intelligent faith, a faith that grows continually, can we properly develop in Christian experience. If we will encourage that faith that grasps the promises of God, these promises will be fulfilled in our behalf. <RH, December 16, 1909 par. 20>

"O that we might realize the interest with which the heavenly intelligences are looking upon our world! Those who are seeking for righteousness will have divine help. They will ask, and God will hear them. They may not at once experience the feeling that they expect, but God will care for them. If they are in peril, Jesus will deliver them. His praying, believing people are under his special care. <RH, December 16, 1909 par. 21>

"In Buffalo I have felt the same intense desire that I have felt in other cities through which I have passed, that the many inhabitants may have an opportunity of hearing from the Word of God the truth for these last days. This means that earnest efforts must be put forth by the believers in this vicinity. Let every one put his shoulder to the wheel, and labor in the simplicity of true godliness. We want to learn how to find access in this city. <RH, December 16, 1909 par. 22>

"Perhaps a work needs to begin in your own church, that all the members may be thoroughly converted. Are some of you devoting your whole time to working your farms, or to devising ways of obtaining riches? The greatest riches you can obtain is the life that measures with the life of God. This is granted to those who serve God, and who are laying up their treasures above. <RH, December 16, 1909 par. 23>

"Shall we not all be missionaries? Shall not all who profess to be Christians take hold understandingly in an effort to lead others to know the will of God? We must adapt ourselves to various situations, but if we have the grace of God in our hearts, we shall be able to impart light to those with whom we come into contact. Our work is to be done in simplicity. The most effective appeals can be made in the most simple language. Thus the Lord speaks to us in his Word. In the Bible there are some names difficult to pronounce, but there are few words difficult to be understood.
<RH, December 16, 1909 par. 24>

"If we had more of the simplicity of godliness, we should see very many more souls converted to the truth. In this day of preparation, we can not afford to be idle. The Scriptures have pointed out what is to take place in our world. The night is soon coming in which no man can work. Let us take hold in earnest, to make the necessary reformations, that we may be prepared for what is before us. <RH, December 16, 1909 par. 25>

"Men will arise who will bring in division by teaching various errors. Therefore we must all look to our Teacher. We need to search the Scriptures for ourselves diligently and prayerfully, lest we be drawn away by the subtle deceptions of the enemy. There are many who must have a deeper experience in the things of God. Unless they arouse to a sense of their danger, they will lose their knowledge of what is truth. 'Walk while ye have the light, lest darkness come upon you.' <RH, December 16, 1909 par. 26>

"What more could the Lord do for us than he has done? He has promised us power and strength here, and for the overcomer he has promised an eternal life in the kingdom of glory. He will help you in all your struggles with sin. You can take your trials to him. Who will now accept of Christ, and give himself to him as he has never done before? Who will seek for the comfort and encouragement that Christ has given? Who will search the Scriptures to learn what is truth? Let those arise to their feet who will today make a new covenant with God." <RH, December 16, 1909 par. 27>

In response to this appeal nearly every one in the congregation arose. Mrs. White then offered an earnest prayer that god would let his light shine into their souls, that they might be able to keep the pledge they had made, and that they might so receive the power of the truth that they should lead others to rejoice in the triumphs of the cross. <RH, December 16, 1909 par. 28>

December 23, 1909 Mrs. White's Labors in Michigan and Indiana

D. E. Robinson

The west Michigan camp-meeting was held on the fair-grounds at Three Rivers, July 22 to August 2. A goodly number of our people were present, although on account of its being harvest-time, there was a smaller attendance than usual. Besides union and local conference workers, several ministers from abroad were in attendance. Among these were Elders A. G. Daniells, G. B. Thompson, W. C. White, S. G. Haughey, and C. McReynolds. On the part of the citizens of Three Rivers there was an increasing interest from day to day. <RH, December 23, 1909 par. 1>

Mrs. White arrived the day before the meeting opened, and with the exception of one day, remained till the close. During the ten days, she spoke in the large tent four times. On Sabbath, July 24, she read from Exodus portions of the experience of Israel from their departure out of Egypt up to the giving of the law at Mt. Sinai. Regarding this she said:-- <RH, December 23, 1909 par. 2>

"We are sometimes astonished at the course of the children of Israel. The Lord had wrought for them mightily in bringing them forth from Egypt and through the Red Sea, and it seems surprising that they should not afterward have an unshaken faith that God was leading them, and that he would provide for them. But are we not as faithless as they? are we not in danger of being fearful when we should be strong and of good courage? Many today are ready to pledge themselves as willing to be led by God; but when they come into a hard place, they do not stand the proving. They complain and murmur against the Lord. Would it not be better, when we are in trouble or perplexity, to come in simplicity to the same God who led Israel of old, and ask him to show us his great kindness?" <RH, December 23, 1909 par. 3>

In concluding her discourse, Mrs. White made an earnest appeal for all to declare themselves on the Lord's side, and to seek, during the time of the meeting, the blessing he has in store for them. "Do not," she said, "trifle with the opportunities that you have in such gatherings as this. Be faithful in attending the meetings, and give heed to the messages borne. Make thorough work for eternity. Respond to the invitations that may be given. Let your hearts be melted under the influence of the Holy Spirit. 'Seek ye the Lord while he may be found, call ye upon him while he is near.' Search your Bible, that you may know what God says. You need not ask any one else your duty; you are individually amenable to God. I entreat of you to make your peace with God, and to be obedient." <RH, December 23, 1909 par. 4>

Nearly all present pledged themselves to seek the Lord, and Mrs. White prayed for a rich blessing to rest upon those assembled. The revival effort was continued in other meetings during the day by Elder Thompson and others, and many were impressed by the Holy Spirit to give themselves to the Lord. <RH, December 23, 1909 par. 5>

Sunday, many from the city attended the camp, and Mrs. White addressed a large congregation in the afternoon. She dwelt impressively upon the great sacrifice of Christ and His sufferings, reading the prophecy found in the fifty-third chapter of Isaiah, and bringing out many practical thoughts regarding Christian living. <RH, December 23, 1909 par. 6>

The forenoon of Tuesday was devoted to a consideration of the canvassing work and other lines of missionary effort. By request, Mrs. White spoke for about half an hour regarding our duty as a missionary people. She said, in part:--

<RH, December 23, 1909 par. 7>

"As a people we have received great light. The truth of God is to be justified before the world. If we are content to remain in our homes, feeling no burden to communicate the truth to others, we ourselves need the converting power of God in our hearts. Our light comes from the highest source, and is given to us that we may pass it on to others. <RH, December 23, 1909 par. 8>

"It is time that we place ourselves in right relation to God. If you have an intelligent knowledge of the truth for this time, then it is your privilege and your duty to impart it to others. If you have not that knowledge, then you should seek for it. Learn how to present the truth in a clear and forceful manner. The light is to shine forth to the world in clear, distinct rays. If you are truly converted, you will not hide your light under a bushel, but let it shine forth to others. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' <RH, December 23, 1909 par. 9>

"In the Word of God there is a commission that we can not evade. There is a world to be warned, and the believers must carry the saving truth to all nations. There is a great work before us, and it can not be finished by only a few. There is something for every one to do. May God put upon us all a spirit to communicate truth, and may he impress every one to lift every possible ounce in an effort to get the message before the world. <RH, December 23, 1909 par. 10>

"How can we arouse our people and the people of the world to prepare to meet our God? We must seek the Lord with all the heart, that we may find him. Then hold on; we must not let go. We need a conversion that will remain with us; for we have a work that is to continue. Just as long as we are on this earth, and there are souls unwarned, we can not lay off this responsibility. <RH, December 23, 1909 par. 11>

"And if you are under the influence of the Holy Spirit, you can reach some of these unwarned souls. Many who are now perishing in their sins will yet be converted, and turn to the Lord with full purpose of heart. Take hold of the work in earnest, anywhere and everywhere, and when you do this, you will have a sense of your need of power from on high. <RH, December 23, 1909 par. 12>

"He that is to come will come, and will not tarry. And thousands upon thousands are unwarned. The great cities are to be worked; this is kept before me night and day. Because of the magnitude of the work, because of the large outlay of means that they think necessary, many are hesitating about taking up the work that must be done in these large centers. Do they expect that men of means will come to them and offer them help, asking them to come and give them the message? We must make a beginning with what we have. Let groups of laborers appoint meetings in some portion of a city. An interest will be created that will increase. Those who receive the message will be willing to impart of their means to provide for an enlargement of the work. <RH, December 23, 1909 par. 13>

"We are to labor in simplicity, but earnestly. Shall we now take hold to do the work that God would have us do, or shall it be that persons will come up to us when the troubles have burst upon the world, and say, 'Why did not you warn us of these calamities that were coming, if you knew them?' <RH, December 23, 1909 par. 14>

"O, this precious message that God has given us! Many are longing for it, and it must be given as soon as possible. Begin to proclaim it wherever you may be. As soon as you begin to act, God will open the way before you." <RH, December 23, 1909 par. 15>

At Battle Creek

On the way from Buffalo to Three Rivers, Mrs. White stopped over one day in Battle Creek. While there, she met many of her old friends and associates in the work. The brethren urgently requested that she speak to them, and she promised, if possible, to return from the camp-meeting for that purpose. Accordingly an appointment was given out for a discourse by her in the Tabernacle, Thursday afternoon, July 29. <RH, December 23, 1909 par. 16>

The church was well filled, there being present many from the sanitarium and from the city, in addition to the regular membership. Mrs. White opened the service with prayer, after which she gave a simple, but earnest discourse, based upon the fifteenth chapter of John. <RH, December 23, 1909 par. 17>

In the evening Elders Daniells and White stopped over in Battle Creek on their way from Washington to the Three Rivers camp-meeting. They accompanied Mrs. White and her party on their return from Battle Creek to Three Rivers Friday morning. <RH, December 23, 1909 par. 18>

Visit To The Indiana Sanitarium

Monday morning, August 2, Mrs. White, Miss McEnterfer, and Elder White left Three Rivers for a brief visit to the Wabash Valley Sanitarium at La Fayette, Ind. <RH, December 23, 1909 par. 19>

At the depot they were met by dr. W. W. Worster, the medical superintendent, and Brother H. C. Saunders, the business manager, who took them quickly in an automobile three miles up the river to the new sanitarium. Here they

found a well-equipped institution that does credit to our people in Indiana who have established it. At the time of this visit there were thirty-two patients being cared for, and applications from others for entrance as soon as room could be found for them. Regarding this sanitarium and its influence, Mrs. White wrote:-- <RH, December 23, 1909 par. 20>

"We were intensely interested in this sanitarium and its surroundings, for the Lord has presented before me in vision just such a scene. I could hardly believe that I had not seen the place before with my natural eyes. <RH, December 23, 1909 par. 21>

"I am instructed to say that it is in the order of God that this property has been secured. It is to become an important center for missionary work in the surrounding cities. Our sanitariums are designed of God to be institutions through which he can work. <RH, December 23, 1909 par. 22>

"In securing and equipping the La Fayette Sanitarium, our brethren have acted according to their best judgment. They have not moved rashly. Some have tried to discourage this enterprise, but I am instructed to say, Help those that are struggling with difficulties. If they look to him for counsel, the Lord will bless and strengthen the physician and the helpers in the sanitarium. <RH, December 23, 1909 par. 23>

"Let not our brethren feel it their duty to restrict the investment of means where it is needed. It is in the Lord's order that the sanitarium has been secured. More land should have been purchased, and if possible, this should be done now. The grounds around a sanitarium should not be restricted. Provision should be made for the raising of fruit and vegetables, and it should not be made possible for buildings of an objectionable character to be erected near our institutions. <RH, December 23, 1909 par. 24>

"The plan of having our sanitariums out of the cities is born of the Lord. This should be borne in mind, and sufficient land should be secured to raise fruit and vegetables. It will be a boon to the sick and to the helpers to be given outdoor work on the land. Many of our own workers have broken down in health through excessive mental taxation without the balance of physical exercise. <RH, December 23, 1909 par. 25>

"There is an important work to be done in the vicinity of La Fayette. Our people generally do not realize how Satan is at work to secure souls through his specious deceptions. . . . <RH, December 23, 1909 par. 26>

"Because of distracting influences, the work in Indiana has in the past been greatly hindered. The reproach of God rests upon a people who have a knowledge of the truth, and yet hold their peace. May the Lord forgive those who have known of open fields that have been left without a knowledge of the Scriptures. Let no one excuse himself from helping, nor complain because the Lord now calls for efforts and means to atone for the long neglect of work that should have been done years ago. In every place where the sheep have been scattered, let earnest effort now be put forth for the salvation of souls."

Sanitarium, Cal. <RH, December 23, 1909 par. 27>

December 30, 1909 Mrs. White's Labors in Illinois and Wisconsin

W. C. White

From August 4-13 Mrs. E. G. White and her party were entertained at the Hinsdale Sanitarium. The main building and all the cottages were full at the time of our visit, but just across the road a beautiful residence was vacant, its occupants having gone for a few weeks' outing, and Dr. David Paulson secured for us the privilege of occupying this residence during our stay in Hinsdale. <RH, December 30, 1909 par. 1>

Sabbath and Sunday, August 7 and 8, were spent at the Elgin camp-meeting. There Mrs. White met many old friends, and spoke to large congregations each day. Wednesday afternoon, August 11, she spoke to a full house in the South Side Chicago Church. She spoke four times to the helpers and patients at Hinsdale. <RH, December 30, 1909 par. 2>

Work was being hastened on the large new building, which will double the size of the Hinsdale Sanitarium. There is a company of earnest and faithful workers in the institution, some of whom are in training for foreign fields. Mrs. White took a deep interest in the work of the sanitarium and its allied institutions. Besides the main building, she visited the Good Samaritan Inn and the Life Boat Rescue home. To the workers in the home she said:-- <RH, December 30, 1909 par. 3>

"It gives me great pleasure to know that there are some who are carrying forward such a work as is being done here. If we see those who have been unfortunate in falling under the power of the enemy of souls, we are not to push them out into the darkness, but we should help them to find a connection with Christ. Those who are united in this work will see that the Lord will bless the efforts put forth in kindness and tenderness. He would have us claim the promises that are found in his Word. For those who have sinned and have made mistakes, there is a Christ to pardon and forgive. Let us lift him up as the Redeemer of mankind. <RH, December 30, 1909 par. 4>

"Why did Christ come to this world? He saw that humanity was separated from divinity. Therefore he laid aside the glory he had in heaven, and came to this world to unite in himself divinity and humanity. With his divinity he could grasp the throne of the Infinite, while with his humanity he could reach fallen man. It is by our humanity laying hold upon his divinity that we can be saved. We thereby become 'partakers of the divine nature.'" <RH, December 30, 1909 par. 5>

Friday morning, August 13, the physicians and heads of departments gathered at the cottage where Mrs. White was staying, and she said to them:-- <RH, December 30, 1909 par. 6>

"The opportunities which you possess here seem favorable for the carrying forward of the medical missionary work as God would have it. If the workers will faithfully act their part, angels of God will make impressions of truth upon the hearts of those who come here. It is not by chance that this work was taken out of the city of Chicago. Our medical institutions can not work to the best advantage in the cities. From the instruction I have received, I counsel our brethren, wherever possible, to locate in the country. These large cities will soon be visited with the judgments of God." <RH, December 30, 1909 par. 7>

"The situation of this sanitarium is a great help in the bringing of many to a knowledge of the truth. In its surroundings I see many advantages. The patients need not suffer from impure air. They can sit outside under the trees, surrounded by the beauties of nature. God has had a purpose in bringing his workers to this place. <RH, December 30, 1909 par. 8>

"It is not by persistent arguments that souls will be won to a knowledge of the truth. Let the workers manifest in their words and actions the simplicity of true godliness, and heavenly agencies will make the right impression upon the minds of those with whom they associate. Just as surely as we shall walk in humility, honoring God as the one who must convict the heart, we shall see the results of our labor for souls, even in the cities. I have the courage to hope that there will be a greater work done in Chicago than we have yet seen. To those who place themselves in right relation to God it is said, 'Ye are laborers together with God.' That assurance is worth everything to us; for if we are in union with God, we have back of us a power that is irresistible. <RH, December 30, 1909 par. 9>

"Whatever may arise, never be discouraged. The Lord loves us, and he will perform his word. Try to encourage in the patients a trust in God. Bid them be of good courage. Talk hope, even to the last. If they are to die, let them die praising the Lord. He ever lives; and though some of his faithful followers may fall in death, their works will follow them, and theirs will be a joyous awakening in the resurrection morning. <RH, December 30, 1909 par. 10>

"Let us not be discouraged. Let us not talk doubt, but faith; for faith brings infinite power. If we lay hold upon this power, and do not trust in our own human strength, we shall see the salvation of God. There are many who are hungering and thirsting for a better knowledge of spiritual truths, and it is the privilege of those in this institution to impart to them that which will satisfy their longing." <RH, December 30, 1909 par. 11>

Visit to the Madison Sanitarium

Elder C. McReynolds, of the Wisconsin Conference, had requested us to spend Sabbath and Sunday, August 14 and 15, at the Madison Sanitarium. On arriving there we were pleased to find a small camp-meeting on the sanitarium grounds. An appointment had been sent out hastily, and a number had gathered in from near-by churches. There was a full program of meeting each day. Mrs. White remained at the sanitarium for six days, during which time she spoke twice to the brethren assembled from the churches, and three times to the sanitarium family. This was the first time she had visited the Madison (Wis.) Sanitarium. She was much pleased with its beautiful location by the lakeside, and believed it is destined to become a very popular institution. <RH, December 30, 1909 par. 12>

Monday afternoon, August 16, the helpers assembled in the gymnasium, and Mrs. White addressed them. <RH, December 30, 1909 par. 13>

"I can not feel free to leave this sanitarium," she said, "without speaking to you of the necessity of earnestly seeking the Lord. This must be done by the workers in all of our institutions. A position in a sanitarium is a place of great responsibility. You are not to go on in carelessness and indifference, thinking that because this is the Lord's institution, therefore he will work it for you, regardless of your manner of life. Let each one seek for a daily, living experience in the service of God. Unless you have such an experience, patients that come here unconverted will ask why those professing to believe in the binding obligation of God's law, do not walk in obedience to his commandments. <RH, December 30, 1909 par. 14>

"Now is your time to say, Let us seek the Lord with all our hearts, that we may find him. Let us humble ourselves before him, that he may teach us. He can not teach you his way unless you have humility of heart, and are daily converted to his will. <RH, December 30, 1909 par. 15>

"In our institutions, we should take pains to make everything harmonize with the principles that the Lord has outlined before us in his Word. The work should be educational, preparing the workers for the transfer to the higher courts

above. This education is highly essential. Our sanitariums, which are established at large expense, are to be places where character is molded. In them should be laboring a class of people who have especially consecrated themselves to the service of God, and who seek him daily for guidance. <RH, December 30, 1909 par. 16>

"We should be careful that we connect with all our sanitariums those who will give a right mold to the work. Characters are to be formed here after the divine similitude. It is not the expensive dress that will give us influence, but it is by true Christian humility that we exalt our Saviour. Our only hope for success is doing good to the people of the world who come to our sanitariums as guests, is for the workers, each and every one, to maintain a living connection with God. The dress of sanitarium helpers is to be modest and neat, but the dress is not so important as the deportment. The matter of greatest consequence is that the truth be lived out in our lives, that our words be in harmony with the faith we profess to hold. If the workers in our sanitariums will surrender to God, and take a high position as believers in the truth, the Lord will recognize this, and we shall see a great work done in these institutions. <RH, December 30, 1909 par. 17>

"It is not the wisest course to connect with our sanitariums too many who are inexperienced, who come as learners, while there is a lack of experienced, efficient workers. We need more matronly women, and men who are sound and solid in principle,--substantial men who fear God and who can carry responsibilities wisely. Some may come and offer to work for small wages, because they enjoy being at a sanitarium, or because they wish to learn, but it is not true economy to supply an institution largely with inexperienced helpers. <RH, December 30, 1909 par. 18>

"If the right persons are connected with the work, and if all will humble their hearts before God, although there may now be a heavy debt resting upon the institution, the Lord will work in such a way that the debt will be lessened, and souls will be converted to the truth, because they see that the workers are following in the way of the Lord, and keeping his commandments. This is the only hope for the prosperity of our sanitariums. It is useless to think of any other way. We can not expect the blessing of God to rest upon us, if we serve God at will, and let him alone at pleasure. <RH, December 30, 1909 par. 19>

"It is not necessary that we should cater to the world's demands for pleasure. There are other places in the world where people may find amusement. We need at our sanitariums substantial men and women; we need those who will reveal the simplicity of true godliness. <RH, December 30, 1909 par. 20>

"When the sick come to our institutions, they should be made to realize that there is a divine power at work, that angels of God are present. I wish to emphasize one point: Do not permit yourselves to wear a sour countenance or a desponding look. There is danger of getting a sour spirit, and of speaking harshly. Remember that you are dealing with invalids, and that invalids watch the countenances of those who are about them. They watch to see if they are going to be spoken to encouragingly or discouragingly. <RH, December 30, 1909 par. 21>

"Your work is not to be confined to this institution. There are surrounding places where your influence should reach. If this sanitarium is conducted as it should be, its influence will grow. Similar institutions should be established in other places. This is why the Lord is laying upon his people the burden of establishing sanitariums, that his name may be glorified. <RH, December 30, 1909 par. 22>

"Will you not all put on Christ, not to lay him off again, but to let his Spirit stamp your mind and character? When all in this institution are truly converted, there will be just as surely as wonderful work done as when on the day of Pentecost the disciples received the outpouring of the Holy Spirit. The Lord himself will be with you, to teach and to lead and to guide. You will see of the salvation of God. You may be disheartened at times. Discouragements may arise, but it is your privilege at all times to lay hold of the hope set before you in the gospel. Watch unto prayer. Believe that God will help you to speak words that will cheer and encourage and increase the faith of those with whom you associate."

Sanitarium, Cal. <RH, December 30, 1909 par. 23>

January 6, 1910 At the Iowa and Kansas Camp-Meetings

W. C. White

At Nevada, Iowa, from Aug. 19-24, 1909, Mrs. White and her helpers were entertained at the home of brother and sister J. M. Whitney. The camp-meeting here was located in a beautiful grove near the new sanitarium, and was one of the largest ever held by the Iowa Conference. Over fifteen hundred were encamped on the ground. <RH, January 6, 1910 par. 1>

On Sabbath morning, August 21, Mrs. White spoke to a large congregation, reading part of the sixth chapter of Matthew, and drawing from these scriptures lessons of self-denial, trust, and co-operation. She said:-- <RH, January 6, 1910

par. 2>

"The riches of this world will never advance us in the knowledge of God or in a Christian experience. The Saviour bids us seek for the true riches that are laid up in store for the righteous. To one who came to him saying, 'I will follow thee whithersoever thou goest,' Christ replied, 'Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' Christ owned nothing in this world, and yet the world was his. Let us study his holy, self-denying example. <RH, January 6, 1910 par. 3>

"We have no time to spend on the vanities and follies of this world. There is a world to be saved, and we should carefully consider the example we give to those around us, conforming our lives to the life of him who became a child of humanity that he might give a perfect example to every human being. From a study of his life and labors and his struggles with temptation, we are to learn how to become partakers of the divine nature, and overcome the corruption that is in the world through lust. Nowhere shall we find anything that will help our spiritual life as will a study of the life of Christ. And as we seek to walk in his footsteps, there will come to us a supply of divine grace such as sustained him under every circumstance. <RH, January 6, 1910 par. 4>

"There are many who profess to be followers of Christ who do not have an eye single to his glory. They have their own ideas and standards, and they keep these before them instead of the standard of the Word of God. What we need is pure and undefiled religion. We need to plead for the righteousness that comes to the truly converted soul who accepts the life of the Redeemer as his example. Let us not think that we can pass through this world doing just as we please, and yet be accepted by God as followers of his Son. The gates of the city of God will never be thrown open to those who have not lifted the cross and followed after Christ in self-denial and self-sacrifice. <RH, January 6, 1910 par. 5>

"We are to present to the world a life of overcoming,--overcoming by the blood of the Lamb and the word of our testimony. But in order to do this, we must seek the Lord daily that our natural temperaments and desires may be brought under the converting power of the Holy Spirit, and into harmony with the life of Christ. When you submit to these conditions, you will realize Christ's power and sufficiency. Denying self, and walking humbly with God, you will experience the truth of the words of the Saviour, 'I am the way, the truth, and the life.' 'He that followeth me shall not walk in darkness, but shall have the light of life.' <RH, January 6, 1910 par. 6>

"My brethren and sisters, there is a world to be saved. What are you doing to co-operate with Christ, to represent his spirit? Are you seeking to become acquainted with those who need your help? Are you using your opportunities and advantages and means in winning souls to Christ? You may say, I am not a minister, and therefore can not preach the truth. You may not be a minister in the generally accepted sense of the word. You may never be called to stand in the desk. Nevertheless you can be a minister for Christ. If you will watch for the opportunities that present themselves for speaking a word to this soul and to that, God will speak through you to win hearts to him. Christ took human nature that you might approach him and learn how to labor for your fellow men. Make use of your knowledge in bringing souls to Christ. Drop a word here and a word there that will lift up the Saviour before men, and lead them to higher and holier purposes. <RH, January 6, 1910 par. 7>

"Christ worked for us when we were unbelievers. Should we not labor for our friends and neighbors who do not believe? Christ expects you to become acquainted with the spiritual needs of these souls, and to work for them in meekness and lowliness of heart. Time is passing. Satan is boasting to his evil agencies that he will take possession of the world; and he encourages them to work through every possible means for the accomplishment of this purpose. At this time the followers of Christ should bring a strong counter-influence to meet the influence of evil. <RH, January 6, 1910 par. 8>

"May God help us to understand that we must be laborers together with him. Let us begin right here to be co-workers with Heaven. Let us put away the foolish reading-matter, and study the Word of God. Let us commit its precious promises to memory, so that, when we are deprived of our Bibles, we may still be in possession of the Word of God. Let us cultivate the attributes of earnestness, bringing into all our labors for others the simplicity of true godliness. When this experience of overcoming is ours, our labors for others will not be without fruit. Our position in life may be ever so humble, but through the co-operation of heavenly agencies, we may take with us through the gates of the city of God many who have accepted the truth through our efforts." <RH, January 6, 1910 par. 9>

Leaving Nevada, Iowa, Tuesday, August 24, Mrs. White reached Council Grove, Kan., The following day, where another camp-meeting was in session. Here she spent four days, and spoke four times, three times to the English and once to the German believers. <RH, January 6, 1910 par. 10>

Again Mrs. White impressed upon her hearers the need for consecrated labor: <RH, January 6, 1910 par. 11>

"It is coming to be seen and felt by religionists in every community, that in the hearts of the majority of men there is little respect for truth and righteousness. Unbelief in God and his Word is everywhere manifest. Those who are not for him are against him. Satan is working with all deceivableness of unrighteousness in them that perish, seeking to gain control of human minds. And he leads his followers to believe that he will be conqueror, because of the large numbers

who are uniting with him. While such conditions prevail in the world, we are not to shut ourselves in our homes, and think that assent to truth is all that is required of us. Christ gave himself a sacrifice for the sins of the world. The gift of God in Jesus Christ should awaken in the heart of every believer the spirit of self-sacrifice, leading us to deny ourselves of anything that will further the cause of God in the earth. <RH, January 6, 1910 par. 12>

"If you have the riches of the grace of Christ in your heart, you will not keep them to yourselves while the salvation of souls depends upon a knowledge of the way of salvation that you can give. These may not come to you and tell you their heart-longings; but many are hungry, unsatisfied; and Christ died that they might have the riches of his grace. What are you going to do that these souls may share the blessings that you enjoy? You are called to be laborers together with God. You may never be called to the desk to preach, but you have a work to do,--the most blessed work that mortals can do. You may co-operate with the Holy Spirit of God in convincing men of sin and revealing to them the righteousness of Christ. <RH, January 6, 1910 par. 13>

"I see before me many who occupy humble positions in life, who, perhaps, do not understand all that God requires of them. You are to devote yourselves to the service of God. 'Seek ye first the kingdom of God, and his righteousness.' You are to let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. Simplicity is of the highest value in the sight of heaven. Learn to labor according to Christ's methods. <RH, January 6, 1910 par. 14>

"My brethren and sisters, present the truths of the third angel's message to your neighbors and friends who do not understand them, and who see nothing to interest them in the Word of God. You can tell them of the hope of immortality. You can pray with them and for them. Some of you can gather your neighbors' children together and tell them the stories of the Bible, explaining their meaning in simple language. Let the Word speak for itself, and let your works be of such a character that they will not exert an influence contrary to the faith you profess. If you will come into this position of consecration to the work of God, he will multiply your influence for good." <RH, January 6, 1910 par. 15>

Mrs. White's words to the German believers were full of hope and courage. Elder F. W. Spies read from the book of Acts the record of the outpouring of the Holy Spirit on the day of Pentecost, and Mrs. White said:-- <RH, January 6, 1910 par. 16>

"I have a deep interest that all our people in all languages shall receive a large measure of the grace of our Lord Jesus Christ. We are living in the last days, and there is a large work to be done among the people of all languages. Therefore every soul who believes the truth for this time, whatever his country or speech, should have an intelligent knowledge of the truths of the third angel's message, that he may be able to do an intelligent work for God. The Lord will open the understanding of all who will come into right relation to him. <RH, January 6, 1910 par. 17>

"The scripture that our brother has read to you shows that a mighty power is at work in our world, and that Heaven will co-operate with those who will do the work of the Lord. It is the one Lord, the one faith, the one baptism. Let us draw in even cords. Let us keep our hearts humble, and draw close to the Great Teacher. If we have the truth in the heart, we shall feel that it is a positive necessity that we seek to enlighten others. If we will do as the disciples did before the day of Pentecost,--pray and believe, and come into harmony with one another and with the Word,--the Lord will work with us, opening the understanding and the hearts of those whom we seek to reach, and bringing them to a knowledge of the truth for this time. This work will be acknowledged in the courts of heaven. <RH, January 6, 1910 par. 18>

"My brethren and sisters, have courage in God; have faith in Christ. Put on the robe of Christ's righteousness, and let the light of heaven come into heart and mind. The Lord says, Go forward. Do not shut up yourselves to yourselves, but labor and sacrifice that others may know the preciousness of a living Saviour. You are God's children. Learn of him as little children, that he may work in you and through you. Through your instrumentality the grace of God may come into many hearts."

Sanitarium, Cal. <RH, January 6, 1910 par. 19>

January 13, 1910 Mrs. White's Visit to Boulder, Colorado

W. C. White

The Eastern Colorado Conference held its annual camp-meeting at Boulder, August 26 to September 5. The meeting was held on the Chautauqua grounds, about two miles southwest of the city. Nearly a thousand of our people were in attendance. <RH, January 13, 1910 par. 1>

Mrs. White and her party reached Boulder Monday evening, August 30, and were entertained during the meeting at the Colorado Sanitarium. Although the camp-meeting was nearly three miles from the sanitarium, the street-cars made it convenient for physicians and teachers, and some of the nurses and helpers, to attend the meeting a part of each day.

<RH, January 13, 1910 par. 2>

Many changes had to come to the sanitarium and to the conference in the four years since Mrs. White's last visit. From the sanitarium Dr. H. F. Rand had gone to California, and Elder F. M. Wilcox to Washington, D. C., and the conference had been divided, nearly a half of the territory and a fifth of the membership forming the Western Colorado Conference. But the work had grown, as was shown by statistics and by the large camp-meeting. <RH, January 13, 1910 par. 3>

The Colorado Sanitarium has had many difficulties to face in recent years, but its work has advanced, and at the time of our visit Dr. J. D. Shively, the medical superintendent, and Elder Meade MacGuire, the business manager, with a large corps of nurses and helpers, were exceedingly busy, for the institution was full of patients. <RH, January 13, 1910 par. 4>

In her address to the workers at the Colorado Sanitarium, Mrs. White said:-- <RH, January 13, 1910 par. 5>

"It should be a great satisfaction to you to be in a sanitarium like this, where each one is taught to take part in the work of ministering to others. Let each one seek to do the work as he will wish it had been done when the end of all things shall come. Thus you may have a little heaven here below, and angels of God will work through you to make right impressions upon the minds of those who come as patients and guests to the institution. Christ wants to use you as his servants. Seek to help wherever you can. Cultivate the best dispositions, that the grace of God may rest richly upon you. <RH, January 13, 1910 par. 6>

"Young and old may learn to look to God as one who will heal, as one who sympathizes, who understands all their necessities, and who will never make a mistake. Your humanity may lay hold of the divinity of Christ by living faith, and you may learn to carry out in this institution the principles of heaven. This will make you a blessing to all around you. <RH, January 13, 1910 par. 7>

"Put away all that would hinder you from reaching the high standard set for you in the Word of God. Do not foster a spirit of jealousy or evil surmising or anything that would grieve the Spirit of God. There are those who have this evil in their natures, but if they retain it, Satan will work through them to spoil the influence of this sanitarium. We can not afford to have any such work carried on here. Every worker must stand on the platform of eternal truth. In manifesting a spirit of jealousy, we reveal a characteristic of Satan. We can not afford to harbor one desire that has its origin in him. <RH, January 13, 1910 par. 8>

"We are seeking for the life that measures with the life of God; therefore our natures must be brought into conformity with the will of God. We must so conduct our life-work that we can go to God in confidence and open our hearts to him, telling him our necessities, and believing that he hears, and will give us grace and strength to carry out the principles of the Word of God. What we want is heaven, the victor's crown, an entrance through the gates to the city of God, the right to eat of the tree of life that is in the midst of the paradise of God. We want to see the King in his beauty. Then let us daily keep our eyes fixed upon Christ, the perfection of human character, and laying hold of his divine nature, we shall have the strength of divinity to overcome every evil tendency and desire. <RH, January 13, 1910 par. 9>

"Christ came to earth to suffer and to die that we might lay hold on eternal life. He gave himself that we might be partakers of the divine nature, and overcome the corruption that is in the world through lust. The Lord bids us work out our salvation with fear and trembling. If we perfect a Christian character, we must put away from our lives every evil thing. When we are truly converted to God, we shall hate the things that separate us from him. <RH, January 13, 1910 par. 10>

"Christ desires to give to all at his coming the crown of life. I pray that we who are gathered here today may be among those who at that time will greet him with joy, saying, 'Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.'" <RH, January 13, 1910 par. 11>

Sabbath, September 4, had been looked forward to as the great day of the meeting; but early in the morning it began to rain, and during the day there was a great downpour. It was estimated that two inches of rain fell in twenty-four hours. Several tents were blown down, and a few were flooded. But most of the tents were on a high ground, and many of the campers were in the Chautauqua Assembly cottages. <RH, January 13, 1910 par. 12>

The large congregation, assembled in the great Chautauqua auditorium, were sheltered from the storm, but the roar of the heavy rain on the roof made it difficult for them to hear the speaker. <RH, January 13, 1910 par. 13>

When meeting time came, the street-cars were unable to run. But a carriage brought Mrs. White to the ground, and she spoke to the people, many of whom left the back seats and stood crowded close to the platform. After reading the seventeenth chapter of John and portions of the first and second chapters of Acts, she said:-- <RH, January 13, 1910 par. 14>

"My brethren and sisters, we are not half awake. We do not half appreciate the precious time that is passing into eternity. We do not realize the value of the souls for whom Christ gave his precious life. We need to put on the robe of Christ's righteousness and work in harmony with him, in harmony with his ministers, in harmony with all who truly believe the truth for this time. <RH, January 13, 1910 par. 15>

"Many are clinging to their old habits and practises, and some are even denying Christ as Peter did. These lose the blessing that they would have at every step if they would follow on to know the Lord. Let us press together. It is no

time now for us to quarrel among ourselves, no time to draw apart. Let us not thus counterwork the work that God is seeking to do for us and through us. We need the cementing power of the Holy Spirit to come upon this people. <RH, January 13, 1910 par. 16>

"God has a work for his people to do for the world, and if they will work in harmony with one another and with heaven, he will demonstrate his power in their behalf as he did for his first disciples on the day of Pentecost. Those days in which the disciples prepared themselves by prayer and putting away of all disunion, brought them into such close relation to God that he could work for them and through them in a marvelous manner. Today God desires to accomplish great things through the faith and works of his believing people. But we need to stand in right relation to God, that we may understand his voice when he speaks to us. <RH, January 13, 1910 par. 17>

"As a people we have had great light and many privileges, yet we are lacking in advanced spirituality. Every sanitarium, every institution in our ranks, should stand forth as a representative of the living principles of truth. In every department of their work, God's glory and the advancement of his kingdom should be the first consideration. Our medical institutions should stand where the glory of God can be clearly revealed through them. It used to be so in the beginning of our work, when the sanitarium was first established at Battle Creek. Now we have sanitariums in many places. An important question to be considered is, What kind of men and women shall those be who occupy positions of more or less responsibility in these institutions? They should be those whose daily lives emit the light of truth, who with sanctified tongues speak only those words that will prove a blessing to others. If the work is done that God desires to see accomplished as the result of the establishment of our sanitarium work, we shall see in these institutions workers who give evidence that they are converted. We must have workers wholly surrendered to God. <RH, January 13, 1910 par. 18>

"Time is passing, and souls are perishing for lack of the truth. Let the light shine forth from our sanitariums in clear, distinct rays. May the God of Israel impress upon the hearts and minds of our people the sacredness and the importance of the work to be done. If men and women will co-operate with God with all the powers of their being consecrated to him, they will stand as ministers of righteousness to their fellow men. <RH, January 13, 1910 par. 19>

"I know the burdens that many of our sanitariums carry, and I am instructed to say to those in positions of responsibility in these institutions, Let every influence be of such a character as will draw with Christ. Then the sick will understand that Christ is there. Let the meek and lowly Jesus be represented, in the dress of the workers, in the words they speak, in the spirit they manifest. <RH, January 13, 1910 par. 20>

"The blessing of God is waiting to come in large measure upon the workers in the Colorado Sanitarium. I have seen angels of God hovering, hovering, hovering over the workers there. Let none who are there refuse to be converted. Let none feel too important to come under discipline to God. Let the workers understand that they are responsible to God to see that the best influence is exerted in this institution, that the salvation of God may be revealed. The Lord desires to see each one acting his part intelligently as a laborer together with him, that the light of heaven may come into our institutions, and a wonderful work be done. <RH, January 13, 1910 par. 21>

"Instruction was given me in the night season that I must bear a decided message to this people. You greatly need to experience a deeper heart work. It is your privilege to receive more of the Spirit of God, as you engage in fasting and earnest prayer. You need to accept the promises and assurances of God and walk out on them in faith. You need to learn how to present the truths of the Word to those around you in all their binding force and in all their encouragement, that the unconverted may feel the influence of the Spirit of God upon heart and mind and character. <RH, January 13, 1910 par. 22>

"May God bless you, my brethren and sisters. My heart is drawn out in tenderness and love for you. You are a large company here. Will you not consecrate yourselves to God? We invite you to come to Jesus, to believe in him, and receive from him the outpouring of his Holy Spirit. He will give you this, if you ask in faith believing. Then work in harmony with him to disseminate truth. If you will seek individually to answer in your lives Christ's prayer for his disciples, you will follow on to know the Lord. This is not like the fading strength and glory of the setting sun, but like the morning, the rising sun, which is ever increasing in warmth and light and power."

Sanitarium, Cal. <RH, January 13, 1910 par. 23>

January 20, 1910 *From Colorado to California*

W. C. White

At the close of the Colorado camp-meeting, Mrs. E. G. White was urged to make an appointment to speak in Salt Lake City, when she passed through Utah on her way to California. <RH, January 20, 1910 par. 1>

The train leaving Denver Monday morning was due to arrive in Salt Lake Tuesday at 2:45 p.m. A meeting, appointed for four o'clock, would bring together the members of the Salt Lake Church and representatives from near-by churches. A sleeper on the Oregon Short Line could be boarded at nine o'clock, which would run to Ogden, and stand there till morning, making easy connection with the through train to San Francisco. The plan was excellent, but there were disappointments. <RH, January 20, 1910 par. 2>

There had been washouts on the road, and the train ran slowly over many miles of reconstructed track; and so we reached Salt Lake City at 7:45 p. M. At the depot Elder S. G. Huntington met our party, and reported that a large congregation was at the church waiting our arrival. They had met at the time appointed, and held a meeting; and hearing that the delayed train would arrive at seven O'clock, they had gathered again, hoping to hear Mrs. White. Hastening to the church, she found an eager audience, to whom she spoke for nearly an hour upon daily Christian experience and the training and education of the children. <RH, January 20, 1910 par. 3>

After reading portions of Isaiah 54 and 55, Mrs. White said:-- <RH, January 20, 1910 par. 4>

"All thy children shall be taught of the Lord; and great shall be the peace of thy children.' Do we give heed to this promise, and are we seeing to it that our children are taught of the Lord? Are we making them understand the requirements of God in the earliest years of their lives? Christ gave his precious life that they might be partakers of the divine nature, and escape the corruption that is in the world through lust. The Lord wants the hearts of these children from their very babyhood to be given to his service. <RH, January 20, 1910 par. 5>

"Parents, you know something of the inducements by which Satan tries to lead your children into folly. He is working with all his powers to lead them astray. With a determination that many do not dream of, he is seeking to gain control of their minds, and to make the commandments of God of no effect in their lives. <RH, January 20, 1910 par. 6>

"He leads them to grieve the hearts of their parents. Never let the parents at such times manifest anger, never strike a blow in passion. While they are too young to reason with, divert their minds as best you can; and as they become older, teach them by precept and example that you can not indulge their wrong desires. Instruct them patiently. Sometimes they will have to be punished, but never do it in such a way that they will feel that you have punished them in anger. By such a course you only work a greater evil. Many unhappy differences in the family circle might be avoided if parents would obey the counsel of the Lord in the training of their children. 'In righteousness shalt thou be established,' God declares; that is, in doing the works of righteousness. <RH, January 20, 1910 par. 7>

"We need to present to the youth an inducement for right-doing. Silver and gold is not sufficient for this. Let us reveal to them the love and mercy and grace of Christ, the preciousness of his Word, and the joys of the overcomer. In efforts of this kind we shall do a work that will last throughout eternity. <RH, January 20, 1910 par. 8>

"When the work of the judgment is finished, and decisions have been made for eternity, it will be seen that those who have given themselves whole-heartedly to the service of God are the ones who stand right with heaven. Some of these may not have been able to leave their families to go to distant mission fields, but they have been missionaries in their own neighborhood. Their hearts have been so filled with the love of God that their great anxiety has been to win souls for him. This has been more to them than silver and gold and the precious things of this world. And as they have labored in simplicity to minister the word of truth, the Spirit of God has sent home the word to the hearts of the people. <RH, January 20, 1910 par. 9>

"My brethren and sisters, let us study the simplicity there is in the Word of God. Let us see what we can do to advance the cause of Christ in the earth. Christ was in this world as a man of sorrows and acquainted with grief. There were many who set themselves against his work. There will be those who will oppose you. But your work is to preach Christ and him crucified; and when you do this, the salvation of God will be revealed in the conversion of souls. <RH, January 20, 1910 par. 10>

"Since I left my home in California in April, I have visited many places, and have spoken to thousands of people. This is the last stop I expect to make before reaching my home again. I would leave these words with you: Carry forward the work in faith and humble dependence upon God. Let each believer have light in himself; then the blessing of God will rest upon you, and you will see the salvation of God in the advancement of his work in this field." <RH, January 20, 1910 par. 11>

After the meeting it was found that no place could be secured in the sleeping car on the Oregon Short Line, as it was full; and to make the morning connection at Ogden, we must take the Rio Grande train due at 10:45 P. M., But expected at 3 A. M. The party went home with Elder and Mrs. Huntington to spend a portion of the night while waiting for the train. Just before midnight we were aroused by a false report that the train was making up lost time, and would leave at 1 a. m. Just as Mrs. White was ready to step into the hack, a message came that the train would not arrive until 4 A.M. She returned to the house, but not to sleep. About 4:45 A.M. The belated train left Salt Lake City, and made the connection with the train to California. <RH, January 20, 1910 par. 12>

The day following this almost sleepless night was uneventful. The train glided swiftly along through western Utah

and Nevada. Shortly before daylight Thursday morning, September 9, when the train had passed the highest altitude, and was just finishing its run through forty miles of tunnels and snowsheds, Miss McEnterfer, whose berth was nearly opposite, and some others near by, heard agonized groans from Mrs. White. When asked what was the matter, she said she must have air, she could not breathe. But her window was open, and the berth was filled with smoky air from the snow-shed. <RH, January 20, 1910 par. 13>

Knowing that we were then seven thousand feet above sea-level, and that we had been several hours in this high altitude, we recognized the difficulty as heart failure, and trembled for the outcome. Miss McEnterfer attempted to count her pulse, but found that impossible, as there was only a little quiver instead of a regular beat. This grew more and more faint. She asked her several questions, but there was no answer. Her hearing and her speech had gone. Her limbs were cold, and she seemed powerless. <RH, January 20, 1910 par. 14>

The porter brought some hot water. Into this Miss McEnterfer put a little peppermint, and with much difficulty got Mrs. White to swallow a few spoonfuls. Then she vigorously rubbed her hands and arms and feet. After much delay bottles of hot water were secured and placed over her heart and at her feet. In the course of an hour her pulse began to grow stronger, and as we dropped into the lower altitude, her heart action increased. An hour later as we neared Colfax, she had so far recovered as to be able to speak and to hear what we said to her. During the day she was able to take a little liquid food, and at Oakland Pier and Vallejo Junction made the transfers with the aid of the wheelchairs furnished by the railway company. Arriving at St. Helena at 7 P.M., She walked from the train to her carriage, and was soon in her own home, from which she had been absent five months. <RH, January 20, 1910 par. 15>

THE NEW COLLEGE SITE

At home it was reported that Elder G. A. Irwin was still at Angwin, the place just purchased for the new home of the Pacific College (formerly Healdsburg College), and that he was going the following afternoon to the Fruitvale camp-meeting. On this, Mrs. White though still very feeble, decided to visit the place at once. So early on Friday morning, September 10, the big farm team was hitched to the easiest carriage, and brother James drove slowly up the six miles of steep rocky road from sanitarium to Angwin. Then, with Elder Irwin as guide, inspection was made of orchards and vineyards, hay-fields and gardens; the horse barn and carriage house, with their eight vehicles and nineteen horses and colts; the big cow barn, with its twenty cows and hundred tons of hay; then the big swimming pool, and the springs, and the recreation building which later was converted into schoolrooms; and last of all, the six cottages, with thirty-two rooms and the main building with twenty-nine rooms for students, besides kitchen, dining-room, and parlors. <RH, January 20, 1910 par. 16>

The following Monday, at the Fruitvale camp-meeting, Mrs. White spoke of the new school site as follows:-- <RH, January 20, 1910 par. 17>

"I was very happily surprised to find here a place where we need not wait to make great preparations before our school can be opened. Here we may call the students to come, and we can begin school work just as soon as they are on the ground. The advantages to be found here are many. A great deal of labor has been put forth to improve this property, which up to the present time has been used as a health resort. <RH, January 20, 1910 par. 18>

"The Angwin place is more appropriate for our school work than was the property we were previously considering at Buena Vista, near Sonoma. There was on that place, it is true, one very large, expensive building, but this building was not so well adapted to our school work as the buildings at Angwin. At Sonoma other buildings would have had to be erected very soon; but at Angwin there are sufficient buildings for present needs, and our school work can begin at once. <RH, January 20, 1910 par. 19>

"The buildings are substantial, and in good repair. The whole bears the appearance of good care and neatness. The large supply of good bedding and mattresses reminded me of what we found at Loma Linda when that property was purchased. The buildings are well adapted to our present necessities. Later on, more may need to be erected. Facilities will be added from time to time as they are needed. <RH, January 20, 1910 par. 20>

"I am very glad that we need be delayed no longer in locating our school, and I am more thankful than I can express that our school and our sanitarium are near enough together so that their educational work can blend. The school can help the sanitarium by supplying it with fruit and vegetables, and the sanitarium can help the school by purchasing these things. And the students may receive advantages from both these institutions."

Sanitarium, Cal. <RH, January 20, 1910 par. 21>

Mrs. E. G. White

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god. <RH, February 10, 1910 par. 1>

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. <RH, February 10, 1910 par. 2>

"Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego. <RH, February 10, 1910 par. 3>

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. <RH, February 10, 1910 par. 4>

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. <RH, February 10, 1910 par. 5>

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." <RH, February 10, 1910 par. 6>

This record contains much of importance on the subject of health reform. In the experience of the four Hebrew children a lesson is given regarding the need of abstaining from all spirituous liquors, and from indulgence of perverted appetite. The position taken by these Hebrew youth was vindicated, and at the end of ten days they were found fairer in flesh and better in knowledge than all the rest whom the king was proving. <RH, February 10, 1910 par. 7>

In this our day, the Lord would be pleased to have those who are preparing for the future, immortal life follow the example of Daniel and his companions in seeking to maintain strength of body and clearness of mind. The more careful we learn to be in treating our bodies, the more readily shall we be able to escape the evils that are in the world through lust. <RH, February 10, 1910 par. 8>

There are many who believe that in order to be fitted for acceptable service, they must go through a long course of study under learned teachers in some school of the world. This they must do, it is true, if they desire to secure what the world calls essential knowledge. But we do not say to our youth, You must study, study, keeping your mind all the time on books. Nor do we say to them, You must spend all the time in acquiring the so-called higher education. Let us ask, What is the object of true higher education? Is it not that we may stand in right relation to God? The test of all education should be, Is it fitting us to keep our minds fixed upon the mark of the prize of the high calling of God in Christ Jesus? <RH, February 10, 1910 par. 9>

What is needed by our youth is an education like that which Daniel and his three companions gained. These faithful Hebrews were in important positions. They were placed where they must be careful to observe every principle of righteousness in order to bring others to an understanding of the principles of righteousness. It would not do for them to be lax. They could not afford to indulge appetite. They were to stand where they could, by their example, give proof of the importance of strict adherence to the principles of right living. To do this they were willing to place themselves under test and trial. Ten days was sufficient to prove that the diet they chose was a wholesome one, and that in adopting

it they had made no mistake. The evidence which this experience gave to the authorities led them to have a higher opinion of these youth than of all the other students under their care. <RH, February 10, 1910 par. 10>

We are to learn how to equalize the labor done by brain, bone, and muscle. If you put to task the faculties of the mind, loading them with heavy burdens, while you leave the muscles unexercised, this course will tell its story just as surely as the wise course of the Hebrew youth told its story. Parents should follow a consistent course in the education of their children. Our youth should be taught from their very childhood how to exercise the body and the mind proportionately. It is not wise to send the children to schools where they are subject to long hours of confinement and where they will gain no knowledge of what healthful living means. Place them under the tuition of those who respect the body and treat it with consideration. Do not place your children in an unfavorable position, where they can not receive the training that will enable them to bear test and trial. <RH, February 10, 1910 par. 11>

With all the precious light that has continually been given us in the health publications, we can not afford to live careless, heedless lives, eating and drinking as we please, and indulging in the use of stimulants, narcotics, and condiments. Let us take into consideration the fact that we have souls to save or to lose, and that it is of vital consequence how we relate ourselves to the question of temperance. It is of great importance that individually we act well our part, and have an intelligent understanding of what we should eat and drink, and how we should live to preserve health. All are being proved to see whether they will accept the principles of health reform or follow a course of self-indulgence. <RH, February 10, 1910 par. 12>

Let no one think that he can do as he pleases in the matter of diet. But before all who sit at the table with you, let it appear that you follow principle in the matter of eating, as in all other matters, that the glory of God may be revealed. You can not afford to do otherwise; for you have a character to form for the future, immortal life. Great responsibilities rest upon every human soul. Let us comprehend these responsibilities, and bear them nobly in the name of the Lord. <RH, February 10, 1910 par. 13>

To every one who is tempted to indulge appetite I would say, Yield not to temptation, but confine yourself to the use of wholesome foods. You can train yourself to enjoy a healthful diet. The Lord helps those who seek to help themselves; but when men will not take special pains to follow out the mind and will of God, how can he work with them? Let us act our part, working out our salvation with fear and trembling,--with fear and trembling lest we make mistakes in the treatment of our bodies, which, before God, we are under obligation to keep in the most healthy condition possible.

(To be concluded) <RH, February 10, 1910 par. 14>

February 17, 1910 *A Lesson in Health Reform*

**[Address at the General Conference, Washington, D. C., May 26, 1909.]*

Mrs. E. G. White
(Concluded)

We desire that the meetings which are held during the General Conference shall have a telling influence on every soul. Let us prove ourselves worthy of being trusted by God,--worthy of his confidence in our determination that we will not betray our sacred trust. Let us open the way for the light of God to shine into the chambers of the mind. Thus we shall be prepared to help others. To those who appreciate the truth as it is in Jesus, and who desire to reveal the truth in its beauty, its power, and its sanctifying grace, God will give strength to stand against temptation. <RH, February 17, 1910 par. 1>

Intelligence is a gift of God,--one that he desires us to use to his glory. Students need not talk of their attainments in the so-called higher education if they have not learned to eat and drink to the glory of God, and to exercise brain, bone, and muscle in such a way as to prepare for the highest possible service. The whole being must be brought into exercise if we would secure a healthy condition of mind; the mental and the physical powers should be used proportionately. <RH, February 17, 1910 par. 2>

To those who are desirous of being efficient laborers in God's cause, I would say, If you are putting an undue weight of labor on the brain, thinking you will lose ground unless you study all the time, you had better change your views and your course of action. Unless greater care is exercised in this respect, there are many who will go down to the grave prematurely. This you can not afford to do; for there is a world to be saved. <RH, February 17, 1910 par. 3>

A great work is to be done,--a work that we have scarcely begun as yet. Everywhere, everywhere the truth is to stand forth in its glorious power and in its simplicity. Do not boast of what you know, but take your case to God. Say to him, I comply with the conditions. Now, Lord, as I educate my appetites and tastes, so that a healthy current of blood may

flow through my veins, wilt thou sustain me? Teach me how to use my powers in presenting the most precious truths that have ever come to mortals for the fitting up of character for the future, immortal life. <RH, February 17, 1910 par. 4>

Fathers and mothers, you have a solemn work to do. The eternal salvation of your children depends upon your course of action. How will you successfully educate your children? Not by scolding; for it will do no good. Talk to your children as if you had confidence in their intelligence. Deal with them kindly, tenderly, lovingly. Tell them what God would have them do. Tell them that God would have them educated and trained to be laborers together with him. When you act your part, you can trust the Lord to act his part. Be strong in faith, and teach your children that we are all dependent upon God. Read to them the story of the four Hebrew children, and impress their minds with a realization of the influence for good that was exerted in Daniel's time because of strict adherence to principle. <RH, February 17, 1910 par. 5>

In connection with your home, have a garden if possible, where your children can work and where you can work with them. So instruct them and so arrange their work that their spare time will not be spent in idleness. Give them something definite to do, and let them feel that they are doing something to help father and mother to sustain the family. Let the older ones feel the responsibility of giving a right example to the younger children. Let all act a part according to their years. When the children thus trained attend school, they will have clear minds. They will be able to reason for themselves, and will not accept that which this one says or what that one says without some proof. <RH, February 17, 1910 par. 6>

I wish to say to every father and mother, If you have a hasty temper, seek God for help to overcome it. When you are provoked to impatience, go to your chamber, and kneel down and ask God to help you that you may have a right influence over your children. Your children are God's children; they are to have a life that measures with the life of God. Can you comprehend it?--a life that measures with the life of God. It was to give them this that God sent his Son into the world. For this Christ laid off his royal robe and kingly crown and came to this sinful world as a helpless babe. He was educated under the supervision of heavenly angels. He worked at the carpenter's trade,--he who was the Prince of life, the Saviour of all that would believe in him. <RH, February 17, 1910 par. 7>

When Christ came to our world, in him were combined divinity and humanity. In his humanity he could lay hold of humanity; by virtue of his divinity he could bring power and health and grace to mankind. Thus he would make men and women partakers of the divine nature and able to escape the corruption that is in the world through lust. <RH, February 17, 1910 par. 8>

To us is given the work of overcoming. This is no haphazard work. Only as we become partakers of the divine nature can we overcome our hereditary and cultivated tendencies to evil. We must be trained to understand and follow Bible principles; we must learn of Christ the science of eating and drinking to the glory of God. <RH, February 17, 1910 par. 9>

The Lord desires that his people shall be a wise people, and carry a sensible influence wherever they go. He has given us capabilities, and a part to act in his work. Let us act our part as faithfully as the four Hebrew worthies acted theirs. Then angels of God will preside in our homes. <RH, February 17, 1910 par. 10>

You remember the story of the woman who was healed by touching Christ's garment when in the midst of a dense throng. Her disease was such that no earthly physician's power could help her. She saw Jesus healing the sick, and hope sprang up in her heart. She thought she would wait her opportunity, and, when she got within reach of the Saviour, she put forth her finger and touched the hem of his garment; and immediately she was made whole. In this experience there was a lesson that Christ desired to impress on the throng about him. Humanity had connected with divinity, and the blessing had been received. <RH, February 17, 1910 par. 11>

Christ came to the earth to bring divinity to humanity. We need that divinity; young and old need it. If you do not know anything about this power, I beseech you for Christ's sake to seek for it. Endeavor to live a consistent life. Take hold of Christ by living, active faith. Come to him just as you are, helpless and dependent, and say, "Lord, I believe; help thou mine unbelief." Help me to study thy life, thy self-denial and self-sacrifice; help me to become a Christian in every sense of the word. <RH, February 17, 1910 par. 12>

February 24, 1910 Faithfulness in Health Reform

*[Sermon at the General Conference, Washington, D. C., May 31, 1909.]

Mrs. E. G. White

I am instructed to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles. <RH, February 24, 1910 par. 1>

God's purpose for his children is that they shall grow up to the full stature of men and women in Christ. In order to do this they must use aright every power of mind, soul, and body. They can not afford to waste any mental or physical strength. <RH, February 24, 1910 par. 2>

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, for both our physical health and our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed. <RH, February 24, 1910 par. 3>

Those who have received instruction regarding the evils of the use of flesh-meats, tea, and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetite be cleansed, and that self-denial be practised in regard to those things which are not good. This is a work that will have to be done before his people can stand before him a perfected people. <RH, February 24, 1910 par. 4>

The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time. <RH, February 24, 1910 par. 5>

There are some professed believers who accept certain portions of the Testimonies as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare, and the welfare of the church. It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life-practise, are hurting their own souls, and leave wrong impressions upon the minds of believers and unbelievers. <RH, February 24, 1910 par. 6>

A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite. The words should come to us now with impelling earnestness, "Repent, . . . and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." There are many among us who are deficient in spirituality, and who, unless they are wholly converted, will certainly be lost. Can you afford to run the risk? <RH, February 24, 1910 par. 7>

Pride and weakness of faith are depriving many of the rich blessings of God. There are many who, unless they humble their hearts before the Lord, will be surprised and disappointed when the cry is heard, "Behold, the Bridegroom cometh!" They have the theory of the truth, but they have no oil in their vessel with their lamp. Our faith at this time must not stop with assent to belief in the theory of the third angel's message. We must have the oil of the grace of Christ that will feed the lamp, and cause the light of life to shine forth, showing the way to those who are in darkness. <RH, February 24, 1910 par. 8>

If we would escape having a sickly experience, we must begin in earnest without delay to work out our own salvation with fear and trembling. There are many who give no decided evidence that they are true to their baptismal vows. Their zeal is chilled by formality, worldly ambition, pride, and love of self. Occasionally their feelings are stirred. but they do not fall upon the Rock, Christ Jesus. They do not come to God with hearts that are broken in repentance and confession. Those who experience the work of true conversion in their hearts will reveal the fruits of the Spirit in their lives. O that those who have so little spiritual life would realize that eternal life can be granted only to those who become partakers of the divine nature, and escape the corruption that is in the world through lust! <RH, February 24, 1910 par. 9>

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with him of the new life in the kingdom of God. "Except a man be born again," the Saviour has said, "he can not see the kingdom of God." The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his requirements. This is true worship. <RH, February 24, 1910 par. 10>

God requires continual advancement from his people. They need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite. <RH, February 24, 1910 par. 11>

If we could be benefited by indulging the desire for flesh-meats, I would not make this appeal to you; but I know we can not. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in

a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown. <RH, February 24, 1910 par. 12>

I have been instructed that the students in our schools are not to be served with flesh foods or with food preparations that are known to be unhealthful. Nothing that will serve to encourage a desire for stimulants should be placed on the tables. I appeal to old and young and to middle-aged: Deny your appetite of those things that are doing you injury. Serve the Lord by sacrifice. Let the children have an intelligent part in this work. We are all members of the Lord's family, and the Lord would have his children, young and old, determine to deny appetite, and to save the means needed for the building of meeting-houses and the support of missionaries. <RH, February 24, 1910 par. 13>

I am instructed to say to parents, Place yourselves, soul and spirit, on the Lord's side of this question. We need ever to bear in mind that in these days of probation we are on trial before the Lord of the universe. Will you not give up indulgences that are doing you injury? Words of profession are cheap; let your acts of self-denial testify that you will be obedient to the demands that God makes on his peculiar people. Then put into the treasury a portion of the means you save by your acts of self-denial, and there will be that with which to carry on the work of God. <RH, February 24, 1910 par. 14>

There are many who feel that they can not get along without flesh-meats; but if these would place themselves on the Lord's side, resolutely resolved to walk in the way of his guidance, they would receive strength and wisdom as did Daniel and his fellows. They would find that the Lord would give them sound judgment. Many would be surprised to see how much could be saved for the cause of God by acts of self-denial. The small sums saved by deeds of sacrifice will do more for the upbuilding of the cause of God than larger gifts will accomplish that have not called for denial of self. <RH, February 24, 1910 par. 15>

Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God? We as a people should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please. <RH, February 24, 1910 par. 16>

Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve themselves. <RH, February 24, 1910 par. 17>

I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then. There are some who have never followed the light given on the question of diet. It is now time to take the light from under the bushel, and let it shine forth in clear rays.

(To be concluded) <RH, February 24, 1910 par. 18>

March 3, 1910 *Faithfulness in Health Reform*

*[Sermon at the General Conference, Washington, D. C., May 31, 1909.]

Mrs. E. G. White
(Concluded)

The principles of healthful living mean a great deal to us individually and as a people. When the message of health reform first came to me, I was weak and feeble, subject to frequent fainting spells. I was pleading with God for help, and he opened before me the great subject of health reform. He instructed me that those who are keeping his commandments must be brought into sacred relation to himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for service. This light has been a great blessing to me. I took my stand as a health reformer, knowing that the Lord would strengthen me. I have better health today, notwithstanding my age, than I had in my younger days. <RH, March 3, 1910 par. 1>

It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true. <RH, March 3, 1910 par. 2>

We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits,

grains, and nuts in abundance, flesh-meat is not the right food for God's people. I have been instructed that flesh-meat has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for every one, and to give the lower passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating. <RH, March 3, 1910 par. 3>

We are not to make the use of flesh-meat a test of fellowship, but we should consider the influence that professed believers who use flesh-meats have over others. As God's messengers, shall we not say to the people, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh-pots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential to growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting. <RH, March 3, 1910 par. 4>

All are now being tested and proved. We have been baptized into Christ, and if we will act our part by separating from everything that would drag us down, and make us what we ought not to be, strength to grow into Christ, who is our living head, will be given us, and we shall see the salvation of God. <RH, March 3, 1910 par. 5>

Only when we are intelligent in regard to the principles of healthful living, can we be fully aroused to see the evils resulting from improper diet. Those who, after seeing their mistakes, have courage to change their habits, will find that the reformatory process requires a struggle and much perseverance; but when correct tastes are once formed, they will realize that the use of the food which they formerly regarded as harmless was slowly but surely laying the foundation for dyspepsia and other diseases. <RH, March 3, 1910 par. 6>

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Teach them what things to avoid in order to preserve health. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what iniquitous practises, are now being revealed on every hand! As a people, we are to exercise great care in guarding our children against depraved associates. <RH, March 3, 1910 par. 7>

Health Reform to Be Taught

Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh-meats. <RH, March 3, 1910 par. 8>

Teach the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, and showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind. <RH, March 3, 1910 par. 9>

Much tact and discretion should be employed in preparing nourishing food to take the place of that which has formerly constituted the diet of those who are learning to be health reformers. Faith in God, earnestness of purpose, and a willingness to help one another, will be required. A diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform. We are mortal, and must supply ourselves with food that will give proper nourishment to the body. <RH, March 3, 1910 par. 10>

Extreme Views

Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. It should not be robbed of that which the system needs. I use some salt, and always have, because salt, instead of being deleterious, is actually essential for the blood. Vegetables should be made palatable with a little milk or cream, or something equivalent. <RH, March 3, 1910 par. 11>

While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens which are well cared for

and suitably fed. Eggs contain properties which are remedial agencies in counteracting certain poisons. <RH, March 3, 1910 par. 12>

Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus. <RH, March 3, 1910 par. 13>

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it. <RH, March 3, 1910 par. 14>

Those who would be successful in proclaiming the principles of health reform must make the Word of God their guide and counselor. Only as the teachers of health principles do this, can they stand on vantage-ground. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. Do not in any way encourage an appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories. <RH, March 3, 1910 par. 15>

Diet in Different Countries

While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be coworkers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I can not say to them, "You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet. <RH, March 3, 1910 par. 16>

Loss in Neglect of Health Reform

Those ministers who feel at liberty to indulge the appetite are falling far short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given on this subject. I feel sad when I see those who ought to be zealous for our health principles not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. If things were as they should be in the households that make up our churches, we might do double work for the Lord. <RH, March 3, 1910 par. 17>

Conditions of Answered Prayer

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before him, and cleanse the soul-temple from all defilement, he will hear their prayers in behalf of the sick, and will bless in the use of his remedies for disease. When in faith the human agent does all he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be blessed of God. <RH, March 3, 1910 par. 18>

If, after so much light has been given, God's people will cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. They "shall lie down in sorrow." <RH, March 3, 1910 par. 19>

Those who choose to be presumptuous, saying, "The Lord has healed me, and I need not restrict my diet; I can eat and drink as I please," will ere long need, in body and soul, the restoring power of God. Because the Lord has graciously healed you, you must not think you can link yourselves up with the self-indulgent practises of the world. Do as Christ commanded after his work of healing, "Go, and sin no more." Appetite must not be your god. <RH, March 3, 1910 par. 20>

The Lord gave his word to ancient Israel, that if they would cleave strictly to him, and do all his requirements, he would keep them from all such diseases as he had brought on the Egyptians; but this promise was given on the condition of obedience. Had the Israelites obeyed the instruction they received, and profited by their advantages, they

would have been the world's object-lesson of health and prosperity. The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs. But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living. Like faithfulness today will produce like results. To us it is written, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." <RH, March 3, 1910 par. 21>

Self-Surrender Brings Rest

O how many lose the richest blessings that God has in store for them in health and spiritual endowments! There are many souls who wrestle for special victories and special blessings that they may do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayer and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do his will from the heart without one reservation or self-indulgence, they will find rest. All the agonizing, all the tears and struggles, will not bring them the blessing they long for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith. <RH, March 3, 1910 par. 22>

"If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." Let us follow the Saviour in his simplicity and self-denial. Let us lift up the Man of Calvary by word and by holy living. The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the Spirit of God upon our hearts and lives, it is now. Let us lay hold of this divine power for strength to live a life of holiness and self-surrender. <RH, March 3, 1910 par. 23>

March 10, 1910 Mingling Error With Truth

Mrs. E. G. White

In the days of King Josiah a strange appearance could be seen opposite the temple of God. Crowning the eminence of the Mount of Olives, peering above the groves of myrtle and olive trees, were unseemly, gigantic idols. Josiah gave commandment that these idols should be destroyed. This was done, and the broken fragments were rolled down the channel of the Kedron. The shrines were left a mass of ruins. <RH, March 10, 1910 par. 1>

But the question was asked by many a devout worshiper, How came that architecture on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God? The truthful answer must be made: The builder was Solomon, known as the wisest king that ever wielded a scepter. These idols bore testimony that he who had been honored and applauded for his wisdom, became a humiliating wreck. He was thrice called the beloved of God. Pure and elevated in character, his piety and wisdom were unexampled. But Solomon did not go on from strength to strength in the pure and true life. It was his ambition to excel other nations in grandeur. To do this, he allied himself by marriage with heathen nations, and in the place of keeping loyal to the true and living God, he allowed his wives to draw him away from God. To please them, he built altars where they might worship their idols. Thus the leaven of idolatry became mingled with Solomon's religious principles. Tares were sown among the wheat. <RH, March 10, 1910 par. 2>

Solomon knew that God had chosen Israel, and had made them the depositaries of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and only by jealousy guarding the ancient landmarks could they preserve their high and distinct character. Why, then, did Solomon become such a moral wreck? He did not act on correct principles. He cultivated alliances with heathen kingdoms. He procured the gold of Ophir and the silver of Tarshish; but at what a cost! <RH, March 10, 1910 par. 3>

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after step of political alliance. The polygamy so common at that time was directly opposed to the law of Jehovah. But this evil was tolerated in Palestine, and the Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations that bowed at idolatrous shrines, practising licentious and cruel rites, greatly dishonoring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, he who prayed for the people, that their hearts might be undividedly given to the Lord, was in his later years

following a course entirely contrary to right. The life once wholly dedicated to God, had been given to the enemy. <RH, March 10, 1910 par. 4>

Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But instead of converting the heathen to the truth, he allowed pagan sentiments to be incorporated with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. Solomon was a religious wreck. <RH, March 10, 1910 par. 5>

In the days of Christ, the ruins of the groves erected by Solomon for his wives might still be seen. By the true-hearted in Israel this place was named the Mount of Offense. Solomon little thought that those idol shrines would outlast his reign, continuing even till Shiloh came and looked upon the melancholy sight. <RH, March 10, 1910 par. 6>

This case is placed on record as a warning to all who profess to serve God. Let those who know the word of the living God beware of cherishing the errors of the world. These Satan presents in an attractive guise; for he seeks to deceive us, and destroy the simplicity of our faith. If these errors are introduced, they will obscure the precious landmarks of truth. <RH, March 10, 1910 par. 7>

God has given men and women talents. None of these gifts are to be perverted to Satan's service. We need to guard jealously the simplicity of our faith. Let none who know the truth employ their mental faculties in any work that leads away from right principles. Thus they prostitute their powers, which are gifts from the Heavenly Father, and bring upon themselves spiritual weakness and inefficiency. We can not with safety tamper with the leaven of false, dishonoring doctrines. Think of Solomon's history, and do not mingle error with the truth. <RH, March 10, 1910 par. 8>

The safeguards of our peace are to be preserved by watchfulness and much prayer. Great care is to be shown in the choice of associates, lest instead of leading them, we are led into evil, and imperil our souls. We must do nothing to lower the standard of our religious principles. Let there be a decided reformation. Let nothing be done to weaken the faith or mar the soul. Let our reward be the clean hands, the pure heart, the noble purpose. <RH, March 10, 1910 par. 9>

March 17, 1910 *The Need of Living Faith*

Mrs. E. G. White

It is one thing to read and teach the Bible, and another thing to have, by practise, its life-giving, sanctifying principles engrafted on the soul. God is in Christ, reconciling the world to himself. If those who claim to be his followers draw apart, showing no affectionate or compassionate interest in one another, they are not sanctified to God. They have not his love in their hearts. <RH, March 17, 1910 par. 1>

Christ has shown his great love for us by giving his life that we should not perish in our sins, that he might clothe us with his salvation. If this divine love is cherished in our hearts, it cements and strengthens our union with those of like faith. "He that dwelleth in love dwelleth in God, and God in him." The strengthening of our love for our brethren and sisters strengthens our love for Christ. This principle of love for God and for those for whom Christ died, needs to be quickened by the Holy Spirit, and cemented with brotherly kindness, tenderness; it needs to be strengthened by acts which testify that God is love. This union, which joins heart with heart, is not the result of sentimentalism, but the working of a healthful principle. <RH, March 17, 1910 par. 2>

Faith works by love, and purifies the soul from all selfishness. Thus the soul is perfected in love. And having found grace and mercy through Christ's precious blood, how can we fail to be tender and merciful? "By grace are ye saved through faith." The mind should be educated to exercise faith rather than to cherish doubt, suspicion, and jealousy. We are too prone to regard obstacles as impossibilities. To have faith in the promises of God, to go forward by faith, pressing on without being governed by circumstances, is a lesson hard to learn. Yet it is a positive necessity that every child of God should learn this lesson. The grace of God through Christ is ever to be cherished, for it is given us as the only way of approaching God. <RH, March 17, 1910 par. 3>

Faith in the words of God spoken by Christ enshrouded in the pillar of cloud, would have enabled the children of Israel to make a record wholly different from that which they did make. Their lack of faith in God gave them a very checkered history. <RH, March 17, 1910 par. 4>

The faith mentioned in God's Word calls for a life in which faith in Christ is an active, living principle. It is God's will that faith in Christ shall be made perfect by works; he connects the salvation and eternal life of those who believe, with these works, and through them provides for the light of truth to go to all countries and peoples. This is the fruit of the workings of God's Spirit. <RH, March 17, 1910 par. 5>

We show our faith in God by obeying his commands. Faith is always expressed in words and actions. It produces practical results; for it is a vital element in the life. The life that is molded by faith develops a determination to advance,

to go forward, following in the footsteps of Christ. <RH, March 17, 1910 par. 6>

Faith in Jesus Christ as our personal Saviour, the One who pardons our sins and transgressions, the One who is able to keep us from sin and lead us in his footsteps, is set forth in the fifty-eighth chapter of Isaiah. Here are presented the fruits of a faith that works by love and purifies the soul from selfishness. Faith and works are here combined. <RH, March 17, 1910 par. 7>

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . And 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, March 17, 1910 par. 8>

"Thy righteousness shall go before thee." What does this mean? Christ is our righteousness. He goes before us, and we follow him, working in love and compassion for the needy and destitute, bringing into the light of present truth many who are now in the darkness of error. <RH, March 17, 1910 par. 9>

March 24, 1910 *The Great Commission; a Call to Service*

Mrs. E. G. White

A short time before his ascension to his heavenly throne, Christ commissioned his disciples to go into all the world as teachers of righteousness. "All power is given unto me in heaven and in earth," he said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." <RH, March 24, 1910 par. 1>

The company of believers to whom these words were addressed, had assembled by appointment on a mountain in Galilee, there to meet their risen Lord. When the Saviour appeared, he charged his followers to labor untiringly for the advancement of his kingdom. Again and again the solemn words of the gospel commission were repeated, that the disciples might grasp their significance. <RH, March 24, 1910 par. 2>

Among the believers to whom the commission was given, were many from the humbler walks of life,--men and women who had learned to love their Lord, and who had determined to follow his example of self-denying service. To these lowly ones of but limited talent, as well as to the disciples who had been with the Saviour during the years of his earthly ministry, was the commission given to go "into all the world, and preach the gospel to every creature." These humble followers of Jesus shared with the apostles their Lord's comforting assurance, "Lo, I am with you alway, even unto the end of the world." <RH, March 24, 1910 par. 3>

To the members of the early Christian church was given a precious trust. They were to be executors of the will in which Christ had bequeathed to the world the treasure of life eternal. Repentance and remission of sins was to be preached in his name among all nations, beginning at Jerusalem. And they proved true to their trust. Endued, soon afterward with power from on high, they boldly confessed their faith in a risen Saviour. Many of such as should be saved were added to their number. <RH, March 24, 1910 par. 4>

Later, when the believers were scattered by persecution, they went forth filled with missionary zeal. The last words of the Saviour, bidding them teach all nations, were constantly sounding in their ears. They realized the responsibility of their work. They knew that they held in their hands the bread of life for a famishing world; and they were constrained by the love of Christ to go everywhere, breaking the bread of life to all who were in need. The Lord wrought through them. Wherever they went, the sick were healed, and the poor had the gospel preached unto them. <RH, March 24, 1910 par. 5>

In the trust given to the first disciples, believers in every age have shared. God desires that every believer shall be an executor of the Saviour's will. Every one has been given sacred truth to impart to the world. In every age God's faithful people have been aggressive missionaries, consecrating their resources to the honor of his name, and wisely using their talents in his service. <RH, March 24, 1910 par. 6>

The unselfish labor of God's people in ages past is to his servants today an object-lesson and an inspiration. Today, God's chosen people are to be zealous of good works, separating from all worldly ambition, and walking humbly in the footsteps of the lowly Nazarene, who went about doing good. Freed from selfishness and pride, they are to strive to honor God and to advance his work in the world. With sympathy and compassion they are to minister to those in need

of help, seeking to lighten the woe of suffering humanity. As they engage in this work, they will be richly blessed, and will see souls won to the Redeemer; for the influence that attends the practical carrying out of the Saviour's commission, is irresistible. Such work calls for laborious effort, but it brings a rich reward, for by it perishing souls are saved. <RH, March 24, 1910 par. 7>

The members of God's remnant church in this our day depend too largely on the ministers to fulfill the commission of Christ to go into all the world with the gospel message. Many have seemed to lose sight of the fact that this commission was given not only to those who had been ordained to preach, but to laymen as well. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained ministry. All who receive the life of Christ are called to work for the salvation of their fellow men. <RH, March 24, 1910 par. 8>

"The Spirit and the bride say, Come. And let him that heareth say, Come." This commission to bid others come, embraces the entire church, and applies to every one who has accepted Christ as his personal Saviour. Of those who receive Christ it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: . . . and of his fulness have all we received, and grace for grace." That which we receive, we are to impart. Every soul who has heard the divine invitation, is to echo the message from hill and valley, saying to those with whom he comes in contact, "Come." From the moment of conversion, those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning Star. Jesus would impress upon his church the fact that they are his brethren; that they are to unite with him as laborers together with God. They are to be a brotherhood for the saving of humanity. <RH, March 24, 1910 par. 9>

The Holy Spirit, Christ's representative, arms the weakest with might to press forward to victory. God has organized his instrumentalities to draw all men unto himself. He sends forth to his work many who have not been dedicated by the laying on of hands. He answers objections that some may feel inclined to raise against this class of laborers, even before these objections arise. God sees the end from the beginning. He knows and anticipates every want, and provides for every emergency. If finite men to whom he commits sacred responsibilities in connection with the management of his work, do not bar the way, he will send forth many laborers into the vineyard. <RH, March 24, 1910 par. 10>

To every converted soul the Lord of the vineyard is now saying, "Go ye into all the world, and preach the gospel to every creature." In the field where the follower of Christ is already situated, or in a field close by, or, perhaps, in some field farther away, he is to begin a work for God. The work that some are able to do, may appear to be restricted by circumstances; but wherever it is, if performed with faith and diligence, it will be felt to the uttermost parts of the earth. <RH, March 24, 1910 par. 11>

Those to whom has been entrusted the responsibility of planning for the advancement of the cause of God at home and abroad, are to give wise counsel and proper encouragement to every humble, consecrated believer upon whose heart the Master of the vineyard places a burden for souls. They are to unite with those whom God himself chooses to labor in some neglected part of the field. Men in responsibility are to realize, as never before, that the Saviour's commission to his disciples included as missionaries all who should believe in his name; and they are to seek in every way possible to encourage the development of all the working forces of the church. <RH, March 24, 1910 par. 12>

Let every minister to whom has been committed sacred trusts, take into consideration the vastness of the closing work of God in the earth, and study ways and means of placing the obligation of accomplishing this work on the large number upon whom it rests. Hundreds and thousands who have received the light of truth for this time, but who are still idlers in the market-place, might be engaged in some line of useful service for God. Of these, Christ is now inquiring, "Why stand ye here all the day idle?" and he adds, "Go ye also into the vineyard." Why is it that many more do not respond to the call? Is it because they think themselves excused, in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside the pulpit, by thousands who may never be set apart to the ministry by the laying on of hands. God calls upon all who have been drinking of the water of life, to lead others to the fountain. <RH, March 24, 1910 par. 13>

Satan has worked in such a way as to blind the understanding of many who profess to be followers of Christ. He has sought to cause them to neglect their weighty responsibilities, and to lose their first love. As a result of his devices, a selfish, ease-loving spirit has taken possession of many, many believers who might have worked in a variety of ways as God's instrumentalities. They might have visited from house to house, and opened the Scriptures to those whose understanding is darkened. Angels of God would have been close beside them to impress the hearts of those who are thirsting for the waters of life. God would have imbued these workers with his Holy Spirit as they sought to diffuse the light shining upon their pathway. As they labored with an eye single to the glory of God, they would have had increased light. They would have realized the value of a human soul. Contact with the unconverted would have led them to kindle their tapers at the divine altar and bear its light to their fellow men. <RH, March 24, 1910 par. 14>

In the closing work of the third angel's message, many who have long stood in the market-place as indifferent idlers, will heed the divine commission, and engage in active service for the Master. God has places of usefulness in the home

field, and in the regions beyond, that may be filled acceptably by the most humble men, of varied talent, even if human hands may never be laid on them in ordination. Long has he waited for the missionary spirit to pervade the entire church, so that every one shall work, in some part of the world, as in the sight of the hosts of heaven. <RH, March 24, 1910 par. 15>

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." When those who claim to have a living experience in the things of God, do their appointed work in the needy fields at home and abroad, in fulfilment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." <RH, March 24, 1910 par. 16>

March 31, 1910 *The World's Need*

Mrs. E. G. White

In this age of boasted enlightenment, the Christian church is confronted with a world lying in midnight darkness, almost wholly given over to idolatry. A well-nigh universal disregard of the law of Jehovah is rapidly making the world like the cities of Sodom and Gomorrah. As in the days before the flood, violence is filling the land. Gambling and robbery are coming to be common evils. The use of intoxicating liquors is on the increase. Many who have followed their own unsanctified will, seek to end their unprofitable lives by suicide. Iniquity and crime of every order are found in the high places of the earth, and those who assent to these wrongs are seeking to shield the guilty ones from punishment. Not one hundredth part of the corruptions that exist is being made plain to the world. Little of the cruelty that is carried on is known. The wickedness of men has almost reached its limit. <RH, March 31, 1910 par. 1>

In many ways Satan is revealing that he rules the world. He is influencing the hearts of men, and corrupting their minds. Men in high places are giving evidence that their thoughts are evil continually. Many are seeking after riches, and scruple not to add to their wealth through fraudulent transactions. The Lord is permitting these men to expose one another in their evil deeds. Some of their iniquitous practises are being laid open before the world, that thinking men who still have a desire in their hearts to be honest and just with their fellow men, may understand why God is beginning to send his judgments on the earth. The Lord will surely punish the world for its iniquity; "the earth also shall disclose her blood, and shall no more cover her slain." <RH, March 31, 1910 par. 2>

This age presents a sad picture to those whose eyes have been opened to discern the evils that prevail on every hand. The fear and love of God have almost left the world. This is the time prophesied of by Isaiah, when "darkness shall cover the earth, and gross darkness the people." Multitudes are led away by the delusions of a faithless generation, and are living in the darkness of error. The prevailing spirit of our time is that of infidelity and apostasy,--a spirit of pretended illumination because of a supposed knowledge of truth, but in reality of the blindest presumption. There is a spirit of opposition to the plain word of God, and to the testimony of his Spirit. There is a spirit of idolatrous exaltation of mere human reason above the revealed wisdom of God. <RH, March 31, 1910 par. 3>

The baleful spirit of unbelief is found in every land, and is permeating all ranks of society. It is taught freely in many of the universities, colleges, and high schools, and it comes even into the lessons taught in the common schools and the nurseries. Thousands who profess to be Christians give heed to lying spirits. Everywhere the spirit of darkness in the garb of religion confronts the seeker after truth. <RH, March 31, 1910 par. 4>

The Lord in compassion is seeking to enlighten the understanding of those who are now groping in the darkness of error. He is delaying his judgments upon an impenitent world, in order that his light-bearers may seek and save that which is lost. He is now calling upon his church on the earth to awake from the lethargy that Satan has sought to bring upon them, and fulfil their heaven-appointed work of enlightening the world. His message to his church at this time is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." To meet the conditions existing at the time when darkness covers the earth, and gross darkness the people, the church of God has been commissioned to cooperate with God in shedding abroad the light of Bible truth. To those who seek to do their part faithfully as bearers of precious light, is given the assurance: "The Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." <RH, March 31, 1910 par. 5>

The world today is in crying need of a revelation of Christ Jesus in the person of his saints. God desires that his people shall stand before the world a holy people. Why? -- Because there is a world to be saved by the light of gospel truth; and as the message of truth that is to call men out of darkness into God's marvelous light, is given by the church,

the lives of its members, sanctified by the Spirit of truth, are to bear witness to the verity of the messages proclaimed.

<RH, March 31, 1910 par. 6>

God desires his people to place themselves in right relation to him, that they may understand what he requires of them above all things else. They are to reveal to every struggling soul in the world what it means "to do justly, and to love mercy, and to walk humbly" with their God. Wherever they are, at home or abroad, they are to be his commandment-keeping people. They are to have the assurance that their sins are forgiven, and that they are accepted as children of the Most High.

<RH, March 31, 1910 par. 7>

The world is in need of a demonstration of practical Christianity. In view of the fact that those who claim to be followers of Christ are a spectacle to an unbelieving world, it behooves them to make sure that they are in right relation with God. They can not afford to let one day pass in which they do not lay hold by living faith on the God of Israel. In order to stand as lights in the world, they need to have the clear light of the Sun of Righteousness constantly shining upon them. Ever are they to remember that all about them is a world lying in darkness, and perishing for lack of knowledge.

<RH, March 31, 1910 par. 8>

When God's people so fully separate themselves from evil that he can let the light of heaven rest upon them in rich measure, and shine forth from them to the world, then there will be fulfilled, more fully than it has ever been fulfilled in the past, the prophecy of Isaiah, in which the servant of God declared of the remnant church in the last days: "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

<RH, March 31, 1910 par. 9>

The world is in need of the saving truth that God has entrusted to his people. The world will perish unless it be given a knowledge of God through his chosen agencies. In the power of the Holy Spirit, those who are laborers together with God are to labor with unflagging zeal, and shed abroad in the world the light of precious truth. As they enter the highways and the by-ways, as they labor in the waste places of the earth, at home and in the regions beyond, they will see the salvation of God revealed in a remarkable manner.

<RH, March 31, 1910 par. 10>

God's faithful messengers are to seek to carry forward the Lord's work in his appointed way. They are to place themselves in close connection with the Great Teacher, that they may be daily taught of God. They are to wrestle with God in earnest prayer for a baptism of the Holy Spirit, that they may meet the needs of a world perishing in sin. All power is promised those who go forth in faith to proclaim the everlasting gospel. As the servants of God bear to the world a living message fresh from the throne of glory, the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. Thus the darkness of error and unbelief will be dispelled from the minds of the honest in heart in all lands, who are now seeking after God, if haply they may "feel after him, and find him."

<RH, March 31, 1910 par. 11>

April 7, 1910 *Warning the Cities*

Mrs. E. G. White

The spiritual darkness that covers the whole earth today, is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. In these same wicked cities there are presented to soul-winners some of the greatest opportunities. Mingled with the multitudes who have no thought of God and heaven, are many who long for light and for purity of heart. Even among the careless and indifferent, there are not a few whose attention may be arrested by a revelation of God's love for the human soul.

<RH, April 7, 1910 par. 1>

The record of crime and iniquity in the large cities of the land is appalling. The wickedness of the wicked is almost beyond comprehension. Many cities are becoming a very Sodom in the sight of heaven. The increasing wickedness is such that multitudes are rapidly approaching a point in their personal experience beyond which it will be exceedingly difficult to reach them with a saving knowledge of the third angel's message. The enemy of souls is working in a masterful manner to gain full control of the human mind; and what God's servants do to warn and prepare men for the day of judgment, must be done quickly.

<RH, April 7, 1910 par. 2>

The conditions that face Christian workers in the great cities, constitute a solemn appeal for untiring effort in behalf of the millions living within the shadow impending doom. Men will soon be forced to great decisions, and they must have opportunity to hear and to understand Bible truth, in order that they may take their stand intelligently on the right side. God is now calling upon his messengers, in no uncertain terms, to warn the cities while mercy still lingers, and while multitudes are yet susceptible to the converting influence of Bible truth. Often the needs of the cities have

appealed to those who understand by the prophecies what is coming upon the earth, and yet comparatively little has been done to enter these cities with the warning message of present truth. The Spirit of the Lord is still urging men to undertake this work with new courage and zeal, and never cease the effort until a thorough work is done. <RH, April 7, 1910 par. 3>

The Lord is in earnest with his people. Long have they delayed entering the cities; and now they must seek to redeem the time. With heart and soul and voice they must respond to the summons of the Master of the vineyard to enter the cities, and work as laborers together with God for the winning of precious souls. <RH, April 7, 1910 par. 4>

A little has been done in years past, it is true, in a few cities; but in order to meet the mind of the Lord, those in responsibility must plan for the carrying forward of a broad, well-organized work. They must enter into this campaign with a determination to make God their trust, and to labor with unflinching zeal. Thus they will be enabled to do a strong, solid work, and will gain confidence to continue the effort in other places. <RH, April 7, 1910 par. 5>

For the accomplishment of all that God calls for in warning the cities, his servants must plan for a wise distribution of the working forces. Often the laborers who might be a power for good in public meetings, are engaged in other work that allows them no time for active ministry among the people. For the conduct of affairs at the various centers of our work, those in responsibility must endeavor, as far as possible, to find consecrated men who have been trained in business lines. There is constant necessity of guarding against the tendency to tie up at these centers of influence men who could do a larger and more important work on the public platform, in presenting before unbelievers the truths of God's Word. <RH, April 7, 1910 par. 6>

As those who have talent to labor in the cities, enter upon this work, even at considerable personal sacrifice, the blessing of heaven will rest upon them. The cities everywhere are calling for earnest, whole-hearted labor from the servants of God. Had this work been done years ago, what changes would have been wrought in the experiences of many souls! O that every believer would appreciate the fact that the Lord has a definite and decided work for each of his servants to perform! <RH, April 7, 1910 par. 7>

When Christ was upon the earth, he faithfully warned the cities, as well as the regions round about. Of him it is recorded in Holy Writ that, following his return to Nazareth after the temptation in the wilderness, he "dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim, . . . by the way of the sea, beyond Jordan, Galilee of the Gentiles; 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." Jesus went from city to city, and from village to village, teaching the truth and healing the sick. <RH, April 7, 1910 par. 8>

The message of the third angel of Revelation 14 is now to be proclaimed not only in lands far off, but in neglected places close by, where multitudes dwell unwarned and unsaved. God is calling his people at this time to a long-delayed work. Decided efforts are to be made to enlighten those who have never yet been warned. The work in the cities is now to be regarded as of special importance. Let workers be carefully selected, to labor two and two in the cities, in harmony with the counsel of experienced leaders, and under the direction and commission of Jesus Christ. <RH, April 7, 1910 par. 9>

God desires his people to labor in perfect harmony in an effort to carry the truth into the cities. I am bidden to keep this matter before the attention of the believers, until they shall be aroused to a realization of its importance. Let not ill-advised lips utter words of discouragement, but let every one in responsibility unite in planning for the accomplishment of this work, knowing that he who has led his servants hitherto will not fail them in this time of special need. Angels of God will go before the workers, and will be their sufficiency. Angels will be in the assemblies to make an impression upon the hearts of the hearers. <RH, April 7, 1910 par. 10>

The believers in every church should be aroused to take hold of this work. Let ministers, physicians, and all who know the truth, go about the Lord's work in a sensible way, with Bible in hand, and with heart open to receive divine instruction. Let them look unto Jesus, the author and finisher of their faith. If they have a proper sense of the sacredness of the work that Christ desires them to do, their ministry will be marked by a sacred influence that will give evidence of its heavenly inspiration. <RH, April 7, 1910 par. 11>

In order that the work in the cities may be carried on as rapidly as possible, careful attention should be given to the distribution of laborers who are qualified to engage in this line of work. While it is in the order of God that strong institutional centers be maintained in connection with the publishing, educational, and medical work, yet it is not his design that institutional work shall be carried forward in a way that will tie up too many men of special talent, and thus rob the field of the help that these men could render in the proclamation of the message. <RH, April 7, 1910 par. 12>

Much thought and labor are given to the circulation of the printed page. This is well, and efforts along this line are never to be permitted to slacken; but if more of an effort than is now put forth were given to the sending out of the living missionary to preach the truth, many, many souls would be aroused and won to Christ. While Jesus ministers in the true sanctuary above, he is by his Holy Spirit working through his earthly messengers. The word of the living

preacher will often accomplish even more than the printed page. As the Lord's servants go forth trusting in divine power, the Master of the vineyard will work through his chosen ministers, bestowing upon them his Spirit, and fulfilling to them the assurance, "Lo, I am with you alway, even unto the end of the world." <RH, April 7, 1910 par. 13>

Those who are Christian physicians may do a precious work for God as medical missionaries. Too often so many things engage the minds of physicians that they are kept from the work that God would have them do as evangelists. Let the medical workers present the important truths of the third angel's message from the physician's view-point. Physicians of consecration and talent can secure a hearing in large cities at times when other men would fail. As physicians unite with ministers in proclaiming the gospel in the great cities of the land, their combined labors will result in influencing many minds in favor of the truth for this time. <RH, April 7, 1910 par. 14>

From the light that God has given me, I know that this cause today is in great need of the living representative of Bible truth. The ordained ministers, alone, are not equal to the task. God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred believers actively engaged in personal missionary work, where now there is but one. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved. <RH, April 7, 1910 par. 15>

The Lord is calling upon men and women who have the light of the truth for this time, to engage in genuine personal missionary work. Especially are the church-members living in the cities to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that should come to the world at this time. There are great blessings in store for those who fully surrender to the call of God. As such workers undertake to win souls to Jesus, they will find that many who never could be reached in any other way, will respond to intelligent personal effort. <RH, April 7, 1910 par. 16>

Some have been fearful of undertaking work in the cities, because this would mean hard and continuous labor and the investment of considerable means. In some conferences it has been regarded as commendable to keep the laboring forces reduced to a minimum, and thus save up means, and show a large surplus in the treasury,--a surplus that might have been wisely expended in diligent, efficient labor. Those who have been influenced by such considerations, need to gain an understanding of the magnitude of the gift that the Lord has made for the salvation of a lost world. The Lord can not accept as workers those who, knowing the truth, can go on day by day, carrying no real burden for those who know it not. Many are in need of a new conversion. <RH, April 7, 1910 par. 17>

The truth should be everything to believers. When it becomes not only a matter of intelligence, but a quickening power in the life, believers will reveal a piety and grace that will distinguish them from worldlings. When truth really finds entrance to the heart, it works with convincing power. Truth is a divine sentiment, a living element that can not help revealing itself in the life of the receiver; it will work with convincing power in the soul of every one who gives himself unreservedly to God to be used as a messenger for the saving of the lost. <RH, April 7, 1910 par. 18>

The labors of the apostles in the early Christian church were characterized by wonderful manifestations of the power of God in the lives of the believers. Through the inspiration of the Holy Spirit, multitudes were brought to a knowledge of the truth as it is in Christ Jesus. The needs of the world today are no less than they were in the days of the apostles. Those who labor for souls in these times of impenitence and unbelief, must yield themselves wholly to God, and work in unison with heavenly intelligences. The power of the Holy Spirit will accompany the labors of those who dedicate their energies and their all unreservedly to the completion of the work that must be done in the last days. Angels from heaven will co-operate with them, and many will be brought to a knowledge of the truth, and will gladly cast in their lot with God's commandment-keeping people. Means will flow into the treasury; strong laborers will be raised up; the unwarned fields of the great regions beyond will be entered; and the work will soon close in triumph. <RH, April 7, 1910 par. 19>

April 14, 1910 *The Regions Beyond*

Mrs. E. G. White

As we read reports of missionary labors in distant lands, and study the progress of the cause of present truth in all parts of the world, our hearts are filled with gratitude to God. The Lord is working by his Holy Spirit, and the third angel's message is being received gladly by many, among whom are some who have never before had the privilege of hearing the truths of God's Word. The number of believers is multiplying; churches are being raised up; faithful missionaries are gaining a foothold in many difficult fields. For this advancement we thank God, and take courage.

<RH, April 14, 1910 par. 1>

But, as yet, there are many important fields across the seas that have had comparatively little labor. In many lands the proclamation of the advent message has reached but few ears. Earnest, persevering efforts should be made to extend a knowledge of the truth to the millions in the mission fields. Calls are coming in from many lands for meetings to be held in the large cities, where a small number of people have already accepted the truth. Why are there so few missionaries to send to these cities? Sometimes those who have received the truth in the different places are left almost wholly without help when they should be visited often, and faithfully educated to become workers. <RH, April 14, 1910 par. 2>

In some of the fields where, through the blessing of God, our missionaries have met with a measure of success, and have raised up a few churches, serious problems confront those who desire to see the work advance rapidly. Most of the brethren are poor, and as they look at appearances, it seems impossible for them to do much to sustain and extend the work. But let them remember that in the early days of the cause in the United States, similar difficulties had to be met. At first, there were very few who accepted the truth, and nearly all of these were poor. They were obliged to practise the strictest economy; they brought their needs into as close a compass as possible, in order that they might have even a limited amount of their hard-earned means to use in the advancement of the gospel message. Sometimes it seemed that the work must come to a standstill, and that the publication of the message must stop. But after sacrificing to the utmost of their ability, they cried to the Lord, and he heard them. Some one would be raised up to supply the necessity then pressing upon them, and as they moved forward, new strength was given them to advance. <RH, April 14, 1910 par. 3>

It is only by faith, self-denial, and persevering effort that the Lord's work in the earth can be carried forward. The great majority of those who have embraced the truth in foreign fields are poor people, and it seems ordered, in the providence of God, that these should be educated and disciplined to do that which, if they were to look at appearances, would seem impossible. In order to do the work before them, they must strain every nerve and arouse every power. All the mental and financial strength of those who believe the truth must be called into action. If they walk out by faith, as the pioneers in this work were obliged to do in the home field, God will co-operate with their efforts. When they have done all that they can do, and have gained the experience that God desires them to gain in burden-bearing, then he will raise up others to help teach the truth, and also men of means to help carry forward the work. <RH, April 14, 1910 par. 4>

In most fields the work goes hard and slow in the beginning. The time of greatest difficulty is the time for the believers to bend their shoulders to the load, and do all in their power to carry forward the work. Advance they must, although the Red Sea be before them, and impassable mountains on either side. God has been with his people in the past, and has blessed their efforts. They must go forward by faith. "The kingdom of heaven suffereth violence, and the violent take it by force." The missionary must pray, believe that his prayers are answered, and then work and trust. He should remember that there must be a beginning before there can be great advancement. "First the blade, then the ear, after that the full corn in the ear." The work may start in weakness, and its progress may for a time be slow; yet if it is begun in a healthy manner, there will be a steady and substantial gain. <RH, April 14, 1910 par. 5>

Let our missionaries in new and difficult fields remember that a high standard should be placed before those who have recently accepted the truth. The new converts should be educated to be careful in speech and circumspect in conduct, thus giving evidence of what the truth has accomplished for them, and by their example shedding light upon those in darkness. All who accept the truth are to be lights in the world. When a church is raised up, thorough and faithful instruction should be given to those who have accepted the religion of Christ Jesus. No part of Christian experience and duty should be neglected; and when the laborer goes on into new fields, the believers where he has formerly worked should not be left uncared for, but should still receive proper instruction. Let nothing be done in an incomplete, slipshod manner, but let all the work be done with wisdom and thoroughness. A few thus brought into the truth will in time accomplish more than would a larger number of uneducated, untrained believers, who do not realize their responsibility, and whose unchristlike peculiarities are woven into the religious experience. <RH, April 14, 1910 par. 6>

Those who receive the truth may be poor, but they should not remain ignorant and defective in character, giving a wrong mold to others. When the church fully receives the light, darkness will be dispelled; and if in holiness of character the believers keep pace with the pure and holy doctrines that they have been taught, their light will grow brighter and still brighter, the truth will do its refining work, and the darkness and confusion and the strife of tongues--the curse of so many churches--will not be seen. The power that God will give to his people, if they walk in the light as it shines with increasing clearness upon their pathway, will be constantly received in good works. <RH, April 14, 1910 par. 7>

Our church-members in new fields are to be educated to realize that upon them rests an accountability which extends to the minutest acts of life,--to thought, word, and deed. Before the throne of God each one must meet the record of his whole life. Each one will then be called to account, not only for all he has done, whether good or evil, but also for the good he might have done, yet failed to accomplish because of a lack of consecration to God. <RH, April 14, 1910 par. 8>

In various foreign fields, it will be necessary to establish small printing-offices, from which many publications may

be sent out for distribution. These offices will give many young men and young women of promise an opportunity to gain a practical experience that will fit them for usefulness in the Master's service. <RH, April 14, 1910 par. 9>

As the cause of present truth develops in foreign lands, it becomes necessary to establish and maintain training-schools, where the new believers, and especially youth of talent, may be thoroughly prepared to go forth as missionaries. In some fields these schools will also afford to the children of our missionaries the educational privileges of which some are now deprived. We are thankful that already in several places schools have been established, in which young people are being trained to go forth as soldiers of the cross of Christ, warring manfully against the enemies of the truth. We regret that because of limited means these efforts to educate the youth are so circumscribed.

<RH, April 14, 1910 par. 10>

Our work in foreign fields must constantly broaden. Our efforts in fields already entered must enlarge. As new fields open for gospel effort, the church must act quickly in sending missionaries to enter these fields. Special efforts must be made, while the angels are holding the four winds. All can now do something. Those who can not be spared from the home field, or who are not fitted to go abroad, can give of their means; and all can pray that the Lord of the harvest shall raise up laborers. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means which God has entrusted to them may be used wisely in sustaining his cause at home and abroad, to the glory of his name. <RH, April 14, 1910 par. 11>

The Lord is soon to come, and before his advent the message of warning is to be proclaimed to all nations, tongues, and peoples. While God's cause is calling for laborers and means to carry the gospel to lands lying in darkness, what are those doing who are living under the full light of gospel truth? There are some who feel no burden for souls. They profess to believe that the end of all things is at hand, but covetousness has blinded their eyes to the needs of the cause of God. The means that he has placed in their hands to be used to his glory, they are tying up in houses and lands, while the proclamation of the truth that God has entrusted to them to be given to the world, is delayed by a lack of means.

Every believer is to do his utmost to advance the cause, and is then in faith to ask God to do what man can not do. <RH, April 14, 1910 par. 12>

My brother, my sister, you can not be a Christian and cherish at the same time a spirit of covetousness. You can not be a Christian and yet not be putting forth effort to win souls to Jesus. When you hear that there are thousands upon thousands who are in the darkness of error and superstition, knowing not the things that are coming upon the earth, how can you enjoy the truth and remain at ease? Do you feel that the little you can do will be so inadequate to the demand that you might as well do nothing? If each one will do what he can, God will bless the effort, and the treasury will be supplied with funds. If you were perishing from cold and hunger, would you call one your friend who refused even to attempt to relieve you? Think of the multitudes in foreign lands who are perishing for want of the bread of life; and remember that Christ identifies his interests with the interests of these needy ones. "Inasmuch," he says, "as ye did it not to one of the least of these, ye did it not to me." <RH, April 14, 1910 par. 13>

Many of our American brethren have given nobly and willingly for the advancement of the truth in the regions beyond. But in view of the great work yet to be done, those who have given liberally should study how to continue their liberality, and others should now come forward and bear their share of the burden. There is victory before those who are faithful. Our brethren in foreign fields are to labor untiringly. As they become better acquainted with the language of the country in which they are working, their efficiency increases. In many lands, we now have laborers who have learned the language, and who are in a position, with the blessing of heaven, to do a mighty work for God. Let us sustain them heartily with our sympathy, our prayers, and our means. <RH, April 14, 1910 par. 14>

We have no reason for discouragement regarding the work in the regions beyond. Some of the fields to which we were sending means a few years ago, are now entirely self-supporting. The work begun in weakness will be carried on to a glorious termination. The truth will go to all nations, tongues, and peoples, and that speedily. In many dark places of the earth there are faithful believers who have accepted present truth in the face of opposition and ridicule, and often at the expense of worldly prosperity. To the best of their ability, they are trying to help and encourage one another, as members of Christ's body, and to communicate to their friends and neighbors a knowledge of the precious truth that is transforming their own lives. The Day-star has risen in their hearts; the light of the Sun of Righteousness has shone into their minds. Happy people indeed who are thus highly favored! Truly, "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." <RH, April 14, 1910 par. 15>

April 21, 1910 To Every Man His Work

Mrs. E. G. White

When Christ ascended on high, he bade his disciples take up the gospel work where he had left it, and carry it forward to completion. Though almost nineteen centuries have passed since that command was uttered, it has lost none of its force. Today the last warning message of mercy, the closing invitation of the gospel, is going to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth is required, in turn, to aid in giving that light to the world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold.

<RH, April 21, 1910 par. 1>

We have been redeemed by the blood of Christ; our time, our talents, belong to him, and we should improve every opportunity to advance his cause. We should seek to preserve the full vigor of all our powers for the accomplishment of this work. Whatever detracts from physical vigor weakens mental effort. Hence every practise unfavorable to the health of the body, should be resolutely shunned. We can not maintain consecration to God, and yet injure our health by the wilful indulgence of a wrong habit. "I keep under my body," the great apostle says, "and bring it into subjection, lest that by any means, when I have preached to others I myself should be a castaway." <RH, April 21, 1910 par. 2>

Self-denial is one of the conditions not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Yet how often, even in the case of those who call themselves Christians, the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body. Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and the sensual. Many are willing captives; they desire no better portion.

<RH, April 21, 1910 par. 3>

"Be not deceived; God is not mocked." He knows whether our hearts are wholly devoted to his service, or are given to the things of the world. If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The Word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter in the promises of God. "Thy word," the psalmist said, "have I hid in mine heart, that I might not sin against thee." We need now, as never before, that calm, steady faith, that undaunted moral courage, which can only be gained from communion with Christ and his Word, to brace us for trial and strengthen us for duty. <RH, April 21, 1910 par. 4>

Genuine love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers, and so to conscientious, enthusiastic efforts for their salvation. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance proportionate to the importance of the object we seek -- eternal life. <RH, April 21, 1910 par. 5>

Conscientious, enthusiastic workers are needed. The Lord is soon coming. The time for labor is short. Let the precious time remaining be devoted to earnest labor for our Master. Even when we consecrate to him the full strength of our powers, we can do but little in comparison with all that he has done for us. <RH, April 21, 1910 par. 6>

In the service of Christ there is no middle ground. Christ said, "He that is not with me is against me." Let none expect to make a compromise with the world, and yet enjoy the blessing of the Lord. Let God's people come out from this world, and be separate. Let unbelievers see that the faith we hold is a living reality, sanctifying the character and transforming the life. Let us surround ourselves with an atmosphere of Christian cheerfulness. Let us show that our religion can stand the test of trial. Let us by kindness, forbearance, and love, prove to the world the power of our faith.

<RH, April 21, 1910 par. 7>

Life, with its marvelous privileges and opportunities, will soon be ended. The time for improvement in character will be past. Unless our sins are now repented of, and blotted out by the blood of the Lamb, they will stand in the ledger of heaven to confront us in the coming day. Then let us earnestly examine ourselves in the light of God's Word, seeking to discover every defect of character, that we may wash our robes and make them white in the blood of the Lamb. <RH, April 21, 1910 par. 8>

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We can not afford to idle away our precious moments, or engage in busy activities that will bring forth no fruit for eternity. Let the time hitherto devoted to idleness, frivolity, and worldliness be spent in gaining a knowledge of the Scriptures, in beautifying our life, and blessing and ennobling the lives and characters of others. This work will be approved of God, and win for us the heavenly benediction, "Well done." <RH, April 21, 1910 par. 9>

April 28, 1910 Co-operation

Mrs. E. G. White

"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, April 28, 1910 par. 1>

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?--By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took upon himself humanity, that he might uplift humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame. To all he gives the invitation: "Come unto me, . . . 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 28, 1910 par. 2>

In order to be partakers of the divine nature, we must co-operate with God. Man is no passive being, to be saved in indolence. Let no one think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation with fear and trembling." How?--"For it is God which worketh in you both to will and to do of his good pleasure." Man works, and God works. Man is called upon to strain every muscle, and to exercise every faculty, in the struggle for immortality; but it is God who supplies the efficiency. <RH, April 28, 1910 par. 3>

God has made amazing sacrifices for human beings. He has expended mighty energy to reclaim man from transgression and sin to loyalty and obedience; but he does nothing without the co-operation of humanity. Paul says: "This one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose. <RH, April 28, 1910 par. 4>

"Ye are God's husbandry, ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on his building, stroke upon stroke, to perfect the structure, that it may become a holy temple for him. Man is to co-operate with God, striving in his strength to make himself what God designs him to be, building his life with pure, noble deeds. <RH, April 28, 1910 par. 5>

No one is borne upward without stern, persevering effort in his own behalf. All must engage in the warfare for themselves. Individually we are responsible for the issue of the struggle; though Noah, Daniel, and Job were in the land, they could deliver neither son nor daughter by their righteousness. <RH, April 28, 1910 par. 6>

There is a science of Christianity to be mastered,--a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the Word of God,--principles that are as high as heaven, and that compass eternity,--we are to understand in their bearing on our daily life. Every act, every word, every thought, is to be in accord with these principles. <RH, April 28, 1910 par. 7>

The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny. <RH, April 28, 1910 par. 8>

Wrongs can not be righted, nor can reformation of character be made, by a few feeble, intermittent efforts. Sanctification is the work, not of a day, or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown. <RH, April 28, 1910 par. 9>

May 5, 1910 *Courage in the Lord*

Mrs. E. G. White

Well may our hearts turn to our Redeemer with the most perfect trust, when we think of what he has done for us, even when we were sinners. Through faith we may rest in his love. "Him that cometh to me," he says, "I will in no wise cast

out." It would be a terrible thing to stand before God clothed in sinful garments, with his eye reading every secret of our lives. But through the efficacy of Christ's sacrifice we may stand before God pure and spotless, our sins atoned for and pardoned. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The redeemed sinner, clothed in the robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the merits of the Saviour. "As many as received him," the promise is, "to them gave he power to become the sons of God." <RH, May 5, 1910 par. 1>

Christ has given us no assurance that to attain to perfection of character is an easy matter. It is a conflict, a battle and a march, day by day. It is through much tribulation that we enter the kingdom of heaven. In order to share with Christ in his glory we must share in his suffering. "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." "Though he were a son, yet learned he obedience by the things which he suffered." He has overcome for us. Shall we, then, be timid and cowardly because of the trials that we meet as we advance? Shall we not meet them without repining and complaining? <RH, May 5, 1910 par. 2>

When we have a deeper appreciation of the mercy and loving-kindness of God, we shall praise him, instead of complaining. We shall talk of the loving watchcare of the Lord, of the tender compassion of the Good Shepherd. The language of the heart will not be selfish murmuring and repining. Praise, like a clear, flowing stream, will come from God's truly believing ones. They will say, "Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." <RH, May 5, 1910 par. 3>

Why not awake the voice of spiritual song in the days of our pilgrimage? Why not return to our life of fervor? We need to study God's Word, to meditate and pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the notes of thanksgiving sung by the heavenly choir around the throne. When Zion shall arise and shine, her light will be most penetrating, and songs of praise and thanksgiving will be heard in the assembly of the saints. Little disappointments and difficulties will be lost sight of. <RH, May 5, 1910 par. 4>

The Lord is our helper. He will guide us in all matters, if we will trust him. One thing is certain, we must have faith in God,—faith that he will arrange matters in a way that will enable us to work successfully. No one ever trusted God in vain. He never disappoints those who put their dependence on him. If we would only do the work that the Lord would have us do, walking in the footsteps of Jesus, our hearts would become sacred harps, every chord of which would send forth praise and thanksgiving to the One sent by God to take away the sin of the world. <RH, May 5, 1910 par. 5>

"Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever." They praised God for the victory, and four days thereafter the army returned to Jerusalem, laden with the spoils of their enemies, singing praise for the victory won. <RH, May 5, 1910 par. 6>

Do you not think that if more of this were done now, our hope and courage and faith would be revived? Would not the hands of the soldiers who are standing in defense of the truth be strengthened? If there were much more praising the Lord, and far less doleful recitation of discouragement, many more victories would be gained. <RH, May 5, 1910 par. 7>

God is the eternal, uncreated Fountain of all good. All who trust in him will find him to be this. To those who serve him, looking to him as their Heavenly Father, he gives the assurance that he will fulfil his promises. His joy will be in their hearts, and their joy will be full. <RH, May 5, 1910 par. 8>

It is our privilege to open our hearts, and let the sunshine of Christ's presence in. My brother, my sister, face the light. Come into actual, personal contact with Christ, that you may exert an influence that is uplifting and reviving. Let your faith be strong and pure and steadfast. Let gratitude to God fill your hearts. When you rise in the morning, kneel at your bedside, and ask God to give you strength to fulfil the duties of the day, and to meet its temptations. Ask him to help you to bring into your work Christ's sweetness of character. Ask him to help you to speak words that will inspire those around you with hope and courage, and draw you nearer to the Saviour. <RH, May 5, 1910 par. 9>

May 12, 1910 *The Gift of Speech*

Mrs. E. G. White

Speech is one of the great gifts of God. It is the means by which the thoughts of the heart are communicated. It is with the tongue that we offer prayer and praise to God. With the tongue we convince and persuade. With the tongue we

comfort and bless, soothing the bruised, wounded soul. With the tongue we may make known the wonders of the grace of God. With the tongue also we may utter perverse things, speaking words that sting like an adder. <RH, May 12, 1910 par. 1>

The tongue is a little member, but the word it frames have great power. The Lord declares, "The tongue can no man tame." It has set nation against nation, and has caused war and bloodshed. Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many hearts. And when words are spoken because God says, "Speak unto them my words," they often cause sorrow unto repentance. <RH, May 12, 1910 par. 2>

Of the unsanctified tongue the apostle James writes: "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." Satan puts into the mind thoughts which the Christian should never utter. The scornful retort, the bitter passionate utterance, the cruel, suspicious charge, are from him. How many words are spoken that do only harm to those who utter them and to those who hear! Hard words beat upon the heart, awaking to life its worst passions. Those who do evil with their tongues, who sow discord by selfish, jealous words, grieve the Holy Spirit; for they are working at cross-purposes with God. <RH, May 12, 1910 par. 3>

The apostle, seeing the inclination to abuse the gift of speech, gives direction concerning its use. "Let no corrupt communication proceed out of your mouth," he says, "but that which is good to the use of edifying." The word "corrupt" means here any word that would make an impression detrimental to holy principles and undefiled religion, any communication that would eclipse the view of Christ, and blot from the mind true sympathy and love. It includes impure hints, which, unless instantly resisted, lead to great sin. Upon every one is laid the duty of barring the way against corrupt communications. <RH, May 12, 1910 par. 4>

It is God's purpose that the glory of Christ shall appear in his children. In all his teaching, Christ presented pure, unadulterated principles. He did no sin, neither was guile found in his mouth. Constantly there flowed from his lips holy, ennobling truths. He spoke as never man spoke, with a pathos that touched the heart. He was filled with holy wrath as he saw the Jewish leaders teaching for doctrines the commandments of men, and he spoke to them with the authority of true greatness. With terrible power he denounced all artful intrigue, all dishonest practises. He cleansed the temple from its pollution, as he desires to cleanse our hearts from everything bearing any resemblance to fraud. The truth never languished on his lips. With fearlessness he exposed the hypocrisy of priest and ruler, Pharisee and Sadducee. <RH, May 12, 1910 par. 5>

Guard well the talent of speech; for it is a mighty power for evil as well as for good. You can not be too careful of what you say; for the words you utter show what power is controlling the heart. If Christ rules there, your words will reveal the beauty, purity, and fragrance of a character molded and fashioned by his will. But if you are under the guidance of the enemy of all good, your words will echo his sentiments. <RH, May 12, 1910 par. 6>

The great responsibility bound up in the use of the gift of speech is plainly made known by the Word of God. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," Christ declared. And the psalmist asks, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. 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, May 12, 1910 par. 7>

"Keep thy tongue from evil, and thy lips from speaking guile." The wild beast of the forest may be tamed, "but the tongue can no man tame." Only through Christ can we gain the victory over the desire to speak hasty, unchristlike words. When in his strength we refuse to give utterance to Satan's suggestions, the plant of bitterness in our hearts withers and dies. The Holy Spirit can make the tongue a savor of life unto life. <RH, May 12, 1910 par. 8>

May 19, 1910 *The Duty of Forgiveness*

Mrs. E. G. White

"Forgive us our debts, as we forgive our debtors," Christ taught us to pray. But it is most difficult even for those who claim to be followers of Jesus, to forgive as he forgave us. The true spirit of forgiveness is so little practised, and so many interpretations are placed upon Christ's requirement, that its force and beauty are lost sight of. We have very uncertain views of the great mercy and loving-kindness of God. He is full of compassion and forgiveness, and freely pardons when we truly repent and confess our sins. But when the message of God's pardoning love comes from a heart

that has an experimental knowledge of it, to those who have not experienced it for themselves, it is like speaking in parables. We must bring into our characters the love and sympathy expressed in Christ's life. <RH, May 19, 1910 par. 1>

Peter, when brought to the test, sinned greatly. In denying the Master he had loved and served, he became a cowardly apostate. But his Lord did not cast him off; he freely forgave him. After the resurrection, an angel told the women who came to the tomb with spices, to carry the glad news of a risen Lord to the "disciples and Peter." And when afterward Christ thrice repeated the question, "Simon, son of Jonas, lovest thou me?" Peter cast himself on the tender mercy of the Master he had so wronged, and said, "Lord, thou knowest all things; thou knowest that I love thee." And when our Lord entrusted to him the care of his sheep and lambs, Peter knew that he was taken back into divine confidence and affection. To fulfil this charge, he would need to have the mind that was in Jesus Christ; he must copy the Pattern. Henceforth, remembering his own weakness and failures, he would be patient with his brethren in their mistakes and errors. Remembering the patient love of Christ, who had afforded him another opportunity, he would be more conciliatory toward erring ones. <RH, May 19, 1910 par. 2>

If we have received the gift of God, and have a knowledge of Jesus Christ, we have a work to do for others. We must imitate the long-suffering of God toward us. The Lord requires of us the same treatment toward his followers that we receive of him. We are to exercise patience and to be kind, even though they do not meet our expectations. The Lord expects us to be pitiful and loving, to have sympathetic hearts. He desires us to show the fruits of the grace of God in our deportment one to another. Christ did not say, You may tolerate your neighbor, but, "Thou shalt love thy neighbor as thyself." This means a great deal more than professing Christians carry out in their daily life. <RH, May 19, 1910 par. 3>

When Christ was on earth, instead of removing from the commandments one jot or tittle of their force, he showed by precept and example how far-reaching their principles are, how much broader they are than the scribes and Pharisees thought. They thought that Christ was lowering the Old Testament standard, yet he was teaching the people practical godliness. Christ understood their feelings, and reproved these self-righteous rulers in these words to his disciples; "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." <RH, May 19, 1910 par. 4>

Christ proceeds to teach that the principles of God's law reach even to the intents and purposes of the mind. And he plainly states that if we faithfully keep the ten precepts, we shall love our neighbor as ourselves. "Ye have heard," he says, "that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." <RH, May 19, 1910 par. 5>

A consistent religious life, holy conversation, a godly example, true-hearted benevolence, mark the representative of Christ. He will labor to pluck sinners as brands from the burning; he will perform every duty faithfully. Thus he will become a beacon light. <RH, May 19, 1910 par. 6>

Reader, we are nearing the Judgment. Talents have been lent us on trust. Let none of us be at last condemned as slothful servants. Send forth the words of life to those in darkness. Let the church be true to her trust. Her earnest, humble prayers will make the presentation of truth effectual, and Christ will be glorified. <RH, May 19, 1910 par. 7>

May 26, 1910 Parent and Child

Mrs. E. G. White

Parents should live more for their children, and less for society. Study health subjects, and put your knowledge to a practical use. Teach your children to reason from cause to effect. Teach them that if they desire health and happiness, they must obey the laws of nature. Though you may not see as rapid improvement as you desire, be not discouraged, but patiently and perseveringly continue your work. <RH, May 26, 1910 par. 1>

Teach your children from the cradle to practise self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employments to exercise systematically all the powers of body and mind. Bring them up to have

sound constitutions and good morals, to have sunny dispositions and sweet tempers. Impress upon their tender minds the truth that God does not design that we should live for present gratification merely, but for our ultimate good. Teach them that to yield to temptation is weak and wicked; to resist, noble and manly. <RH, May 26, 1910 par. 2>

These lessons will be as seeds sown in good soil, and they will bear fruit that will make your hearts glad. <RH, May 26, 1910 par. 3>

Above all things else, let parents surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells, and where it is expressed in looks, in words, and in acts, is a place where angels delight to manifest their presence. <RH, May 26, 1910 par. 4>

Parents, let the sunshine of love, cheerfulness, and happy contentment enter your own hearts, and let its sweet, cheering influence pervade your home. Manifest a kindly, forbearing spirit; and encourage the same in your children, cultivating all the graces that will brighten the home-life. The atmosphere thus created will be to the children what air and sunshine are to the vegetable world, promoting health and vigor of mind and body. <RH, May 26, 1910 par. 5>

The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction. Children have sensitive, loving natures. They are easily pleased, and easily made unhappy. By gentle discipline, in loving words and acts, mothers may bind their children to their hearts. <RH, May 26, 1910 par. 6>

Young children love companionship, and can seldom enjoy themselves alone. They yearn for sympathy and tenderness. That which they enjoy, they think will please mother also; and it is natural for them to go to her with their little joys and sorrows. The mother should not wound their sensitive hearts by treating with indifference matters that, though trifling to her, are of great importance to them. Her sympathy and approval are precious. An approving glance, a word of encouragement or commendation, will be like sunshine in their hearts, often making the whole day happy. <RH, May 26, 1910 par. 7>

Instead of sending her children from her, that she may not be annoyed by their noise or troubled by their little wants, let the mother plan amusement or light work to employ the active hands and minds. <RH, May 26, 1910 par. 8>

By entering into their feelings, and directing their amusements and employments, the mother will gain the confidence of her children, and she can the more effectually correct wrong habits, or check the manifestations of selfishness or passion. A word of caution or reproof spoken at the right time will be of great value. By patient, watchful love, she can turn the minds of the children in the right direction, cultivating in them beautiful and attractive traits of character. <RH, May 26, 1910 par. 9>

Mothers should guard against training their children to be dependent and self-absorbed. Never lead them to think that they are the center, and that everything must revolve around them. Some parents give much time and attention to amusing their children, but children should be trained to amuse themselves, to exercise their own ingenuity and skill. Thus they will learn to be content with very simple pleasures. They should be taught to bear bravely their little disappointments and trials. Instead of calling attention to every trifling pain or hurt, divert their minds, teach them to pass lightly over the little annoyances or discomforts. Study to suggest ways by which the children may learn to be thoughtful for others. <RH, May 26, 1910 par. 10>

But let not the children be neglected. Burdened with many cares, mothers sometimes feel that they can not take time patiently to instruct their little ones, and give them love and sympathy. But they should remember that if the children do not find in their parents and in their home that which will satisfy their desire for sympathy and companionship, they will look to other sources, where both mind and character may be endangered. Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them. In this way you will be a strong influence for good. <RH, May 26, 1910 par. 11>

June 2, 1910 *The Importance of Expressing Gratitude and Praise*

Mrs. E. G. White

Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings,--as much a duty as it is to pray. If we are heaven-bound how can we go as a band of mourners, groaning and complaining all along the way to our Father's house? <RH, June 2, 1910 par. 1>

Those professed Christians who are constantly complaining, and who seem to think cheerfulness and happiness a sin, have no genuine religion. Those who take a mournful pleasure in all that is melancholy in the natural world; who choose to look upon dead leaves rather than to gather the beautiful living flowers; who see no beauty in grand mountain heights and in valleys clothed with living green; who close their senses to the joyful voice which speaks to them in

nature, and which is sweet and musical to the listening ear,--these are not in Christ. They are gathering to themselves gloom and darkness, when they might have brightness, even the Sun of Righteousness arising in their hearts with healing in his beams. <RH, June 2, 1910 par. 2>

Often your mind may be clouded because of pain. Then do not try to think. You know that Jesus loves you. He understands your weakness. You may do his will by simply resting in his arms. <RH, June 2, 1910 par. 3>

It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have,--the great mercy and love of God,--we should have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God. Even on earth we may have joy as a well-spring, never failing, because fed by the streams that flow from the throne of God. <RH, June 2, 1910 par. 4>

Then let us educate our hearts and lips to speak the praise of God for his matchless love. Let us educate our souls to be hopeful, and to abide in the light shining from the cross of Calvary. Never should we forget that we are children of the heavenly King, sons and daughters of the Lord of hosts. It is our privilege to maintain a calm repose in God. <RH, June 2, 1910 par. 5>

"Let the peace of God rule in your hearts; . . . and be ye thankful." Col. 3:15. Forgetting our own difficulties and troubles, let us praise God for an opportunity to live for the glory of his name. Let the fresh blessings of each new day awaken praise in our hearts for these tokens of his loving care. When you open your eyes in the morning, thank God that he has kept you through the night. Thank him for his peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven. <RH, June 2, 1910 par. 6>

When some one asks how you are feeling, do not try to think of something mournful to tell, in order to gain sympathy. Do not talk of your lack of faith, or of your sorrows and sufferings. The tempter delights to hear such words. When talking on gloomy subjects, you are glorifying him. We are not to dwell on the great power of Satan to overcome us. Often we give ourselves into his hands by talking of his power. Let us talk instead of the great power of God to bind up all our interests with his own. Tell of the matchless power of Christ, and speak of his glory. All heaven is interested in our salvation. The angels of God, 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 evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway. <RH, June 2, 1910 par. 7>

Sing Praises

Let praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God. <RH, June 2, 1910 par. 8>

Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and his blessing. "Give thanks unto the Lord, for he is good:

For his mercy endureth forever. Let the redeemed of the Lord say so,

Whom he hath redeemed from the hand of the enemy." "Sing unto him, sing psalms unto him:

Talk ye of all his wondrous works. Glory ye in his holy name:

Let the heart of them rejoice that seek the Lord." <RH, June 2, 1910 par. 9>

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. This command is an assurance that even the things which appear to be against us will work for our good. God would not bid us be thankful for that which would do us harm. <RH, June 2, 1910 par. 10>

June 9, 1910 Christ Our Helper

Mrs. E. G. White

The only begotten Son of God came to this world to redeem the fallen race. He has given us evidence of his great power. He will enable those who receive him to build up characters free from all the tendencies that Satan reveals. We can resist the enemy and all his forces. The battle will be won, the victory gained, by him who chooses Christ as his leader, determined to do right because it is right. <RH, June 9, 1910 par. 1>

Our divine Lord is equal to any emergency. With him nothing is impossible. He has shown his great love for us by

living a life of self-denial and sacrifice, and by dying a death of agony. Come to Christ just as you are, weak, helpless, and ready to die. Cast yourself wholly on his mercy. There is no difficulty within or without that can not be surmounted in his strength. Some have stormy tempers; but he who calmed the stormy Sea of Galilee will say to the troubled heart, "Peace, be still." There is no nature so rebellious that Christ can not subdue it, no temper so stormy that he can not quell it, if the heart is surrendered to his keeping. <RH, June 9, 1910 par. 2>

He who commits his soul to Jesus need not despond. We have an all-powerful Saviour. Looking to Jesus, the author and finisher of your faith, you can say, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." <RH, June 9, 1910 par. 3>

Do not think that the Christian life is free from temptation. Temptations will come to every Christian. Both the Christian and the one who does not accept Christ as his leader will have trials. The difference is that the latter is serving a tyrant, doing his mean drudgery, while the Christian is serving the One who died to give him eternal life. Do not look upon trial as something strange, but as the means by which we are to be purified and strengthened. "Count it all joy when ye fall into divers temptations," James admonishes, "knowing this, that the trying of your faith worketh patience." <RH, June 9, 1910 par. 4>

In the future life we shall understand things that here greatly perplex us. We shall realize how strong a helper we had, and how angels of God were commissioned to guard us as we followed the counsel of the Word of God. <RH, June 9, 1910 par. 5>

To all who receive him, Christ will give power to become the sons of God. He is a present help in every time of need. Let us be ashamed of our wavering faith. Those who are overcome have only themselves to blame for their failure to resist the enemy. All who choose can come to Christ and find the help they need. <RH, June 9, 1910 par. 6>

There stands among you the mighty Counselor of the ages, inviting you to place your confidence in him. Shall we turn away from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we fallen so far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give? <RH, June 9, 1910 par. 7>

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." <RH, June 9, 1910 par. 8>

Let us have more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Trustful dependence on Jesus makes victory not only possible, but certain. Though multitudes are pressing on in the wrong way, though the outlook be ever so discouraging, yet we may have full assurance in our Leader; for "I am God," he declares, "and there is none else." He is infinite in power, and able to save all who come to him. There is no other in whom we can safely trust. <RH, June 9, 1910 par. 9>

June 23, 1910 *The Test of Faith and Sincerity*

Mrs. E. G. White

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. <RH, June 23, 1910 par. 1>

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make him our personal Saviour. It is not enough to believe the theory of the truth. It is not enough to make a profession of faith in Christ and have our names registered on the church-roll. "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "Hereby we do know that we know him, if we keep his commandments." This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness. <RH, June 23, 1910 par. 2>

In the sermon on the mount Christ said, "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 test of sincerity is not in words, but deeds. Christ does not say to any man, "What say ye more than others?" but "What do ye more than others?" Full of meaning are his words, "If ye know these things, happy are ye if ye do them." Words are of no value unless they are

accompanied by appropriate deeds. <RH, June 23, 1910 par. 3>

Saying and Doing

This is the lesson taught in the parable of the two sons. In the parable the son who said, "I go, sir," represented himself as faithful and obedient, but time proved that his profession was not real. He had no true love for his father. So the Pharisees prided themselves on their holiness, but when tested, it was found wanting. Of them Christ declared, "Do not ye after their works: for they say, and do not." <RH, June 23, 1910 par. 4>

Self-righteousness is not true righteousness, and those who cling to it will be left to take the consequences of holding a fatal deception. Many today claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with him in his work for the saving of the world, but they content themselves with saying, "I go, sir." They do not co-operate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God. In taking upon themselves the solemn covenant of the church, they have pledged to receive and obey the Word of God, to give themselves to God's service; but they do not do this. In profession they claim to be sons of God, but in life and character they deny the relationship. They do not surrender the will to God. They are living a lie. <RH, June 23, 1910 par. 5>

In the command, "Go work today in my vineyard," the test of sincerity is brought to every soul. Will there be deeds as well as words? Will the one called put to use all the knowledge he has, working faithfully, disinterestedly, for the Owner of the vineyard? <RH, June 23, 1910 par. 6>

The Heavenly Ladder

The apostle Peter instructs us as to the plan on which we must work. "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." <RH, June 23, 1910 par. 7>

If you cultivate faithfully the vineyard of your soul, God will make you a laborer together with himself. And you will have a work to do not only for yourself, but for others. In representing the church as the vineyard, Christ does not teach that we are to restrict our sympathies and labors to our own numbers. The Lord's vineyard is to be enlarged. In all parts of the earth he desires it to be extended. As we receive the instruction and grace of God, we should impart to others a knowledge of how to care for the precious plants. Thus we may extend the vineyard of the Lord. God is watching for evidences of our faith, love, and patience. He is looking to see if we are using every spiritual advantage to become skilful workers in his vineyard on earth, that we may enter the paradise of God, that Eden home from which Adam and Eve were excluded by transgression. <RH, June 23, 1910 par. 8>

Service to Our Father

God stands toward his people in the relation of a father, and he has a father's claim to our faithful service. Consider the life of Christ. Standing at the head of humanity, serving his Father, he is an example of what every son should and may be. The obedience that Christ rendered, God requires from human beings today. He served his Father in love, with willingness and freedom. "I delight to do thy will, O my God," he declared; "yea, thy law is within my heart." Christ counted no sacrifice too great, no toil too hard, in order to accomplish the work which he came to do. At the age of twelve he said, "Wist ye not that I must be about my Father's business?" He had heard the call, and had taken up the work. "My meat," he said, "is to do the will of him that sent me, and to finish his work." <RH, June 23, 1910 par. 9>

Thus we are to serve God. He only serves who acts up to the highest standard of obedience. All who would be sons and daughters of God must prove themselves coworkers with Christ and God and the heavenly angels. This is the test for every soul. Of those who faithfully serve him, the Lord says, "They shall be mine, . . . in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." <RH, June 23, 1910 par. 10>

Opportunity to Develop Character

God's great object in the working out of his providences is to try men, to give them opportunity to develop character. Thus he proves whether they are obedient or disobedient to his commands. Good works do not purchase the love of God, but they reveal that we possess that love. If we surrender the will to God, we shall not work in order to earn God's love. His love as a free gift will be received into the soul, and from love to him we shall delight to obey his commandments. <RH, June 23, 1910 par. 11>

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 obey it. Christ gives the test by which we prove our loyalty or disloyalty. "If ye love me," he says, "keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." <RH, June 23, 1910 par. 12>

June 30, 1910 Lessons From the First Epistle of John

Mrs. E. G. White

The knowledge that men and women must have in order to be "followers of God, as dear children," is clearly defined in the Holy Scriptures. "That which was from the beginning," writes John, the beloved disciple, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." <RH, June 30, 1910 par. 1>

"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." The apostle here refers to that which every soul may experience. "These things write we unto you," he declares, "that your joy may be full." <RH, June 30, 1910 par. 2>

What is sin? John tells us in plain, decided language: "Sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of man was manifested, that he might destroy the works of the devil." <RH, June 30, 1910 par. 3>

The apostle thus refers to our union and communion with God. Communion with God is the life of the soul. It is not a something which we can interpret, a something which we can clothe with beautiful words, but which does not give us the genuine experience that makes our words of real value. Communion with God gives us a daily experience that does indeed make our joy full. <RH, June 30, 1910 par. 4>

Those who have this union with Christ, will declare it in spirit and word and work. Profession is nothing unless, in word and work, good fruit is manifest. Unity, fellowship with one another and with Christ,--this is the fruit borne on every branch of the living vine. The cleansed soul, born again, has a clear, distinct testimony to bear. With unfaltering accents he bears the message, We "declare unto you, that God is light, and in him is no darkness at all." <RH, June 30, 1910 par. 5>

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." <RH, June 30, 1910 par. 6>

He who lives a cold, selfish, halfhearted life, reveals that he is not walking in the light. He knows not the truth; he does not practise its principles. Deceived by the enemy, he leads others out of the right way. If the truth interferes with the promptings of an unsanctified heart, he does not hesitate to disobey it. He does not make it his rule of conduct in all his dealings. Kindness and unity and love are not the fruit that he bears. His defects are plainly condemned in the Word of God. Plain reproofs come to him, but he justifies his course of action, and denies his wrong. Such a man lies against the truth. He will not humble his heart to confess his sin. <RH, June 30, 1910 par. 7>

This is the course that Satan followed in the heavenly courts. He justified every movement that he made. There are those who, though they know that they are wrong, will throw over themselves the robe of righteousness. Such ones use Scriptures when they see a possibility that it will cover up misleading statements. <RH, June 30, 1910 par. 8>

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God." <RH, June 30, 1910 par. 9>

To know God is, in the Scriptural sense of the term, to be one with him in heart and mind, having an experimental knowledge of him, holding reverential communion with him as the Redeemer. Only through sincere obedience can this communion be obtained. Where this communion is lacking, the heart is not in any sense a temple of God, but is controlled by the foe, who is working out his own purposes through the human agency. Such a man, whatever his profession or claims, is not a temple of the Holy Spirit. <RH, June 30, 1910 par. 10>

The experience is perfected by fruit-bearing. He who does not bear good fruit in words and deeds, in the strength of elevated, ennobling principle, is like a bad tree. The fruit that he bears is unpalatable to God. His professed knowledge of Christ is a falsehood, a deception. <RH, June 30, 1910 par. 11>

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God. 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." <RH, June 30, 1910 par. 12>

The light is all contained in the great commandment of love. In the light of the love of Christ, the gospel is an open book. This is the true light, which Christ came to bring to the world. The Saviour's true disciples have received this love, and they do not perform one deceptive action. They do not, to gain advantage for themselves, make movements that would place others in a position of sore trial. <RH, June 30, 1910 par. 13>

From the light that God has given me, I know that one great danger of those who claim to be followers of Christ, is in being self-deceived. Satan is watching his chance. He will come to men in human form, and will speak to them most entrancing words. He will bring against them the same temptations that he brought against Christ. Unless their minds and hearts are filled with the pure, unselfish, sanctified love that Christ revealed, they will fall under Satan's power, and will do and say and write strange things, to deceive, if it were possible, the very elect. <RH, June 30, 1910 par. 14>

"He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Not long before his crucifixion, Christ said to his disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." <RH, June 30, 1910 par. 15>

Why was this called "a new commandment"? The disciples had not loved one another as Christ had loved them. They had not yet seen the fulness of the love that he was to reveal in man's behalf. They were yet to see him dying on the cross for their sins. Through his life and death they were to receive a new conception of love. The command to "love one another" was to gain a new meaning in the light of his self-sacrifice. In the light shining from the cross of Calvary they were to read the meaning of the words, "As I have loved you, that ye also love one another." <RH, June 30, 1910 par. 16>

Following Christ's example of unselfish service, trusting like little children in his merits, and obeying his commands, we shall receive the approval of God. Christ will abide in our hearts, and our influence will be fragrant with his righteousness. <RH, June 30, 1910 par. 17>

July 7, 1910 *Be Watchful*

Mrs. E. G. White

We are pilgrims and strangers in this world, traveling a path beset with dangers from those who have rejected the only One who could save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance; but we are not to heed them. <RH, July 7, 1910 par. 1>

Let every soul be on the alert. The adversary is on your track. Be vigilant, watching carefully lest some masterly snare shall take you unaware. Let the careless and the indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God. <RH, July 7, 1910 par. 2>

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from him, and to keep their minds employed with his devices. It is not enough that we avoid glaring dangers and perilous, inconsistent moves. We are to keep close by the side of Christ, walking in the path of self-denial and self-sacrifice. We are not to allow our spiritual perceptions to be blinded, as they often are, by a strong, determined will. And in order to detect the artifices of Satan

and to withstand his unexpected attacks, we must have the grace of Christ and the impartation of his Spirit. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his unnumbered deceptions. <RH, July 7, 1910 par. 3>

We are stewards, entrusted by our absent Lord with the care of his household and his interests, which he came to this world to serve. He has returned to heaven, leaving us in charge, and he expects us to watch and wait, and prepare for his coming. Let us be faithful to our trust, lest coming suddenly, he find us sleeping. <RH, July 7, 1910 par. 4>

God's Word warns us that we have manifold enemies, not open and avowed, but enemies who come with smooth words and fair speeches, and who would deceive if possible the very elect. Thus Satan comes. And again, when it suits his purpose, he goes about as a roaring lion, seeking whom he may devour. Man's will, unless kept in subjection to the will of God, is as often on the enemy's side as on the Lord's side. Therefore watch unto prayer; watch and pray always. <RH, July 7, 1910 par. 5>

The experience of the disciples in the garden of Gethsemane contains a lesson for the Lord's people today. Taking with him Peter, James, and John, Christ went to Gethsemane to pray. He said to the disciples: "My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation." <RH, July 7, 1910 par. 6>

He went a little distance from them,--not so far but that they could both see and hear him,--and fell prostrate upon the ground. He felt that by sin he was being separated from his Father. The gulf was so broad, so black, so deep, that his spirit shuddered before it. This agony he must not exert his divine power to escape. As One who had taken upon himself the nature of man, he must suffer the consequences of man's sin; he must endure the wrath of God against transgression. <RH, July 7, 1910 par. 7>

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of his being. In the supreme agony of his soul, he came to his disciples with a yearning desire to hear some words of comfort from those whom he had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of comfort for them was now suffering superhuman agony, and he longed to know that they were praying for him and for themselves. How dark seemed the malignity of sin! Terrible was the temptation to let the human race bear the consequences of its own guilt, while he stood innocent before God. If he could only know that his disciples understood and appreciated the intensity of his agony, he would be strengthened. <RH, July 7, 1910 par. 8>

Rising with painful effort, he staggered to the place where he had left his disciples; but he "findeth them sleeping." Had he found them praying, he would have been comforted. Had they been seeking refuge in God, in order that satanic agencies might not prevail over them, he would have been strengthened by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the divine-human Sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. They did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation. <RH, July 7, 1910 par. 9>

Many today are fast asleep, as were the disciples. They are not watching and praying lest they enter into temptation. Let us often read and give careful study to those portions of God's Word that have special reference to these last days, pointing out the dangers that will threaten God's people. We need keen, sanctified perception. This perception is not to be used in criticizing and condemning one another, but in discerning the signs of the times. We are to keep our hearts with all diligence, that we may not make shipwreck of faith. Those who neglect to watch and pray, in these days of peril; those who neglect to unite with their brethren in seeking the Lord, but who stand aloof from God's appointed agencies in the church, are in grave danger of strengthening themselves in their own way, following the impulses of their own minds, and refusing to heed the admonitions of the Lord. There are those who once were firm believers in the truth, but who have become careless in regard to their spiritual welfare, and are yielding, without the slightest opposition, to Satan's well-laid plots. <RH, July 7, 1910 par. 10>

Let every believer closely examine himself, to ascertain what are his weak points. Let him cherish a spirit of humility, and plead with the Lord for grace and wisdom, and for the faith that works by love and purifies the soul. Let him cast away all self-confidence. God has no place for it in his work. Many have so high an opinion of their own abilities and attainments, and so firm a reliance on their own judgment, that they believe themselves capable of bearing responsibilities in any emergency. But too often they leave their appointed work, forget the precautions that God has enjoined upon them, and entangle themselves in difficulty. They turn aside from wise counselors, and incur the

displeasure of God. <RH, July 7, 1910 par. 11>

To all, and especially to those in positions of trust, is given the warning, "Let him that thinketh he standeth take heed lest he fall." Self-confidence leads to a lack of watchfulness, to perplexity, and to the doing of a work that the Lord never requires of those connected with his cause in the earth. <RH, July 7, 1910 par. 12>

The dangers thickening around us demand from those who have had an experience in the things of God, a watchful supervision. Those who walk humbly before God, distrustful of their own wisdom, will realize their danger, and will know the power of God's keeping care. Those who do not realize their danger because they do not watch, will pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices. <RH, July 7, 1910 par. 13>

Let us trust in God. We are his little children, and thus he deals with us. When we draw near to him, he mercifully preserves us from the assaults of the enemy. Never will he betray one who trusts in him as a child trusts in its parents. He sees the humble, trusting souls drawing near to him, and in pity and love he draws near to them, and lifts up for them a standard against the enemy. Touch them not, he says, for they are mine. I have graven them upon the palms of my hands. He teaches them to exercise unquestioning faith in his power to work in their behalf. With assurance they say, "This is the victory that overcometh the world, even our faith." <RH, July 7, 1910 par. 14>

July 14, 1910 *Effectual Prayer*

Mrs. E. G. White

The disciples were unacquainted with the Saviour's unlimited resources and power. He said to them, "Hitherto have ye asked nothing in my name." John 16:24. He explained that the secret of their success would be in asking for strength and grace in his name. He would be present before the Father to make requests for them. The prayer of the humble suppliant he presents as his own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of his own perfection. <RH, July 14, 1910 par. 1>

The path of sincerity and integrity is not a path free from obstruction; but in every difficulty we are to see a call to prayer. There is no one living who has any power that he has not received from God, and the source whence it comes is open to the weakest human being. "Whatsoever ye shall ask in my name," said Jesus, "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 14, 1910 par. 2>

"In my name" Christ bade his disciples pray. In Christ's name his followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that fear him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of his Son, in whom they believe. <RH, July 14, 1910 par. 3>

The Lord is disappointed when his people place a low estimate upon themselves. He desires his chosen heritage to value themselves according to the price he has placed upon them. God wanted them, else he would not have sent his Son on such an expensive errand to redeem them. He has a use for them, and he is well pleased when they make the very highest demands upon him, that they may glorify his name. They may expect large things if they have faith in his promises. <RH, July 14, 1910 par. 4>

But to pray in Christ's name means much. It means that we are to accept his character, manifest his spirit, and work his works. The Saviour's promise is given on condition. "If ye love me," he says, "keep my commandments." He saves men, not in sin, but from sin; and those who love him will show their love by obedience. <RH, July 14, 1910 par. 5>

All true obedience comes from the heart. It was heart-work with Christ. And if we consent, he will so identify himself with our thoughts and aims, so blend our hearts and minds into conformity to his will, that when obeying him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service. When we know God as it is our privilege to know him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. <RH, July 14, 1910 par. 6>

As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others and wait for them to tell us what to do. We can not depend for counsel upon humanity. The Lord will teach us our duty just as willingly as he will teach somebody else. If we come to him in faith, he will speak his mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as he did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after

presenting their case before him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ,--the "all things" to supply the need of fallen men,--was given to him as the head and representative of humanity. And "whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. <RH, July 14, 1910 par. 7>

July 21, 1910 *The Brotherhood of Man*

Mrs. E. G. White

From age to age the Lord has been striving to awaken in the minds of men a sense of brotherhood. Thus he seeks to establish order and harmony in the world. "Glory to God in the highest, and on earth peace, good will toward men,"--this is the message his children are to proclaim by lives of unselfish endeavor. <RH, July 21, 1910 par. 1>

It is upon Christlike love that brotherhood depends. Without this love nothing can be done toward fulfilling God's purpose for humanity. Without it all effort is without avail. Paul declares: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. . . . Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. . . . But now abideth faith, hope, love, these three; and the greatest of these is love." <RH, July 21, 1910 par. 2>

In the life of Christ this love found perfect expression. He loved us in our sin and degradation. He reached to the very depths of woe to uplift the erring sons and daughters of earth. There was no wearying of his patience, no lessening of his zeal. The waves of mercy, beaten back by proud, impenitent, unthankful hearts, ever returned in a stronger tide of love. <RH, July 21, 1910 par. 3>

He who is constrained by the love of Christ, goes forth among his fellow men to help the helpless and encourage the desponding, to point sinners to God's ideal for his children, and to lead them to him who alone can enable them to reach this ideal. Divested of selfishness and filled with divine benevolence and tender affection, Christians are drawn out to work for Christ by helping those for whom he gave his life. They hold communion with the Saviour, and his love is revealed in all they do and say. Angry words die unspoken. Unchristlike actions are checked. God accepts such ones as his instruments, and through them works for the fulfilling of his purpose. <RH, July 21, 1910 par. 4>

Never are we to be cold and unsympathetic, especially when dealing with the poor. Courtesy, sympathy, and compassion are to be shown to all. Partiality for the wealthy is displeasing to God. Jesus is slighted when his needy children are slighted. They are not rich in this world's goods, but they are dear to his heart of love. God recognizes no distinction of rank. With him there is no caste. In his sight, men are simply men, good or bad. In the day of final reckoning, position, rank, or wealth will not alter by a hair's breadth the case of any one. By the all-seeing God, men will be judged by what they are in purity, in nobility, in love for Christ. <RH, July 21, 1910 par. 5>

God lets his sun shine on the just and on the unjust. This sun represents Christ, the Sun of Righteousness, who shines on all alike, high and low, rich and poor. This principle is to guide those who work for him. From it no one can deviate, and be successful in his efforts to help his fellow beings. <RH, July 21, 1910 par. 6>

Christ declared that the gospel is to be preached to the poor. Never does God's truth put on an aspect of greater loveliness than when brought to the needy and destitute. Then it is that the light of the gospel shines forth in its most radiant clearness, lighting up the hut of the peasant and the rude cottage of the laborer. Angels of God are there, and their presence makes the crust of bread and the cup of water a banquet. Those who have been neglected and abandoned by the world are raised to be sons and daughters of the Most High. Lifted above any position that earth can give, they sit in heavenly places in Christ Jesus. They may have no earthly treasure, but they have found the pearl of great price. <RH, July 21, 1910 par. 7>

The triumph of Christianity is dependent upon the influence of its adherents. Manfully the Christian is to fight the good fight of faith. Lawfully he is to strive, never relaxing his efforts, day by day seeking for greater power to help those around him. His words are to be right words, pure and true, fraught with sympathy and love; his actions, right actions, a help and blessing to the weak. Never is he to grow weary in his work. He will meet with trials, but he must always be brave and cheerful, bringing joy and courage into other lives. <RH, July 21, 1910 par. 8>

July 28, 1910 Home Training

Mrs. E. G. White

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 to fear to offend him, parents can just as surely serve God as can the minister in the pulpit. <RH, July 28, 1910 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, July 28, 1910 par. 2>

The Lord is served as much, yes, more, by the faithful home worker as 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, July 28, 1910 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 at 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 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, July 28, 1910 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. In training your children in habits of cleanliness, you are teaching 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, July 28, 1910 par. 5>

O, 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 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 principles and habits of righteousness upon the tablets of the soul. 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, July 28, 1910 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, July 28, 1910 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, July 28, 1910 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--to be 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 appearance 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, July 28, 1910 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 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, July 28, 1910 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 coworker, you must bring them to him, and ask for grace to discipline and train them for the kingdom of heaven. <RH, July 28, 1910 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 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, July 28, 1910 par. 12>

August 4, 1910 *Unholy Knowledge*

Mrs. E. G. White

Satan works in many ways where he is not discerned, even through men and women who are in positions of trust. He

will suggest to their minds plausible errors of thought and action and speech, that will create doubt, and work distrust where they think there is assurance of safety. He will work upon dissatisfied elements, to put them in active operation. There will be a desire for greatness and honor. Envy will be excited in minds where it is not supposed to exist, and circumstances will not be wanting to call it into action. Doubts will be raised, and flattering promises of gain will be offered, if the cross is not made so prominent. Satan will tempt some to think that our faith stands as a barrier to great advancement, and bars the way to reaching a high worldly position, and being called remarkable men and women. <RH, August 4, 1910 par. 1>

In his first display of disaffection, Satan was very cunning. All he claimed was that he wanted to bring in a better order of things, to make great improvements. <RH, August 4, 1910 par. 2>

He led the holy pair away from God, away from their allegiance to his commandments, on the same point where thousands are tempted today, and where thousands fall; that is, by their vain imaginings. True knowledge is divine. Satan insinuated into the minds of our first parents a desire for a speculative knowledge, whereby he declared they would greatly improve their condition; but in order to gain this, they must take a course contrary to God's holy will; for God would not lead them to the greatest heights. It was not God's purpose that they should obtain knowledge that had its foundation in disobedience. This was a broad field into which Satan was seeking to lead Adam and Eve, and it is the same field that he opens for the world today by his temptations. <RH, August 4, 1910 par. 3>

God did not create evil. He only made the good, which was like himself. But Satan would not be content to know the will of God and do it. His curiosity was on the stretch to know that which God had not designed he should know. Evil, sin, and death were not created by God; they are the result of disobedience, which originated in Satan. But the knowledge of evil now in the world was brought in through the cunning of Satan. These are very hard and expensive lessons; but men will learn them, and many will never be convinced that it is bliss to be ignorant of a certain kind of knowledge, which arises from unsatisfied desires and unholy aims. The sons and daughters of Adam are fully as inquisitive and presumptuous as was Eve in seeking forbidden knowledge. They gain an experience, a knowledge, which God never designed they should have; and the result will be, as it was to our first parents, the loss of their Eden home. When will human beings learn that which is demonstrated so thoroughly before them? <RH, August 4, 1910 par. 4>

The history of the past shows an active, working devil. He can no more be idle than harmless. Satan was found in only one tree to endanger the safety of Adam and Eve. He planned to attract the holy pair to that one tree, that they might do the very thing God had said they should not do--eat of the tree of knowledge. There was no danger to them in approaching any other tree. How plausible his speech! He laid hold of the very arguments which he uses today,--flattery, envy, distrust, questioning, and unbelief. If Satan was so cunning at first, what must he be now, after gaining an experience of many thousands of years? Yet God and holy angels, and all those who abide in obedience to all the Lord's will, are wiser than he. The subtlety of Satan will not decrease, but the wisdom given to men through a living connection with the Source of all light and divine knowledge will be proportionate to his arts and wiles. <RH, August 4, 1910 par. 5>

If men would stand the test which Adam failed to endure, and would, in the strength of Jesus, obey all the requirements of God, because they are righteousness, they would never become acquainted with the objectionable knowledge. God never designed that men should have this knowledge which comes of disobedience, and which, carried into practise, ends in eternal death. When men almost invariably choose the knowledge that Satan presents, when their taste is so perverted that it craves that knowledge as if it were a fountain of supreme wisdom, then they give evidence that they are separated from God, and are in rebellion against Christ. <RH, August 4, 1910 par. 6>

August 11, 1910 Asking to Give

Mrs. E. G. White

Christ was continually receiving from the Father, that he might communicate to us. "The word which ye hear," he said, "is not mine, but the Father's which sent me." "The Son of man came not to be ministered unto, but to minister." Not for himself, but for others, he lived and thought and prayed. From hours spent with God he came forth morning by morning, to bring the light of heaven to men. Daily he received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened him from his slumbers, and his soul and his lips were anointed with grace, that he might impart to others. His words were given him fresh from the heavenly courts, words that he might speak in season to the weary and oppressed. "The Lord God hath given me," he said, "the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." <RH, August 11, 1910 par. 1>

Christ's disciples were much impressed by his prayers and by his habit of communion with God. One day after a short absence from their Lord, they found him absorbed in supplication. Seemingly unconscious of their presence, he continued praying aloud. The hearts of the disciples were deeply moved. As he ceased praying, they exclaimed, "Lord, teach us to pray." <RH, August 11, 1910 par. 2>

In answer, Christ repeated the Lord's prayer, as he had given it in the sermon on the mount. Then in a parable he illustrated the lesson he desired to teach them. <RH, August 11, 1910 par. 3>

"Which of you," he said, "shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." <RH, August 11, 1910 par. 4>

Here Christ represents the petitioner as asking that he may give again. He must obtain the bread, else he can not supply the necessities of a weary, belated wayfarer. Though his neighbor is unwilling to be troubled, he will not desist his pleading; his friend must be relieved. At last his importunity is rewarded, and his wants are supplied. <RH, August 11, 1910 par. 5>

In like manner the disciples were to seek blessings from God. In the feeding of the multitude and in the sermon on the bread from heaven, Christ had opened to them their work as his representatives. They were to give the bread of life to the people. He who had appointed their work, saw how often their faith would be tried. Often they would be thrown into unexpected positions, and would realize their human insufficiency. Souls that were hungering for the bread of life would come to them, and they would feel themselves to be destitute and helpless. They must receive spiritual food, or they would have nothing to impart. But they were not to turn one soul away unfed. Christ directs them to the source of supply. The man whose friend came to him for entertainment, even at the unseasonable hour of midnight, did not turn him away. He had nothing to set before him, but he went to one who had food, and pressed his request, until the neighbor supplied his need. And would not God, who had sent his servants to feed the hungry, supply their need for his own work? <RH, August 11, 1910 par. 6>

But the selfish neighbor in the parable does not represent the character of God. The lesson is drawn, not by comparison, but by contrast. A selfish man will grant an urgent request, in order to rid himself of one who disturbs his rest. But God delights to give. He is full of compassion, and he longs to grant the requests of those who come unto him in faith. He gives to us that we may minister to others, and thus become like himself. <RH, August 11, 1910 par. 7>

Christ declares: "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, August 11, 1910 par. 8>

August 18, 1910 God's Rest Day

Mrs. E. G. White

The Sabbath was hallowed at the creation. As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Peace brooded over the world; for earth was in harmony with heaven. "God saw everything that he had made, and, behold, it was very good;" and he rested in the joy of his completed work. <RH, August 18, 1910 par. 1>

Because he had rested upon the Sabbath, "God blessed the seventh day and sanctified it,"--set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God's power and his love. The Scripture says, "He hath made his wonderful works to be remembered." "The things that are made," declare "the invisible things of him since the creation of the world," "even his everlasting power and divinity." <RH, August 18, 1910 par. 2>

All things were created by the Son of God. "In the beginning was the Word, and the Word was with God. . . . All things were made by him; and without him was not anything made that was made." John 1:1-3. And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ. <RH, August 18, 1910 par. 3>

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear his voice who talked with Adam in Eden in the cool of the day. And as we behold his power in nature, we find comfort, for the word that created all things is that which speaks life to the soul. He "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, August 18, 1910 par. 4>

It was this thought that awoke the song,-- "Thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! And thy thoughts are very deep." <RH, August 18, 1910 par. 5>

And the Holy Spirit through the prophet Isaiah declares: "To whom then will ye liken God? or what likeness will ye compare unto him? . . . Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. . . . To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. 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? . . . He giveth power to the faint; and to them that have no might he increaseth strength." "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." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." This is the message written in nature, which the Sabbath is appointed to keep in memory. When the Lord bade Israel hallow his Sabbaths, he said, "They shall be a sign between me and you, that ye may know that I am Jehovah your God." <RH, August 18, 1910 par. 6>

The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept. When some profaned it, the Lord reproveth them, saying, "How long refuse ye to keep my commandments and my laws?" <RH, August 18, 1910 par. 7>

The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall "come to worship before me, saith the Lord." <RH, August 18, 1910 par. 8>

August 25, 1910 Separation From the World

Mrs. E. G. White

Christ never leads his followers to take upon themselves vows that will unite them with those who have no connection with God, those who are not under the controlling influence of the Holy Spirit. The only correct standard of character is the law of God; and it is impossible for those who make that law their rule of life, to unite in confidence and brotherhood with those who turn the truth of God into a lie, and regard divine authority as a thing of naught. <RH, August 25, 1910 par. 1>

Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed. Upon the most momentous subjects,-- God and truth and eternity,-- their thoughts and sympathies and feelings are not in harmony. One class is ripening as wheat for the garner of God, the other as tares for the fires of destruction. How can there be unity of purpose or action between them? "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." "No man can serve two masters." <RH, August 25, 1910 par. 2>

We are to beware of indulging a spirit of bigotry and intolerance. We are not to stand aside from others in a spirit that seems to say, "Come not near to me; for I am holier than thou." We are not to shut ourselves away from our fellow human beings, but are to seek to impart to them the precious truth that has blessed our own hearts. We are to let it be seen that ours is the religion of love. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, August 25, 1910 par. 3>

But if we are Christians, having the Spirit of him who died to save men from their sins, we shall love the souls of our fellow men too well to countenance their sinful pleasures by our presence and our influence. We can not sanction their course by assembling with them at their feasts and their councils, where God does not preside. Such a course, so far from benefiting them, would only cause them to doubt the reality of our religion. We should be false lights, by our course leading souls to ruin. <RH, August 25, 1910 par. 4>

Christians who connect themselves with worldly associations are injuring themselves as well as misleading others. Those who fear God can not choose the ungodly for companions, and remain themselves unharmed. In worldly societies they are brought under the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldling's standard. Their love for God grows cold, and they have no desire for communion with him. They become spiritually blind. They can see no particular difference between the transgressor of God's law and those who fear God and keep his commandments. They call evil good and good evil. The brightness of eternal realities fades away. The truth may be presented in ever so forcible a manner, but they do not hunger for the bread of life, nor thirst for the waters of salvation. They are drinking at broken cisterns, which can hold no water. O, it is an easy thing, by association with the world, to catch the spirit of the world, to be molded by a false view of things, so that the preciousness of Jesus and the truth is not discerned! And just to the degree that the spirit of the world dwells in the heart, to just that degree will it control the life. [<RH, August 25, 1910 par. 5>](#)

When men are under the control of the world and not of the Spirit of God, they are captives of Satan, and we know not to what lengths he may lead them in sin. The patriarch Jacob, inspired by the Holy Spirit, beheld those who take pleasure in wickedness. He saw what would be the result of associating with them, and he exclaimed, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." He lifts up a danger-signal, to warn every soul against such associations. The apostle Paul echoes the warning: "Have no fellowship with the unfruitful works of darkness." "Be not deceived: evil communications corrupt good manners." [<RH, August 25, 1910 par. 6>](#)

We can not swerve from the truth, we can not depart from right principles, without forsaking him who is our strength, our righteousness, our sanctification. We should be firmly rooted in the conviction that whatever in any sense turns aside from truth and justice in our association and partnership with men, can not benefit us, and greatly dishonors God. [<RH, August 25, 1910 par. 7>](#)

The work of God for the salvation of the human family is the one work of supreme importance to be carried forward in our world. When men are willing to count all things but loss that they may win Christ, their eyes will be open to see things as they really are. Then they will turn away from the earthly attractions to the heavenly. They will see the true nature of the worldly, selfish enjoyments that they now value so highly, and the things that they now hold so dear will be given up. [<RH, August 25, 1910 par. 8>](#)

All heaven is looking upon those who profess to believe the most sacred truths ever committed to mortals. Angels are waiting, longing to co-operate with you in working for the salvation of souls. Will you refuse this heavenly alliance in order to obtain worldly advantage, withholding your means and your talent of influence from the service of God? [<RH, August 25, 1910 par. 9>](#)

"They shall be mine, saith the Lord of hosts," of the obedient, "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." [<RH, August 25, 1910 par. 10>](#)

While temporal honor and riches and power are the great objects of ambition with the men of this world, the Lord points out to us something more worthy of our highest aspirations. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." [<RH, August 25, 1910 par. 11>](#)

September 1, 1910 *The Treasure and the Heart*

Mrs. E. G. White

"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, September 1, 1910 par. 1>](#)

Mark these words of the Great Teacher, who spake as never man spake. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure,--"Lay not up for yourselves treasures upon earth." There is danger of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth, leave no time nor desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts,

your plans, your motives, will have an earthly mold, and your soul will be defiled with covetousness and selfishness. "What shall it profit a man, if he gain the whole world, and lose his own soul?" The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them. <RH, September 1, 1910 par. 2>

Christ entreats, "Lay up for yourselves treasures in heaven." This work of transferring your possessions to the world above, is worthy of your best energies. It is of the highest importance, and involves your eternal interests. That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God, is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up for yourselves treasures in heaven. All that you lay up above is secure from disaster and loss, and is increasing to an eternal, an enduring substance. <RH, September 1, 1910 par. 3>

It should be your determined purpose to bring every power of your being into the service of Christ. His service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the Word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father. <RH, September 1, 1910 par. 4>

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profit; but Satan wants us to concentrate our efforts for that which profiteth not, for the things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. O that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul when it was purchased at such cost by the Son of God? <RH, September 1, 1910 par. 5>

The heart of man may be the abode of the Holy Spirit. The peace of Christ, which passeth understanding, may rest in your soul; and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You can not serve God and mammon. You will either yield your heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no half-hearted service.

(Concluded next week) <RH, September 1, 1910 par. 6>

September 8, 1910 *The Treasure and the Heart*

Mrs. E. G. White
(Concluded)

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life. <RH, September 8, 1910 par. 1>

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment

of God wields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven! The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show of the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body will be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's, that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealing with you, and with his servants; for "all things work together for good to them that love God." <RH, September 8, 1910 par. 2>

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in God's Word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character. <RH, September 8, 1910 par. 3>

It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and, realizing that God is at our right hand, we shall not be moved. Faith sees that God witnesses every word and action, and that everything is manifest to him with whom we have to do. We should live as in the presence of the infinite One. <RH, September 8, 1910 par. 4>

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. The sacrifice and mediation of Christ have brought the repentant soul into sacred relations with the Eternal Father. He who has tasted and found that the Lord is good, can not bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood, receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. <RH, September 8, 1910 par. 5>

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." <RH, September 8, 1910 par. 6>

September 15, 1910 *The Faith That Will Stand the Test*

Mrs. E. G. White

The time has fully come when darkness is called light, and light is called darkness. We are living in an age when sham liberality is extolled; when those who scatter falsehood, false doctrines, and soul-destroying heresies are received and exalted by society; and when the most terrible deeds of iniquity are glossed over and excused on the plea of charity. Even the voices from the pulpits of our land are saying, "It shall be well with the transgressor." Sin is not dealt with as a thing of fearful consequence, destined to bring inevitable ruin upon those who persist in its indulgence. It is not pictured in its abhorrent character before the people of the world. Smooth things are prophesied by false teachers, and the multitudes are resting in their sin, unmindful of the solemn warnings and examples of the Word of God. The time has come when we should "sigh and . . . cry for all the abominations" that are done in the land. <RH, September 15, 1910 par.

While the law of God is being made void in our world, there is a decided testimony to be borne. The truth is to be presented in its native force and clearness, whether men will hear or whether they will forbear. This can not be done without exciting opposition. Those who refuse to receive the love of truth will not rest without attempting to retard its progress. They have been turned unto fables, and will unite with the great adversary of souls to bring the message of Heaven into contempt. <RH, September 15, 1910 par. 2>

The apostle Paul warns us that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is what we may expect. Our greatest trials will come because of that class who have once advocated the truth, but who turn from it to the world, and trample it under their feet in hate and derision. God has a work for his faithful servants to do. The attacks of the enemy must be met with the truth of his Word. Falsehood must be unmasked, its true character must be revealed, and the light of the law of Jehovah must shine forth into the moral darkness of the world. We are to present the claims of his Word. We shall not be held guiltless if we neglect this solemn duty. But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation. Let us not pity ourselves, but be very jealous for the law of the Most High. <RH, September 15, 1910 par. 3>

Says the apostle, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." On every side we see men easily led captive by the delusive imaginations of those who make void the Word of God; but when the truth is brought before them, they are filled with impatience and anger. But the exhortation of the apostle to the servant of God is, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In his day some left the cause of the Lord. He writes, "Demas hath forsaken me, having loved this present world;" and again he says, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words." <RH, September 15, 1910 par. 4>

Prophets and apostles experienced similar trials of opposition and reproach, and even the spotless Lamb of God was tempted in all points like as we are. He bore the contradiction of sinners against himself. <RH, September 15, 1910 par. 5>

Every warning for this time must be faithfully delivered; but "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." We must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness,--"It is written." We should learn to use the Word of God skilfully. The exhortation is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There must be diligent work and earnest prayer and faith to meet the error of false teachers and seducers; for "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." These words portray the character of the men the servants of God will have to meet. "False accusers," "despisers of those that are good," will attack those who are faithful to their God in this degenerate age. But the ambassador of heaven must manifest the spirit that was displayed in the Master. In humility and love he must labor for the salvation of men. <RH, September 15, 1910 par. 6>

Paul continues concerning those who oppose the work of God, comparing them to the men who made war against the faithful in the time of ancient Israel. He says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." We know that the time is coming when the folly of warring against God will be revealed. We can afford to wait in calm patience and trust, no matter how much maligned and despised; for "there is nothing hid, which shall not be manifested," and those who honor God will be honored by him in the presence of men and angels. We are to share in the sufferings of the Reformers. It is written, "The reproaches of them that reproached thee fell on me." Christ understands our grief. Not one of us is called to bear the cross alone. The suffering Man of Calvary is touched with the feeling of our woes, and as he has suffered being tempted, he is able to succor them that are in sorrow and trial for his sake. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned." <RH, September 15, 1910 par. 7>

God has provided abundant means for successful warfare with principalities and powers and spiritual wickedness in high places; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is the armory where we may equip for the struggle. Our loins must be girt about with truth. Our breastplate must

be righteousness. The shield of faith must be in our hands, the helmet of salvation shine on our brows, and the sword of the Spirit, which is the Word of God, be wielded to cut our way through the ranks of our bitter foes. We must be ready at the command of our Captain to follow where he may lead. We must be doers of his Word, not deceiving our own selves.

(Concluded next week) <RH, September 15, 1910 par. 8>

September 22, 1910 *The Faith That Will Stand the Test*

Mrs. E. G. White

(Concluded)

If we look to self, and trust in self, we shall surely fall from our steadfastness. The terrible tempest that is gathering will sweep away our sandy foundation, and leave our house a wreck on the shores of time; but the house that is built upon the rocks will stand forever. We must be "kept by the power of God through faith unto salvation." The apostle spoke some plain words to his Hebrew brethren, that meet the condition of many of those who profess the truth for this time. "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. [They were not quick to discern the things of the Spirit of God.] For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It is positively necessary for those who believe the truth to be making continual advancement, growing up unto the full stature of men and women in Christ Jesus. There is no time for backsliding and indifference. Each one must have a living experience in the things of God. Have root in yourselves. Become grounded in the faith, so that, having done all, you may stand with unwavering confidence in God through the time that will try every man's work and character. Exercise your powers in spiritual things, till you can appreciate the deep things of God's Word, and go on from strength to strength. <RH, September 22, 1910 par. 1>

There are thousands who claim to have the light of truth who take no steps in advance. They have no living experience, notwithstanding they have had every advantage. They do not know what consecration means. Their devotions are formal and hollow, and there is no depth to their piety. The Word of God offers spiritual liberty and enlightenment to those who study it earnestly. Those who accept the promises of God, and act on them with living faith, will have the light of heaven in their lives. They will drink of the fountain of life, and lead others to the waters that have refreshed their own souls. We must have that faith in God that takes him at his word. We can have no victory without cloudless confidence; for "without faith it is impossible to please him." It is faith that connects us with the power of heaven, and that brings us the strength for coping with the powers of darkness. "This is the victory that overcometh the world, even our faith." "Faith cometh by hearing, and hearing by the word of God." In order to exercise intelligent faith, we should study the Word of God. The Bible, and the Bible alone, communicates a correct knowledge of the character of God, and of his will concerning us. The duty and the destiny of man are defined in its pages. The conditions on which we may hope for eternal life are explicitly stated, and the doom of those who neglect so great salvation is foretold in the most forcible language. <RH, September 22, 1910 par. 2>

Had the Bible been received as the voice of God to man, as the Book of books, as the one infallible rule of faith and practise, we should not have seen the law of Heaven made void, and the swelling tide of iniquity devouring our land. <RH, September 22, 1910 par. 3>

As men wander away from the truth into skepticism, everything becomes uncertain and unreal. No thorough conviction takes hold of the soul. No faith is exercised in the Scripture as the revelation of God to man. There is nothing authoritative in its commands, nothing terrifying in its warnings, nothing inspiring in its promises. To the skeptic it is meaningless and contradictory. <RH, September 22, 1910 par. 4>

There are many among us who are not cultivating faith. They have a vacillating experience. They are "like a wave of the sea driven with the wind and tossed." Sometimes they seem strong in faith; then a blast of unbelief sweeps over them, and they are filled with gloom and doubt. They make no decided effort to recover themselves out of the snare of the devil, but are taken captive by him at his will. There are others, who, when assailed by temptations of unbelief, flee to the Word of God and to earnest prayer, and they are not left to the power of the enemy. <RH, September 22, 1910 par. 5>

If men could realize the blighting influence of doubt upon their minds, if they could but see into the future, they would realize the imperative need of cultivating firm trust in God and implicit confidence in his promises. They would not sow one grain of unbelief; for every single grain blossoms and bears fruit. Satan is a living, active agent. It is his business to encourage skepticism. Every word of doubt is carefully nourished by the adversary of souls. While men

sleep in indifference, suggestions that weaken faith are insinuated into the heart. Influences that confuse the perception of truth are brought to bear upon the life. In every way possible, Satan strives to turn souls from the narrow path that leads to heaven; and because men love darkness, they follow the voice of strangers, and reject the call of the Good Shepherd, who gave his life for the sheep. The plain, authoritative "Thus saith the Lord," is refused for some winding sophistry of errors. Infidelity has increased in proportion as men have questioned the Word and requirements of their Maker. They have taken up the work of cheapening character, and lessening faith in the inspiration of the Bible. Men claiming great wisdom have presumed to criticize and cut and cull the words of the living God, and have started questions to make shipwreck of the happiness of their fellow men and to ruin their hopes of heaven. This is a work that is pleasing to the enemy of all righteousness. The arguments that men bring against the Bible are the result of the counsels of the evil one. The door of their minds was opened to his suggestions; and the more they drifted into error, the greater grew their desire to draw other souls into the same channel of darkness. <RH, September 22, 1910 par. 6>

Many claim to believe the Bible, and their names are enrolled on the church records, who are among the most influential agents of Satan. The work they are doing they will not consider an honor to them in the day of judgment. It will then be seen that every effort that weakened faith was made at a terrible loss. The tremendous price that must be paid will sink them into everlasting shame and ruin. The only safety is in rejecting instantly every suggestion of unbelief. Do not open your mind to entertain doubts, even for an instant; bid them a decided refusal as they come to you for admission. Fasten the mind upon the promises of God. Talk of them, rejoice in them; and the peace of God will rule in your hearts. <RH, September 22, 1910 par. 7>

The fruits of doubt are not desirable. Look around you, and see what havoc has been wrought by the machinations of the evil one. Error and falsehood and heresy have held high carnival in the deceived hearts of men. From century to century the adversary has repeated his experiments with growing success; for in spite of the sad records of lives that have gone out in darkness, as moths flee to the fire, so men rush on into the ruinous deceptions that he has prepared to entrap them. If you desire salvation, I entreat you to shun his insinuations concerning the truth of God's Word. Come to the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." If that is not authoritative, what is it? If the word of the Lord of heaven and earth is not solid rock upon which to build, then it is in vain to look for sure foundations. "Heaven and earth shall pass away," but "the word of the Lord endureth forever." Unwavering faith in his word is the only faith that will endure through the perils of the last days. <RH, September 22, 1910 par. 8>

October 20, 1910 *The Treasure and the Heart*

Mrs. E. G. White

"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, October 20, 1910 par. 1>

Mark these words of the Great Teacher, who spake as never man spake. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure. "Lay not up for yourselves treasures upon earth." There is danger of losing all in pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth, leave no time nor desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts, your plans, your motives, will all have an earthly mold, and your soul will be defiled with covetousness and selfishness. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them. <RH, October 20, 1910 par. 2>

Christ entreats, "Lay up for yourselves treasures in heaven." This work of transferring your possessions to the world above, is worthy of all your best energies. It is of the highest importance, and involves your eternal interests. That which you bestow in the cause of God is not lost. All that is given for the salvation of souls and the glory of God is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up treasures for yourselves in heaven. All that you lay up above is secure from disaster and

loss, and is increasing to an eternal, an enduring substance. <RH, October 20, 1910 par. 3>

It should be your determined purpose to bring every power of your being into the service of Christ. His service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of the earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the Word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer, that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father. <RH, October 20, 1910 par. 4>

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profits; but Satan wants us to concentrate our efforts for that which profiteth not, for things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. O, that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul, when it was purchased at such a cost by the Son of God? <RH, October 20, 1910 par. 5>

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth all understanding may rest in your soul, and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heaping up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You can not serve God and mammon. You will either yield your whole heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no half-hearted service. <RH, October 20, 1910 par. 6>

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life. <RH, October 20, 1910 par. 7>

The true Christian does not allow an earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven! The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle, will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body will be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's, that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealings with you and with his servants; for "all things work together for good to them that love God." <RH, October 20, 1910 par. 8>

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand the fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the deceiver. Take the Lord at his word. You must study the promises, and appropriate

them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in the Word; then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character. <RH, October 20, 1910 par. 9>

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If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of the final reckoning you will hear the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." <RH, October 20, 1910 par. 12>

October 27, 1910 *The Commission*

Mrs. E. G. White

Just before his ascension, Christ gave his disciples their commission, declaring: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." <RH, October 27, 1910 par. 1>

This commission is the great missionary charter of Christ's kingdom. In this gift to his disciples, the Saviour made them his ambassadors, and gave them their credentials. If, afterward, they should be challenged, and asked by what authority they, unlearned fishermen, went forth as teachers and leaders, they could reply: "He whom you crucified, but who rose from the dead, appointed us to the ministry of his word, declaring, All power is given unto me." <RH, October 27, 1910 par. 2>

Christ appointed his disciples as his architects, who were to lay the foundation of his church. He opened the door of the world before them, bidding them enter and proclaim the gospel. He laid upon them, and upon all who should succeed them as his ministers, the charge of handing his gospel down from generation to generation, from age to age. <RH, October 27, 1910 par. 3>

Notice this point: The disciples were not to wait for the people to come to them and ask for light. They were to go to the people, hunting for souls perishing out of Christ, as the shepherd hunts for the sheep that has strayed from the fold. His life of unselfishness and love was to be copied by them. In his name they were to give the world unselfish service. The knowledge of his suffering on Calvary and of his unchanging love for mankind was to be made known to all people. And Christ further declared, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." <RH, October 27, 1910 par. 4>

Workers for God are to be constantly reaching up to him in prayer. It was after the disciples had spent ten days in supplication, after all differences had been put away, and they had united in deep heart-searching, drawing together in holy fellowship, that the Spirit came upon them, and Christ's promise was fulfilled. Then there was a wonderful outpouring of the Holy Spirit. Suddenly there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting. And the same day there were added unto them about three thousand souls. <RH, October 27, 1910 par. 5>

The disciples did not confine themselves to any class of people or to any place. "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Notwithstanding the fierce opposition that they met, in a short time the gospel of the kingdom had been sounded to all the inhabited parts of the

world. <RH, October 27, 1910 par. 6>

The commission given to the first disciples is given also to those who in these last days have received increased light from heaven. "Go ye into all the world, and preach the gospel to every creature." This is to be our watchword. To all nations and kindreds and tongues and peoples the message of saving grace is to sound forth. A crucified and risen Saviour is to be uplifted before those in the home field and those in far-off lands who have not heard the truth. God calls for pastors and teachers and evangelists. From door to door his servants are to proclaim the gospel message. The knowledge of present truth is not to lead those who receive it to settle down and colonize; it is to lead them into new places. Many are to work just where they are, winning men and women to the truth by a faithful presentation in the daily life of the gospel of salvation. <RH, October 27, 1910 par. 7>

Not all can fill the same place; but every one who yields himself to the consecrating influence of the Holy Spirit will be under the control of Christ, and for consecrated men and women God has made full provision. He will carry on his work by a variety of ways and instruments. It is not alone the most talented, not alone those who hold high positions of trust, or are the most highly educated, that the Lord will use in his work of soul-saving. He will use many who have had few advantages. By the use of simple means he will bring those who own property and land to a belief of the truth; and these will become God's helping hand in the advancement of his work. It is not always the brightest talent that accomplishes the most for God. The Lord can speak through any one who is consecrated to his service. <RH, October 27, 1910 par. 8>

When we catch the spirit of the message that is to lead souls to choose between life and death, we shall see a work done that we do not now dream of. Once let the missionary spirit take hold of men and women, young and old, and we shall see many going into the highways and hedges, and compelling the honest in heart to come in. <RH, October 27, 1910 par. 9>

Let those who labor for souls remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every day they are to ask for and receive power from on high. They are to cherish a constant sense of the Saviour's love, his efficiency, his watchfulness, his tenderness. They are to look to him as the shepherd and bishop of their souls. Then they will have the sympathy and support of the heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will then be controlled by the Holy Spirit. They will go forth clothed with holy zeal, and their efforts will be accompanied by a power proportionate to the importance of the message they proclaim. <RH, October 27, 1910 par. 10>

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." <RH, October 27, 1910 par. 11>

We must continue to press into regions beyond, where people are in spiritual darkness. In such places the Lord has a work to be done. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." <RH, October 27, 1910 par. 12>

Every obstacle to the redemption of sinners is to be removed by the opening of God's Word, and by the presentation of a plain "Thus saith the Lord." Truth is to shine forth; for darkness has covered the earth and gross darkness the people. The time has come when the Word of the living God is to appear in contrast with error. Proclaim the glad tidings, We have a Saviour who has given his life, that all who believe in him should not perish, but have everlasting life. Let the Word of the Lord become assurance, and obstacles will be removed that have hindered the work. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can bar his way. His power is absolute, and is to be the pledge of the sure fulfilment of his promises to his people. <RH, October 27, 1910 par. 13>

November 10, 1910 Lights in the World

Mrs. E. G. White

It is impossible for man to measure the ingenuity shown by Satan in deceiving human minds. Christ saw the working out of Satan's plans to deceive man. He saw that the world was being captivated by the delusive power exercised through commercialism of various kinds, and he volunteered to take human nature, and come to this earth to live among men, to meet the wily foe in every stage of human life, and to counterwork the wiles of Satan. <RH, November 10, 1910 par. 1>

Thus was laid the plan for Christ to act his part as a Saviour. He came to our world to live, and suffer, and die, that he might win to God the souls deceived by Satan. He came to stay the overwhelming tide of deception that was carrying souls on to ruin. He is wise in an understanding of the tempter's plans, and he can teach men and women how to become wise to discern and escape the snares that Satan is constantly laying. <RH, November 10, 1910 par. 2>

Christ declared, I have pledged myself, as the only begotten Son of the Lord God Almighty, to carry out God's plan to win souls from Satan. The Saviour alone can defeat the enemy. He works in man's behalf to uncover his plans, that souls may be led to turn from the arch-deceiver. <RH, November 10, 1910 par. 3>

The Prince of heaven, he who was one with the Father, gave himself to redeem the fallen race. Satan is actively and untiringly at work to defeat the Saviour's purpose. But Christ says, Where Satan has set his throne, there will I establish my cross. The prince of evil shall be cast out, and I will become the center of a world redeemed. <RH, November 10, 1910 par. 4>

In his life on this earth, Christ lived the law of God, thus making it possible for men of every nation and every clime to live, under the sorest temptation, a life of true obedience. Those who accept God as their Creator and Christ as their Redeemer, receive the spirit of obedience that was revealed in the life of him who came to make known to men the Father. O the depth of the riches both of the wisdom and love of God! <RH, November 10, 1910 par. 5>

Christ came to give to men the wealth of eternity, and this wealth, through connection with him, we are to receive and impart. Not to ministers only, but to every believer, Christ says, The world is enshrouded in darkness. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Every one who truly loves God will be a light in the world. <RH, November 10, 1910 par. 6>

He who is a citizen of the heavenly kingdom will be constantly looking at things not seen. The power of earth over the mind and character is broken. He has the abiding presence of the heavenly Guest, in accordance with the promise, "I will love him, and will manifest myself to him." He walks with God as did Enoch, in constant communion. <RH, November 10, 1910 par. 7>

The ministry of the word rests not merely upon those who preach the word, but upon all who hear and receive the word. God calls upon his people to break the bands of their precise, indoor service. He would have hundreds in our cities doing the work that Christ did while on this earth,--cheering the sorrowful, strengthening the weak, comforting the mourners, preaching the gospel to the poor. In many of the large cities scarcely anything has been done to proclaim the message of warning. Our brethren and sisters living in these crowded centers should let their light shine forth. You may think that your light is too small to do any good, but remember that it is what God has given you, and that you are held responsible to let it shine forth. Some one else may light his taper from it, and his light may be the means of leading others out of darkness. <RH, November 10, 1910 par. 8>

The Saviour allowed nothing to interfere with the accomplishment of his work. He declared, "My meat is to do the will of him that sent me, and to finish his work." He mingled constantly with men, not to encourage them in anything that was not in accordance with God's will, but to uplift and ennoble them. "I sanctify myself," he declared, "that they also might be sanctified." No other teacher ever placed such signal honor upon men as did Christ. He was known as the friend of publicans and sinners. He mingled with all classes of society, that all, high and low, rich and poor, might share in the blessings he came to impart. <RH, November 10, 1910 par. 9>

Daily beset by temptation, constantly opposed by the leaders of the people, Christ knew that he must strengthen his humanity by prayer. In order to be a blessing to men, he must commune with God, pleading for energy, perseverance, and steadfastness. Thus he showed his disciples where his strength lay. Without this daily communion with God, no human being can gain power for service. It is the privilege of every one to commit himself, with all his trials and temptations, his sorrows and disappointments, to the loving Heavenly Father. No one who does this, who makes God his confidant, will fall a prey to the enemy. <RH, November 10, 1910 par. 10>

"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, November 10, 1910 par. 11>

There is a great work to be done. God's servants are to go from house to house, watching for opportunities to sow the seeds of truth. But many of God's people act as if he desired them to hide their light under a bushel. The Lord says, Bring forth your light. Set it on a candlestick, that it may give light to all that are in the house. Wake up, my brethren and sisters, wake up, and work for the conversion of souls. Do not find fault and criticize. Thus you spend your energies in Satan's cause. Do not give way to anger because you think that you are misunderstood. Was not your Master misunderstood? Speak no word of doubt or unbelief. The more you talk of the difficulties in the way, the larger will they appear. Do not accuse your brethren. Rather accuse yourselves. An untold amount of mischief is done by words of faultfinding and slander. Never tear down the reputation of a fellow being. <RH, November 10, 1910 par. 12>

The Lord is grieved when his people stand aloof from one another. Thus they show their weakness, and range

themselves on the enemy's side. Let no one weaken the hands of another. Let every man do what he can to build up, not to tear down. <RH, November 10, 1910 par. 13>

Guard jealously your hours for prayer and self-examination. Set apart some portion of each day for a study of the Scriptures and communion with God. Thus you will obtain spiritual strength, and grow in grace and favor with God. He alone can direct our thoughts aright. He alone can give us noble aspirations, and fashion our characters after the divine similitude. If we draw near to him in earnest prayer, he will fill our hearts with high and holy purposes, and with deep, earnest longing for purity and cleanness of thought. <RH, November 10, 1910 par. 14>

Moses prayed to God, saying, "I beseech thee, show me thy glory." And God said, "I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." <RH, November 10, 1910 par. 15>

In this representation the Lord desired to teach the lesson that he requires in his people purity of character and holiness of life. He desires to see revealed in them mercy, loving-kindness and long-suffering, that they may demonstrate that "the law of the Lord is perfect, converting the soul." He imparts the richest blessings to those who serve him with a pure heart. He teaches each one who opens the heart to his instruction and obeys his voice. <RH, November 10, 1910 par. 16>

November 17, 1910 Go, Preach the Gospel

Mrs. E. G. White
(Reading for Sabbath, December 10)

When I think of the history of our work during the past ten years, I can but say, See what the Lord hath wrought. Mercifully he has been working to shed light upon the pathway of his people. In spite of the hindrances that have been met with in the work, we need not feel sadness, except as we see a failure on the part of God's people to follow their Leader step by step. <RH, November 17, 1910 par. 1>

It is God's purpose that his people shall be a sanctified, purified, holy people, communicating light to all with whom they come in contact. It is his purpose that by exemplifying the truth in their lives, they shall be a praise in the earth. The grace of Christ is sufficient to bring this about. But let God's people remember that only as they believe and work out the principles of the gospel, can he make them a praise in the earth. Only as they yield their God-given capabilities to his service, will they enjoy the fulness and the power of the promise whereon the church has been called to stand. If those who profess to believe in Christ as their Saviour reach only the low standard of worldly measurement, the church fails to bear the rich harvest that God expects. "Found wanting" is written upon her record. <RH, November 17, 1910 par. 2>

A great work is before us,--the closing work of this world's history. Solemn indeed is the time in which we are living, and heavy are the responsibilities resting upon us as a people. The third angel's message is now to be proclaimed, not only in far-off lands, but in neglected places close by, where multitudes dwell unwarned and unsaved. Our cities everywhere are calling for earnest, whole-hearted labor from the servants of God. The message for this time is now to be proclaimed earnestly in the great business world. Day after day the centers of commerce and trade are thronged with men and women who need the truth for this time, but who gain no saving knowledge of its precious principles, because earnest, persevering efforts are not put forth to reach them where they are. <RH, November 17, 1910 par. 3>

The spiritual darkness that covers the whole world is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need. And in these same cities are presented to soul-winners some of the greatest opportunities. Mingled with the multitudes who have no thought of God and heaven, are many who long for light and for purity of heart. Even among the careless and indifferent there are not a few whose attention may be arrested by a revelation of God's love for the human soul. <RH, November 17, 1910 par. 4>

The conditions that face Christian workers in the great cities constitute a solemn appeal for untiring effort in behalf of the millions living within the shadow of impending doom. Men will soon be forced to great decisions, and they must have opportunity to hear and to understand Bible truth, in order that they may take their stand intelligently on the right side. God is now calling upon his messengers, in no uncertain terms, to warn the cities while mercy still lingers, and while multitudes are yet susceptible to the converting influence of Bible truth. Often the needs of the cities have appealed to those who understand by the prophecies what is coming upon the earth, and yet comparatively little has

been done to enter these cities with the warning message of present truth. The Spirit of the Lord is still urging men to undertake this work with new courage and zeal, and never cease the effort until a thorough work is done. <RH, November 17, 1910 par. 5>

For years the pioneers in our work struggled against poverty and manifold hardships in order to place the cause of present truth on vantage-ground. With meager facilities they labored untiringly, and the Lord blessed their humble efforts. The laborers of today may not have to endure all the hardships of those early days. The change of conditions, however, should not lead to any slackening of effort; and now, when the Lord bids us proclaim the message with power in the crowded centers of population, shall we not respond as one man, and do his bidding? Shall we not plan to send messengers all through these fields, and support them liberally? Shall not the ministers of God go to these crowded centers, and there lift up their voices in warning to the multitudes? <RH, November 17, 1910 par. 6>

In the cities are people of all nationalities, many of whom, if earnest effort is put forth, will accept the truth. These will be specially qualified to carry the message to their own countrymen. How long shall these teeming centers of population be neglected? If our brethren will use their God-given ability in this work, angels of heaven will go before them, to make an impression on the hearts of the people for whom they labor. The Lord has many who have not yet bowed the knee to Baal. <RH, November 17, 1910 par. 7>

I appeal to those who for many years have known the truth. It is time to wake up the watchmen. I have expended my strength in giving the message that the Lord has given me. The burden of our cities has rested so heavily upon me that it has sometimes seemed that I should die. The work in the cities is the essential work for this time, and is now to be taken hold of in faith. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement, such as we have not yet witnessed. May the Lord give wisdom to our brethren, that they may know how to carry forward the work in harmony with his will. With mighty power the cry is to be sounded in our large centers of population, "Behold, the Bridegroom cometh; go ye out to meet him." <RH, November 17, 1910 par. 8>

Individual Effort

The ordained minister alone is not equal to the task of warning the world. God is calling, not only upon ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talents, who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred workers actively engaged in personal missionary work where now there is but one. Time is rapidly passing. There is much work to be done before Satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved. <RH, November 17, 1910 par. 9>

The Lord is calling upon the men and women who have the light of truth for this time to engage in genuine, personal missionary work. Especially are the church-members living in the cities to exercise, in all humility, their God-given talents in laboring with those who are willing to hear the message that should come to the world at this time. There are great blessings in store for those who fully surrender to the call of God. As such workers undertake to win souls for Jesus, they will find that many who never could be reached in any other way will respond to intelligent, personal effort. <RH, November 17, 1910 par. 10>

A working church is a living church. Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,--all these are gifts from God, and are to be used in winning souls to Christ. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make lasting impressions upon their minds. <RH, November 17, 1910 par. 11>

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that are found in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher education. This is genuine missionary work, and as it is done, many will awake as from a dream. <RH, November 17, 1910 par. 12>

The Nearness of the End

Listen to the voice of Jesus, as it comes sounding down along the line to our time, addressing the professed Christian who stands idle in the market-place, "Why stand ye here all the day idle? . . . Go ye also into the vineyard." Work while it is day; for the night cometh, in which no man can work. <RH, November 17, 1910 par. 13>

The Saviour declared that before his second coming, there would be wars and rumors of wars, and earthquakes in divers places. The reports that reached us of the terrible earthquakes in Italy and Sicily tell of another fulfilment of the signs of the end. These calamities are becoming more and more frequent, and each report of calamity by land or sea is a testimony to the fact that the end of all things is near. The world is filled with iniquity, and the Lord is punishing it for its wickedness. As crimes and iniquities increase, these judgments will become more frequent, until the time shall come when the earth shall no more cover her slain. <RH, November 17, 1910 par. 14>

The judgments of God are hanging over our cities. We know not how soon they will be visited by just such a calamity as recently befell Italy. I pray for the deep movings of the Holy Spirit on the hearts of God's people, that this message,--the last message of warning,--may be given without delay. The day of the Lord is hastening greatly. The end is nearer than when we first believed. <RH, November 17, 1910 par. 15>

Everything in this world is in an unsettled state. The nations are angry, and preparations for war are being made. But though there is among the nations an increasing unrest, though they are mustering their forces, they are as if held back from action by an unseen power. The angels are holding the four winds until the servants of God are sealed in their foreheads. <RH, November 17, 1910 par. 16>

Soon strife among the nations will break out with an intensity that we do not now anticipate. The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place, that the world is on the verge of a stupendous crisis. <RH, November 17, 1910 par. 17>

A moment of respite has been graciously given us of God. Every power lent us of Heaven is now to be used in working for those perishing in ignorance. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and to those who know the truth for this time, this work has been entrusted. <RH, November 17, 1910 par. 18>

As a Lamp that Burneth

I am instructed to speak words to our people that will give them courage to do diligently the work that shall come to them in this their day of opportunity. I am instructed to urge the necessity of personal consecration, and the sanctification of the whole being to God. Let each one inquire, Lord, what wouldst thou have me to do, that the vigilance of Christ may be seen in my life, that his example may be followed by me, that I may speak sincere words, which will help souls in darkness? O how I long to see church-members clothed with their beautiful garments, and prepared to go forth to meet the Bridegroom! Many are expecting to sit down to the marriage supper of the Lamb, who are unprepared for the coming of the King. They are like the blind; they do not seem to discern their danger. <RH, November 17, 1910 par. 19>

The Lord calls upon you, O church that has been blessed with the truth! to give a knowledge of this truth to those who know it not. From one end of the world to the other must the message of Christ's soon coming be proclaimed. The third angel's message--the last message of mercy to a perishing world--is so precious, so glorious. Let the truth go forth as a lamp that burneth. Mysteries into which angels desire to look, which prophets and kings and righteous men desired to know, the church of God is to make known. <RH, November 17, 1910 par. 20>

It is our privilege to see the work of God advancing in the cities. Christ is waiting, waiting, for places to be entered. Who are preparing for this work? We shall not say that we are destitute of laborers. There are some workers, and for this we are glad. But there is a greater, a far greater work to be done in our cities. Far greater self-denial is to be practised in order that the word of life may be carried from place to place, and from house to house. More and more, men and women are going forth with the gospel message. We thank God for this. But we need a greater awakening. We slide back into self-indulgence; we do not exercise to the utmost the virtues that Christ has promised if we ask in faith. That which we receive from Christ we must give to others. Just as surely as we receive, so surely must we give. None who receive the grace of Christ can keep it to themselves. As soon as Christ becomes an abiding presence in the heart, we shall not be able to see souls perishing in ignorance of the truth and be at rest. We shall make any sacrifice that we may reach them; and none of us are so poor that we can not make daily sacrifices for Christ. <RH, November 17, 1910 par. 21>

The influence of the work we are doing will be felt through all eternity. If we will work in harmony with one another and with heaven, God will demonstrate his power in our behalf as he did for the disciples on the day of Pentecost. Those days of preparation, in which the disciples prepared themselves by prayer and a putting away of all disunion, brought them into such close relation to God that he could work for them and through them in a marvelous manner.

Today God desires to accomplish great things through the faith and works of his believing people. But we must stand in right relation to him, that when he speaks to us, we may hear and understand his voice. <RH, November 17, 1910 par. 22>

Let not unbelief come in; for God's work is to go from city to city, from country to country. The plans of the enemies of God may be laid to defeat his work; but have faith that Jehovah will remove all obstructions to its progress. Talk faith, work in faith, and advance in faith. Obstacles will be removed as we lay hold of the promises of God. Let the Lord's people go forward, and their hearts will be made strong. <RH, November 17, 1910 par. 23>

What is the promise to those living in these last days?--"Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee. . . . Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." <RH, November 17, 1910 par. 24>

November 24, 1910 The Workers Needed

Mrs. E. G. White

God has a much higher standard for his people to reach than they have reached in the past. What can I say that will give them a consciousness of the responsibility resting on them to be Christlike in word and deed? The lack of Bible religion necessitates much talk about what ought to be done. Did we live the words of Christ, we should be brought into such close contact with him that we should know what to do in order to advance the work of God. When we take Christ as our example in character-building, we shall make decided progress. When we are filled with a desire to be like our Saviour, when we refuse to weave self into the work that we do for the Lord, when we look away from finite counsel to the One who is too wise to err and too good to do us harm, we shall be strong in the strength of the Lord. <RH, November 24, 1910 par. 1>

In order to see God, we must humble ourselves. When we accept Christ's words and Christ's plans, we shall not place self where Christ should be. We shall not think of going contrary to his plain directions. We shall shun even the thought of self-exaltation. <RH, November 24, 1910 par. 2>

We need to feel our obligation to the higher Power. That presence is ever with us, asserting supreme authority, and taking account of the service that we render or withhold. There is altogether too little reverence and sincere love for God, and altogether too much self-seeking. "Thou shalt have no other gods before me." This command must be sacredly observed if we would fulfil the purpose of God for us in our creation and redemption. We must rise heavenward, making God first and last and best in everything. He is our sole, supreme, and everlasting good. Before we are ready to enter his kingdom, self must be crucified. When self is made first, God is put aside, and the sweet sense of his presence and love is lost. <RH, November 24, 1910 par. 3>

God points out the path of duty, saying, "This is the way, walk ye in it." In that path lie self-denial and the cross, but it is only path of peace and safety. But there are many who are turning their backs on this path, and are walking in the companionship of self,--a companionship that they have every reason to dread. <RH, November 24, 1910 par. 4>

The divine revelation and commission given to Moses made him great. He would not cease pleading, "Show me thy glory." And the Lord made his glory pass before him. Moses talked with God face to face, as a man talketh with a friend. The realization of his inability to do the work given him, drove him to God, to plead for the people under his leadership. Naturally he was diffident slow of speech, hesitating, self-distrustful; but he was eloquent as he besought the Lord in behalf of his people. He presented them before God, saying, "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." <RH, November 24, 1910 par. 5>

It was mercy that ruled in the leadership of Moses. It was mercy that spoke through the words and deeds of Christ. Not one thread of selfishness was drawn into the web. To those who today move forward under the command of Christ, God will give kindness, patience, long-suffering, and gentleness, with a trusting heart. <RH, November 24, 1910 par. 6>

The representatives of Christ are to rely constantly on his wisdom. This is necessary for the safe guidance of those whom they lead. It is a sacred, solemn work, to be in charge of and to lead the Lord's people. In this work there is need of constant watchfulness and prayer; and those engaged in it need daily to receive the gift of God's grace, that they may have wherewith to impart to others. <RH, November 24, 1910 par. 7>

The Lord chooses men to do his will, and he keeps them in his service until they begin to feel a sense of self-importance, and do not lean their whole weight upon the wisdom of the Master worker. Then he leaves them to walk alone; for in his work self-exaltation has no place. <RH, November 24, 1910 par. 8>

God asks of his workers a humble, trusting, obedient heart, and the willing service of the whole being. "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." Increase of worldly power is nothingness. The only power that is of worth in God's sight comes through the meekness and lowliness of Christ. <RH, November 24, 1910 par. 9>

Every day God's workers are to be partakers of the divine nature, having overcome the corruption that is in the world through lust. Then God will work through them and with them, enabling them to scatter blessings wherever they go, and to build up the work where Christ is building, strengthening the hands of his laborers, and discerning with clear perception what needs to be done. They are colaborers with Christ, representing his character in goodness and compassion and love. They have a high and holy work to do, in union with the great Sin-bearer. <RH, November 24, 1910 par. 10>

The stubborn and hard-hearted, unless they reform, will be separated from the work. The Lord Jesus can not accept the labors of any man who has lost his first love. Such a man may have the knowledge and capabilities essential for the work; but unless the love of Christ fills his heart, the lack of this love will be seen in all his plans and in all his work, and the Saviour will be misrepresented. Courage and self-reliance are necessary in the work of God; but without the love of Christ, they are as a sounding brass and a tinkling cymbal. <RH, November 24, 1910 par. 11>

All along the path we travel we are to leave waymarks of the love of Christ. This love, acted out in the life, always brings a response. It causes offerings of gratitude to be brought to God by those who appreciate his goodness. God's workers will be acknowledged as their efforts to forward his cause are made in harmony with the plan of the Saviour. <RH, November 24, 1910 par. 12>

Those who are connected with God as his colaborers can reveal greatness of soul only as they hide the life in the life of Christ, and strive to comprehend the exalted character of the work in which they are engaged. A true estimate of the sacredness of this work can be gained only as we behold it in the light of the sacrifice that Christ made in order that men and women might be saved from sin. <RH, November 24, 1910 par. 13>

Christ expects each of his followers to do his work. This he has commanded in his Word. "Follow me," is his call to them. He came to our world to give men an example of a perfect life. He who in God's service sacrifices all of self, finds his reward in the work of seeking to save the lost, and in the joy that he feels in seeing sinners brought to the Saviour. God wants men to forget themselves in the effort to save souls. He calls for light-bearers, who will fill the world with the light and peace and joy that come from Christ. He will use humble men, men who cherish a sense of their weakness, who do not think that the success of the work depends on them. He will use men who will remember what the service of God demands, -- the Christlikeness of word and deed that God calls for. Such ones will reveal that Christ dwells in the heart, imparting purity to the whole life. <RH, November 24, 1910 par. 14>

December 1, 1910 How Lay Members May Help

Mrs. E. G. White

Every one who has eaten of the bread which came down from heaven should break this bread to others. On this the spiritual growth of the believers depends. There are many who are not growing in grace, and who, because of this, are often in an unpleasant, complaining frame of mind. Those who are not doing their duty, who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience, and leads them to criticize and find fault. If they were busily engaged in seeking to know and do the will of God, they would feel such a burden for perishing souls, such an unrest of mind, that they could not be restrained from fulfilling the commission, "Go ye into all the world, and preach the gospel to every creature," "teaching them to observe all things whatsoever I have commanded." <RH, December 1, 1910 par. 1>

Even while engaged in their daily employment, men and women can lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They are not left alone. Christ will give them words to speak that will encourage and strengthen souls struggling in darkness. Their own faith will be strengthened as they realize that the promise of Christ's abiding presence is being fulfilled. Not only are they a blessing to others, but the work they do for Christ also brings blessings to themselves. <RH, December 1, 1910 par. 2>

There are many who should be working for the Master. My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour? Are your hearts filled with a determination to work for your neighbors? Visit those who live near you, and by sympathy and kindness reach their hearts. Let your efforts remove prejudice. Remember that those who know the truth for this time, and yet confine their efforts to their own church, will

be called to account for unfulfilled duties. <RH, December 1, 1910 par. 3>

Lend your neighbors some of our smaller books. If you thus succeed in awakening their interest, take them the larger books. If possible, secure an opportunity for telling them about the truth. Beside all waters the worker for Christ is to sow the seeds of truth, not knowing which shall prosper, this or that, but ever walking in humility and trust beside the One who declares, "Lo, I am with you alway, even unto the end." <RH, December 1, 1910 par. 4>

Economy in Dress

God's people should practise strict economy in their outlay of means, that they may have something to bring to him, saying, "Of thine own have we given thee." Thus they are to offer God thanksgiving for the blessings received from him. Thus, too, they are to lay up for themselves treasure beside the throne of God. <RH, December 1, 1910 par. 5>

Worldlings spend upon dress large sums of money that ought to be used to feed and clothe those suffering from hunger and cold. Many for whom Christ gave his life have barely sufficient of the cheapest, most common clothing, while others spend thousands of dollars in the efforts to satisfy the never-ending demands of fashion. <RH, December 1, 1910 par. 6>

The Lord has charged his people to come out from the world, and be separate. Gay or expensive clothing is not becoming to those who believe that we are living in the last days of probation. "I will therefore," the apostle Paul writes, "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, December 1, 1910 par. 7>

Even among those who profess to be children of God, there are those who spend more than is necessary upon dress. We should dress neatly and tastefully, but, my sisters, when you are buying and making your own and your children's clothing, think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material, and have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause. <RH, December 1, 1910 par. 8>

It is not your dress that makes you of value in the Lord's sight. It is the inward adorning, the graces of the Spirit, the kind word, the thoughtful consideration for others, that God values. Do without the unnecessary trimmings, and lay aside for the advancement of the cause of God the means thus saved. Learn the lesson of self-denial, and teach it to your children. All that can be saved by self-denial is needed now in the work to be done. The suffering must be relieved, the naked clothed, the hungry fed; the truth for this time must be told to those who know it not. By denying ourselves of that which is not necessary, we may have a part in the great work of God. <RH, December 1, 1910 par. 9>

We are Christ's witnesses, and we are not to allow worldly interests so to absorb our time and attention that we pay no heed to the things that God has said must come first. There are higher interests at stake. "Seek ye first the kingdom of God and his righteousness." Christ gave his all to the work that he came to do, and his word to us is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." Willingly and cheerfully Christ gave himself to the carrying out of the will of God. He became obedient unto death, even the death of the cross. Shall we feel it a hardship to deny ourselves? Shall we draw back from being partakers of his sufferings? His death ought to stir every fiber of the being, making us willing to consecrate to his work all that we have and are. As we think of what he has done for us, our hearts should be filled with love. <RH, December 1, 1910 par. 10>

When those who know the truth practise the self-denial enjoined in God's Word, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father. <RH, December 1, 1910 par. 11>

Let us relate ourselves to God in self-sacrificing obedience. Christ died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. In thought, word, and deed we are to be perfectly conformed to the will of God. Heaven is only for those who have purified their souls through obeying the truth. It is a place where unsullied purity alone can dwell. <RH, December 1, 1910 par. 12>

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy may be full." May God strengthen our faith, and lead us to heights which we have not yet reached. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out his Spirit upon us. He has given us his Word, that through obedience to its teachings we may be made holy. It is our privilege, our duty, to grow in grace.

(To be concluded) <RH, December 1, 1910 par. 13>

December 8, 1910 How Lay Members May Help
(Concluded)
Mrs. E. G. White

Children to Be Missionaries

Children can be acceptable missionary workers in the home and in the church. God desires them to be taught that they are in this world for useful service, not merely for play. In the home they can be trained to do missionary work that will prepare them for wider spheres of usefulness. Parents, help your children to fulfil God's purpose for them. Train them to be an honor to the One who died to gain for them eternal life in the kingdom of glory. Teach them that God has a part for them in his great work. The Lord will bless them as they work for him. They can be his helping hand. As they do their work in the home with fidelity, learning to be burden-bearers, they are working with Christ for the formation of Christlike characters. <RH, December 8, 1910 par. 1>

Let parents and children work earnestly to help others. Those whom they help will be led by their example to help still others. Thus the good work will deepen and broaden. Higher education is that education which leads men and women to be laborers together with God, practising self-denial and self-sacrifice. Those with such an education will be acknowledged by God in the heavenly courts, in the presence of Christ and the angels. <RH, December 8, 1910 par. 2>

Willing to Spend and Be Spent

Every true servant of God is willing to spend and be spent for the sake of others. "He that loveth his life shall lose it," Christ says; "and he that hateth his life in this world shall keep it unto life eternal." By earnest efforts to help wherever help is needed, he shows his love for God and his fellow beings. He may lose his life in service; but when Christ comes to gather his jewels to himself, he will find it again. <RH, December 8, 1910 par. 3>

God has provided for every one pleasure that may be enjoyed by rich and poor alike,—the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. In order to find this pleasure, it is not necessary to have a supply of ready money. Through those who perform such service, the light of Christ shines to brighten lives darkened by many shadows. <RH, December 8, 1910 par. 4>

Christ draws aside the veil that conceals from our view the glory of God, and reveals him, not in a state of silence and idleness, but surrounded by ten thousand times ten thousands of the heavenly host, every one awaiting his orders, waiting to reveal the God of heaven in communication with every part of his kingdom. The Lord is bound up with the interests of the human family. He listens to every cry of oppression, observes every individual action, approving every deed of mercy and condemning every act of oppression. He sets his angels at work to relieve the oppressed, the discouraged, the suffering. He sends his message of mercy to tempted ones. He gives men opportunities to acknowledge him, that he may teach them how to withstand the evil of the world, and perfect Christlike characters. <RH, December 8, 1910 par. 5>

There must be no pretense in the lives of those who have so sacred and solemn a message as we have been given to bear. The world is watching Seventh-day Adventists, because it knows something of their beliefs and of the high standard they have; and when it sees those who do not live up to their profession, it points at them with scorn. God's people should now make mighty intercession to him for help. It is the privilege of every believer, first to talk with God, and then, as God's mouthpiece, to talk with others. In order that we may have something to impart, we must daily receive light and blessing. Men and women who commune with God, who have an abiding Christ, who co-operate with holy angels, are needed at this time. The cause needs those who have power to draw with Christ, power to express the love of God. With wonderful, ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done as to the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word and act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts. <RH, December 8, 1910 par. 6>

December 15, 1910 Let Your Light So Shine Before Men

Mrs. E. G. White

The enemy is just as perseveringly at work now as he was before the flood. By the use of various enterprises and inventions he is diligently working to keep the minds of men engrossed in the things of this world. He is employing all his ingenuity to lead men to act foolishly, to keep them absorbed in commercial enterprises, and thus to imperil their hope of eternal life. He devises the inventions that imperil human life. Under his leadership, men carry through that which he devises. They become so absorbed in the pursuit of wealth and worldly power that they give no heed to a "Thus saith the Lord." <RH, December 15, 1910 par. 1>

Satan exults as he sees that he is successful in keeping minds from a consideration of the solemn, important matters that have to do with eternal life. He seeks to crowd the thought of God out of the mind, and to put worldliness and commercialism in its place. He desires to keep the world in darkness. It is his studied purpose to lead men to forget God and heaven, to bring all the souls that he can under his own jurisdiction. And to this end he brings forward enterprises and inventions that will so occupy men's attention that they will have no time to think of heavenly things. <RH, December 15, 1910 par. 2>

The people of God must now awake and do their neglected work. Into our planning for this work, we must put all the powers of the mind. We should spare no effort to present the truth as it is in Jesus, so simply and yet so forcibly that minds will be strongly impressed. We must plan to work in a way that will consume as little means as possible; for the work must extend into the regions beyond. <RH, December 15, 1910 par. 3>

Those who have received the light of truth are to speak the truth, and pray the truth, and live the truth. They are not to depart from the Word of God, as some are doing, in order to follow their own devisings. The Word that the Lord has given is spirit and life, and works for the saving of souls. It is the only Word in which we may safely trust. <RH, December 15, 1910 par. 4>

Our ministers are not to permit their minds and their means to be converted into commercial enterprises. They are to use all that they have and are in the Lord's service. They are not to work in accordance with their individual impressions, striking out into new lines, in accordance with strange human ideas. This has been the danger in the past. The mind of man deviseth many things. Unless the mind of the worker is sanctified, he will follow another leader instead of Christ, showing a preference for the methods that the enemy has devised. He will be led to try to show his own superiority. <RH, December 15, 1910 par. 5>

Every capability that God has given us we are to use in letting the light of truth shine forth. The cities are to be warned. The time of the end is near. We can see that the signs of Christ's coming are rapidly fulfilling. "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, December 15, 1910 par. 6>

Read the whole of the fourth chapter of John, and seek the Lord with earnest prayer. Perilous times are upon us. It does not become any man or woman to be regardless of the working of the Holy Spirit upon human hearts. <RH, December 15, 1910 par. 7>

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. <RH, December 15, 1910 par. 8>

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and 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 which 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."

(Concluded next week) <RH, December 15, 1910 par. 9>

December 22, 1910 Let Your Light So Shine Before Men
(Concluded)

Mrs. E. G. White

Every believer is now to be wide-awake and intensely in earnest; for we are near the close of this earth's history. We have no time now to act as worldlings. We are to seek and to save those who are lost. My brethren and sisters, take

your candle out from under the bushel, and set it where its rays will shine forth to give light to those who are in ignorance of what is coming upon our world. There are special things to be done in making special efforts to let the light shine forth from the Scriptures in clear, distinct rays. <RH, December 22, 1910 par. 1>

A great work is to be done in foreign fields, and just as verily a great work is to be done in the home field. Why do we keep ourselves so much shut away from unbelievers? How much good would be accomplished if all who know the truth would make it known in every possible way and on every possible occasion! How many would be brought to Christ if all of God's people would work for those who need so much to understand Bible truth! Heavenly angels, unseen, would help those to whom we speak, to hear and understand the things of God. <RH, December 22, 1910 par. 2>

The word comes to me, Let those who understand the truth find opportunities to speak to others the words of Christ. Many places in many fields are destitute of workers. There are many in the crowded cities who know not the truth. In every city, in every town, in every village, there is a work to be done. How can we feel clear before God unless we do our part to make the truth known to those perishing in darkness? <RH, December 22, 1910 par. 3>

In the day of judgment, when every one will be rewarded according to his works, many of the lost will charge their neighbors with neglect, saying, You knew the truth regarding the requirements of the Bible, but you did not stop to think that close beside your own door there were souls who were in error, and who needed to be given instruction. <RH, December 22, 1910 par. 4>

The judgment will reveal sins of omission as well as sins of commission. When Seventh-day Adventists know that the world is perishing in ignorance of Bible truth, why do they not go forth to hunt and fish for souls? If they do not do this, how will they be able to answer the question that in the great day of reckoning will be put to them by the lost, "Why did you not give to us the warning regarding God's requirements?" <RH, December 22, 1910 par. 5>

Let every Sabbath-keeping family awake, and take upon their souls the work of making the truth known to those who are transgressing God's requirements. <RH, December 22, 1910 par. 6>

Not only are our ministers and other workers to heed and practise the lessons of Christ, but fathers and mothers are also to learn lessons from the Word of God, and these lessons they are to teach their children. In a Christlike manner they are to educate and train their children. <RH, December 22, 1910 par. 7>

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." <RH, December 22, 1910 par. 8>

Parents, will you awake to the God-given responsibility resting upon you? Never speak harshly or angrily to your children or to each other. God expects you, in spirit and word and act, to be representatives of him. He expects you to do what Christ would do were he in your place. Your words are to be well chosen, never showing impatience. You are to keep the tongue under restraint. Your lives are to reveal the sanctification of true godliness. Do not let Satan control your tongue. Be true missionaries in the home. Remember that the training you are giving your children is making them either Christlike in word and deed, or like the fallen angel, Lucifer, who, because he was determined to have his own way and be above Christ, was cast out of heaven. <RH, December 22, 1910 par. 9>

My brethren and sisters, as you read this article, will you determine to take heed to the lessons given in the Scriptures? Satan is striving to mold all into his likeness. Christ came to our world to give human beings power to resist the enemy's temptations. Fathers and mothers, in the little time you have left,--for the end of all things is at hand,--will you be daily converted, that you may be the Saviour's helpers, speaking and acting in such a way that the enemy can obtain no advantage in your family? Remember that if henceforth you work wisely, striving earnestly to glorify God, many of your neighbors will, by your example, be won to Christ. <RH, December 22, 1910 par. 10>

Among us as a people a great neglect of opportunities has become common. In your association with unbelievers, do you keep your lips closed regarding the truth for this time? Do they receive no light from you as to the best means of serving and glorifying God? There is a world to be warned. Will those who in the past have felt no responsibility resting upon them now realize that they are working either for or against Christ? Will you not let your light so shine before men that they, seeing your good works, may be led to glorify the One who gave his life in order that you might not perish, but have everlasting life? The Lord will help you if you will act your part intelligently. <RH, December 22, 1910 par. 11>

December 29, 1910 Words to Our Workers

Mrs. E. G. White

"What things were gain to me," Paul declares, "these have I counted loss for Christ. Yea verily, and I count all things

to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead." <RH, December 29, 1910 par. 1>

"I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." <RH, December 29, 1910 par. 2>

"This one thing I do." Paul did many things. He was a wise teacher. His letters to the different churches are full of instructive lessons. He worked with his hands at his trade, in this way earning his daily bread. "These hands," he said, "have ministered unto my necessities." He carried a heavy burden for the churches, and sought earnestly to lead them in the right way. But Paul allowed nothing to divert him from the one ruling purpose of his life. In all its busy activities, he never lost sight of his one great purpose,--to press on toward the prize of his high calling. One aim he kept steadfastly before him,--to be faithful to Christ, who, when Paul was blaspheming his name, and using every power within his reach to make others blaspheme it, had revealed himself to him. The one great object of Paul's life was to serve him whose name had once filled him with contempt, to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn Paul from his purpose. <RH, December 29, 1910 par. 3>

My dear fellow workers, let the great purpose that constrained Paul to press forward in the face of hardship and difficulty lead you to consecrate yourselves wholly to God's service. Worldly attractions will be presented to draw your attention from the Lord Jesus; but laying aside every weight, and the sin that so easily besets, press on toward the heavenly goal, showing to the world, to angels, and to men that the hope of seeing the face of God is worth all the effort and the sacrifice that the attainment of the hope demands. <RH, December 29, 1910 par. 4>

How to Solve Perplexing Problems

Into the daily life there come many perplexing problems that we can not solve. There are those who wish to adjust every difficulty, and to settle every question before they begin to work. Such will surely fail. In the end, the future will be just as indistinct, and the problems just as perplexing, as when they began to speculate about them. It is in following light given that we receive greater light. Those who go forward in faith will find the solution of the problems that perplex them. Light will shine on the pathway of the workers who go forward without questioning. God will go before them, giving them skill and understanding to do that which needs to be done. Having committed themselves to the work, and having asked wisdom from God, let them trust in him. They can not carry the burden of their responsibility alone. This Christ does not ask them to do. He will carry, not a part, but the whole of the weight of their burden; for he is a mighty Saviour. <RH, December 29, 1910 par. 5>

Move, forward at the call of God. When he points out a work to be done, in his name and with full faith take up that work. You may not see the end from the beginning. Perplexities may surround you. Others may tell you of the lions in the way. But nevertheless go forward, saying, The Lord wants this work done, and I will act my part faithfully. I will not fail nor be discouraged. <RH, December 29, 1910 par. 6>

At times the arm of faith seems too short even to touch the Saviour's garment, but there stands the promise, with God behind it: "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 waters, whose waters fail not." <RH, December 29, 1910 par. 7>

It is not our efforts that bring victory; it is seeing God behind the promise, and believing and trusting him. Grasp by faith the hand of infinite power. The Lord is faithful who has promised. <RH, December 29, 1910 par. 8>

Questions will arise that can not be settled by any amount of thinking. Do not spend time trying to settle them. Take up the work waiting to be done, trusting in God. His righteousness will go before you, and the questions that have troubled you will answer themselves. <RH, December 29, 1910 par. 9>

The voice of duty is the voice of God,--an inborn, heaven-sent guide. Whether it be pleasing or unpleasing, we are to do the duty that lies directly in our pathway. If the Lord would have us bear a message to Nineveh, it will not be pleasing to him for us to go to Joppa or Capernaum. God has reasons for sending us to the place to which our feet are directed. There may be souls pleading with God for light in the very place to which God calls you,--souls to whom you can make plain the way of salvation. <RH, December 29, 1910 par. 10>

Little Things

It is the little foxes that spoil the vines; the little neglects, the little deficiencies, the little dishonesties, the little departures from principle, that blind the soul and separate it from God. <RH, December 29, 1910 par. 11>

It is the little things of life that develop the spirit and determine the character. Those who neglect the little things will not be prepared to endure severe tests when they are brought to bear upon them. Remember that the character building is not finished till life ends. Every day a good or a bad brick is placed in the structure. You are either building crookedly or with the exactness and correctness that will make a beautiful temple for God. Therefore, in looking for great things to do, neglect not the little opportunities that come to you day by day. He who neglects the little things, and yet flatters himself that he is ready to do wonderful things for the Master, is in danger of failing altogether. Life is made up, not of great sacrifices and wonderful achievements, but of little things.

(Concluded next week) <RH, December 29, 1910 par. 12>

January 5, 1911 Words to Our Workers (Concluded)

Mrs. E. G. White

Be determined not to please the enemy by allowing words of unfavorable criticism to lead you to retaliate, or to depress you. Make the enemy's efforts a failure so far as you are concerned. The Lord will draw near to you, and will give you a rich measure of love and peace and joy, so deep and full that even in the midst of the trial of your faith, you can bear triumphant witness to the truth of the word of promise. You will have a sense of the divine presence. The eyes of your understanding will be enlightened, and the truth that at times you have seen but dimly, you will then see clearly. You will be able to tell the story of the cross with a deep appreciation of the Saviour's love; for this love will have melted your heart. You will bear about with you in the daily life the witness that Christ is formed within, the hope of glory. <RH, January 5, 1911 par. 1>

Our Burden-Bearer

Look constantly to Jesus. Take all your troubles to him. He will never misunderstand you. He is the refuge of his people. Under the shadow of his protection, they can pass unharmed. Believe in him and trust in him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and to help passes all comprehension. Open the door of the heart, and let Jesus enter, to fill your life with his peace, his grace, his joy. Then you can say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." <RH, January 5, 1911 par. 2>

Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus, you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do his bidding. From the lives of those who follow him, unrest and discontent are banished. With a full heart they echo the words, Wisdom's "ways are ways of pleasantness, and all her paths are peace." They may meet with trial and difficulty, but their lives are full of joy; for Christ walks beside them, and his presence makes the pathway bright. <RH, January 5, 1911 par. 3>

The Source of Strength

We must live by the moment, and every moment we are to watch. We can not tell when the hour will come for our probation to close, our work to end. We know that often those who go out from their homes never return again alive; therefore, when you arise in the morning, rise with the praise of God on your lips, and when you go out to work, go with a prayer to God for help. If you have a large amount of work to do, then you have need of much prayer as well. If you have heavy burdens, then you are to seek the throne of God with greater earnestness; and as you seek after God, he takes your hand and lays it in his own. <RH, January 5, 1911 par. 4>

Wait for a leaf from the tree of life. This will soothe and refresh you, filling your heart with peace and joy. Fix your thoughts upon the Saviour. Go apart from the bustle of the world, and sit under Christ's shadow. Then, amid the din of

daily toil and conflict, your strength will be renewed. It is positively necessary for us to sit down sometimes, and think of how the Saviour descended from heaven, from the throne of God, to show what human beings may become if they will unite their weakness to his strength. Having gained renewal of strength by communion with God, we may go on our way rejoicing, praising him for the privilege of bringing the sunshine of Christ's love into the lives of those we meet. Those with whom we associate will be helped as they come within the sphere of our influence. In listening to our words and watching our actions, they will be strengthened to press forward in the heavenly way. <RH, January 5, 1911 par. 5>

Measureless Results

Heavenly intelligences are waiting to co-operate with human instrumentalities, that the world may see what human beings may become through a union with the divine. Those who consecrate body, soul and spirit to God's service will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the life of his life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us, we may achieve victories which, because of our defects of character and the smallness of our faith, may have seemed to us impossible. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results. <RH, January 5, 1911 par. 6>

January 12, 1911 The Home School

Mrs. E. G. White

Parents have been given a wonderful work to do. The home life, in order to be successful, demands careful study. The home is to be a school, in which children are to be trained for the higher school. The father and mother should make the decision, "I will behave myself wisely in a perfect way. . . . I will walk within my house with a perfect heart." <RH, January 12, 1911 par. 1>

The husband and wife must love and respect each other. Thus only can the children be taught to respect their parents. If parents realized how greatly their attitude toward each other influences the conduct of the children, they would offer earnest prayers to God for wisdom to understand and teach the way of the Lord. <RH, January 12, 1911 par. 2>

In the home school there is to be no exaction, no commanding. Love is to bear rule. From their babyhood, the children are to be taught to defer to one another, to show unselfishness in the smallest matters. If all were to learn this lesson in childhood, the curse of grasping for the supremacy would not so often be seen in the church. <RH, January 12, 1911 par. 3>

Parents as Teachers

By precept and example, parents are to teach their children never to speak falsely. When a falsehood is uttered, the heavenly angels turn away in sorrow, grieved that Christ's heritage should so dishonor him. One falsehood spoken prepares the way for another. The Lord desires all to adhere strictly to the truth, to be straightforward in every transaction. Never tell a lie, because thus you hurt your own soul, and disgrace yourself in your own eyes. <RH, January 12, 1911 par. 4>

Parents are the first teachers of their children; and by the lessons that they give, they, as well as their children, are being educated. As parents consecrate themselves, body, soul, and spirit, to the doing of their God-given work, the Lord will teach them precious lessons, giving them wise words to speak, and helping them to show patience and forbearance under provocation. <RH, January 12, 1911 par. 5>

Parents, never let your children hear you speak a word of impatience. Give them the help of a Christlike example. Accept the invitation: "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." In complying with this invitation, you will find joy in service, and sweetness of disposition will be brought into the life. <RH, January 12, 1911 par. 6>

Position of the Mother

The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under

God's control, she will command the respect of her children. <RH, January 12, 1911 par. 7>

From the mother the children are to learn habits of neatness, thoroughness, and despatch. To allow a child to take an hour or two in doing a piece of work that could easily be done in half an hour, is to allow it to form dilatory habits. The mother should show the necessity of order, neatness, and despatch, acting at the same time with such reasonableness that the children will not think her exacting. The habits of industry and thoroughness that she teaches her children will be an untold blessing to them in the larger school of life, upon which they must enter as they grow older. <RH, January 12, 1911 par. 8>

Mothers, keep your children occupied. If you fail to do this, Satan will do it for you. Set them some task to do each day. As early in life as possible, children should be trained to share the burdens of the home. Too often the mother's life is almost that of a slave, while her daughters live the life of ladies. In nearly every case, the mother herself is to blame for this condition of things. While the children are still young, the mother should give them some simple task to do, telling them that they are helping her. It will take longer for her to teach them how to do the work than it would for her to do it herself; but let her remember that she is laying in their characters the foundation of helpfulness. Let her remember that the home is a school, in which she is the head teacher. It is her part to teach her children how to perform the duties of the household quickly and skilfully. <RH, January 12, 1911 par. 9>

The mother is patiently to guide and direct and teach, helping the children by kind, encouraging words. If she is a learner in the school of Christ, she will be a wise teacher and a safe guide, knowing how to restrain hasty words, and how to show patience and cheerfulness in the face of trial and misfortune. <RH, January 12, 1911 par. 10>

A Change Needed

We need homes that are surrounded by a sanctified atmosphere. Unconverted families are Satan's strongest allies. The members of them work counter to God. Some parents are harsh, denunciatory, overbearing, while others are careless and overindulgent, letting their children follow the course of disobedience until they do very wicked things, and are a spectacle of shame to angels and to men. Such parents need to feel the converting power of God. By giving way to anger, and by selfish indifference, they unfit their children for this world and the next. How long will the Lord bear with this kind of work? He calls for a decided change in the home school. Let fathers and mothers repent of their neglect. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." <RH, January 12, 1911 par. 11>

It is a fact that the Lord will thoroughly purge his floor and gather his wheat into his garner. Everything that can be shaken will be shaken. The Lord is calling for a people who, in spirit and word and deed, will bear fragrant fruit. He is indignant with those who are greatly dishonoring him; and unless they change, he will punish them for their sins. But if they repent, he will see their helplessness, and will have pity upon them. "The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone." <RH, January 12, 1911 par. 12>

I am writing this to the parents among us because I greatly desire them to learn, and to teach to their children, the beautiful lessons that we must learn on earth before we can enter heaven. In everything you do, ask yourselves, "How will this help my children to prepare for the mansions that Christ has gone to prepare for those who love him?" When the work in the home school is done as it should be, families will bring into the church such a noble unselfishness that heavenly angels will love to linger there. The feelings of resentment, so quickly aroused, will be looked upon as grieving the great, self-sacrificing heart of Jesus. Hearts will be refined and purified, made fit for the indwelling of the Lord Jesus. <RH, January 12, 1911 par. 13>

Keep Christ before your children by singing songs to his glory, by seeking him in prayer, and by reading from his Word, so that he will seem to them an ever-present Guest. Then they will love him, and will be brought so closely into unison with him that they will breathe out his Spirit. They will feel a new relationship to one another in Christ. <RH, January 12, 1911 par. 14>

When parents do faithfully the work resting upon them, a holy influence will be brought into the church; and in the power of God, men and women will go forth into the service to which he calls them, however difficult, dangerous, or trying it may be. <RH, January 12, 1911 par. 15>

The Christian's Greatest Need *(First Reading)*

Among professing Christians of today there is a fearful lack of the sympathy that should be felt for souls unsaved. Unless our hearts beat in unison with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls? <RH, January 12, 1911 par. 1>

We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us. A power from beneath is leading men to war against Heaven. Human beings have confederated with satanic agencies to make void the law of God. The inhabitants of the world are fast becoming as the inhabitants of the world in Noah's day, who were swept away by the flood, and as the inhabitants of Sodom, who were consumed by fire from heaven. <RH, January 12, 1911 par. 2>

The powers of Satan are at work to keep minds diverted from eternal realities. The enemy has arranged matters to suit his own purposes. Worldly business, sports, the fashions of the day,--these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgment. In the broad road that leads to eternal ruin there walks a long procession. The world, filled with violence, reveling, and drunkenness, is converting the church. The law of God, the divine standard of righteousness, is declared to be of no effect. <RH, January 12, 1911 par. 3>

A New Life From Above

At this time--a time of overwhelming iniquity--a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. Their example is to be such that it will have a telling influence for good on those around them. They are to count all things but loss for the excellency of the knowledge of Jesus. <RH, January 12, 1911 par. 4>

Intense Earnestness Needed

Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. Consecrated workers should go forth into the field, clearing the King's highway, and gaining victories in new places. My brother, my sister, is it nothing to you to know that every day souls are going down into the grave, unwarned and unsaved, ignorant of their need of eternal life and of the atonement made for them by the Saviour? Is it nothing to you that soon the world is to meet Jehovah over his broken law? Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into earth's dark places. <RH, January 12, 1911 par. 5>

Why are we not more in earnest? Why are so large a number idle? Why are not all who profess to love God seeking to enlighten their neighbors and their associates, that they may no longer neglect so great salvation? The Saviour was an untiring worker. He did not measure his work by hours. His time, his heart, his strength, were given to labor for the benefit of humanity. Entire days were devoted to labor, and entire nights were spent in prayer, that he might be ready to meet the wily foe. <RH, January 12, 1911 par. 6>

Heart Missionaries Wanted

It is heart missionaries that are needed. Spasmodic efforts will do little good. We must arrest the attention. We must be deeply in earnest. The man who loves God does not measure his work by the eight-hour system. He works at all hours, and is never off duty. As he has opportunity, he does good. Everywhere, at all times and in all places, he finds opportunities to work for God. He carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires in others faith and hope and courage. <RH, January 12, 1911 par. 7>

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord. <RH, January 12, 1911 par. 8>

Heavenly angels have long been waiting for human agents--the members of the church--to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every

sanctified heart will be pressed into service as an instrument of divine power. <RH, January 12, 1911 par. 9>

Let church-members bear in mind that the fact that their names are registered on the church-books will not save them. They must show themselves approved of God, workmen that need not to be ashamed. Work, O work, keeping eternity in view! Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us; . . . that thy way may be known upon earth, thy saving health among all nations." Ps. 67: 1, 2.

Mrs. E. G. White. <RH, January 12, 1911 par. 10>

January 19, 1911 God's Love for Sinners

Mrs. E. G. White

The parable of the straying sheep should be treasured as a motto in every household. The divine Shepherd leaves the ninety and nine, and goes out into the wilderness to seek the one that is lost. There are thickets, quagmires, and dangerous crevices in the rocks, and the shepherd knows that if the sheep is in any of these places, a friendly hand must help it out. As he hears its bleating afar off, he encounters any and every difficulty that he may save his sheep that is lost. When he discovers the lost one, he does not greet it with reproaches. He is only glad that he has found it alive. With firm yet gentle hands he parts the briars, or takes it from the mire; tenderly he lifts it on his shoulders, and bears it back to the fold. The pure, sinless Redeemer bears the sinful, the unclean. <RH, January 19, 1911 par. 1>

The Shepherd carries the befouled sheep, yet so precious is his burden that he rejoices, singing, "I have found my sheep which was lost." Let every one of you consider that your individual self has thus been borne upon Christ's shoulders. Let none entertain a masterly spirit, a self-righteous, criticizing spirit; for not one sheep would ever have entered the fold if the Shepherd had not undertaken the painful search in the desert. The fact that one sheep was lost was enough to awaken the sympathy of the Shepherd, and start him on his quest. <RH, January 19, 1911 par. 2>

This speck of a world was the scene of the incarnation and suffering of the Son of God. Christ did not go to worlds unfallen, but he came to this world, all seared and marred with the curse. The outlook was not favorable, but most discouraging. Yet "he shall not fail nor be discouraged, till he have set judgment in the earth." We must bear in mind the great joy manifested by the Shepherd at the recovery of the lost. He calls upon his neighbors, "Rejoice with me; for I have found my sheep which was lost." And all heaven echoes the note of joy. The Father himself joys over the rescued one with singing. What a holy ecstasy of joy is expressed in this parable! That joy it is your privilege to share. <RH, January 19, 1911 par. 3>

Working With Christ

Are you, who have this example before you, co-operating with him who is seeking to save the lost? Are you co-laborers with Christ? Can you not for his sake endure suffering, sacrifice, and trial? There is opportunity for doing good to the souls of the youth and the erring. If you see one whose words or attitude show that he is separated from God, do not blame him. It is not your work to condemn him, but to come close to his side to give him help. Consider the humility of Christ, his meekness and lowliness, and work as he worked, with a heart full of sanctified tenderness. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." <RH, January 19, 1911 par. 4>

"How think ye?" the Saviour said; "if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." <RH, January 19, 1911 par. 5>

My brethren and sisters, let this instruction make your hearts tender, and help you to understand your duty toward those who need your help. In every place, angels of God are watching to see what kind of spirit is exercised in behalf of souls. <RH, January 19, 1911 par. 6>

If the lost sheep is not brought back to the fold, it wanders until it perishes. There is many a poor soul who is full of distress and agony,--a lost, straying sheep. His mind is beclouded; he can not find God; yet he has an intense, longing desire for pardon and peace. Many souls go down to ruin for want of a hand stretched out to save. These erring ones

may appear hard and reckless; but if they had had the advantages that others have had, they might have revealed far more nobility of soul and a greater talent for usefulness. Angels pity these wandering ones. Angels weep, while human eyes are dry, and human hearts are closed to pity. <RH, January 19, 1911 par. 7>

There are many who err, and who feel their shame and folly. They look upon their mistakes and errors until they are driven almost to desperation. These souls we are not to neglect. When one has to swim against the stream, there is all the force of the current driving him back. Let a helping hand be held out to him, as was the Elder Brother's to the sinking Peter. Speak to him hopeful words, words that inspire him with courage. Tell him of an almighty hand that will hold him up, of an infinite humanity in Christ that pities him. It is not enough for him to believe in law and force, things that have no pity, and never hear the call for help. He needs to clasp a hand that is warm, to trust in a heart full of tenderness. Keep his mind stayed on the thought of the divine Helper ever beside him, ever looking upon him with pitying love. Bid him think of a Father's heart that ever grieves over sin, of a Father's hand stretched out still, of a Father's voice saying, "Come unto me, . . . and I will give you rest." <RH, January 19, 1911 par. 8>

Heavenly Helpers

As you engage in this work, you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by the side of all who do God's service in ministering to their fellow men. And you have the co-operation of Christ himself. He is the Restorer; and as you work under his supervision, you will see great results. <RH, January 19, 1911 par. 9>

Thy brother, sick in spirit, needs thee as thou thyself hast needed a brother's love. He needs the experience of one who has been as weak as he, one who can sympathize with him and help him. The knowledge of our own weakness should lead us to help others in their need. Never should we pass by one suffering soul without seeking to impart to him the comfort wherewith we ourselves have been comforted of God. <RH, January 19, 1911 par. 10>

Christ draws aside the veil that conceals God's glory from view, and shows us the Most High surrounded by ten thousand times ten thousand angels, who wait for their commission to communicate with the inhabitants of this earth. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" God is not regardless of our world. He hears every sigh of pain, and sees every tear of sorrow. He marks every action, approving or condemning. Those who strive to bring the wanderers back to the fold are very precious in his sight. <RH, January 19, 1911 par. 11>

Christ has instructed us to call God our Father, to regard him as the fountain of affection, the source of the love that has been flowing from century to century through the channel of the human heart. All the pity, compassion, and love that have been manifested in the earth have had their source in God, and, compared to the love that dwells in his heart, are as a fountain to an ocean. His love is perpetually flowing forth to make the weak strong, and to give courage to the wavering. <RH, January 19, 1911 par. 12>

When on this earth, Christ did not make God's power and greatness the chief theme of his discourses. He speaks of him oftenest as our Father, and of himself as our Elder Brother. He desires our minds, weakened by sin, to be encouraged to grasp the idea that God is love. He seeks to inspire us with confidence, and to lead us to heed the words, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." <RH, January 19, 1911 par. 13>

The father of the prodigal son is the type that Christ chooses to represent God. This father longs to see once more the son who has left him. He waits and watches for him, yearning to see him, hoping that he will come. When he sees a stranger approaching, poor and clothed in rags, he goes out to meet him, thinking that it may perchance be his son. And he feeds and clothes him as if he were indeed his son. By and by he has his reward; for his son comes home, on his lips the beseeching confession, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." And the father says to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry." <RH, January 19, 1911 par. 14>

There are no taunts, no casting up to the prodigal of his evil course. The son feels that the past is forgiven and forgotten, blotted out forever. And so God says to the sinner, "I have blotted out, as a thick cloud, thy transgression; and, as a cloud, thy sins." "I will forgive their iniquity, and I will remember their sin no more." "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." "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, January 19, 1911 par. 15>

Satan declared that there is no forgiveness with God; that if God should forgive sin, he would make his law of no effect. He says to the sinner, You are lost. <RH, January 19, 1911 par. 16>

Christ came to this world to prove the falsity of this statement, to show that God is love, that like as a father pitieth

his children, so the Lord pitieth them that fear him. Follow the Saviour from the manger to the cross, mark his life of unselfish ministry, his agony in the garden, and his death on the cross; and know that with God there is plenteous forgiveness. He abhors sin, but with a love that passes knowledge he loves the sinner. <RH, January 19, 1911 par. 17>

January 26, 1911 How to Deal With the Erring

Mrs. E. G. White

There is need of shepherds who, under the direction of the Chief Shepherd, will seek for lost sheep. The doing of this work means the bearing of physical discomfort and the sacrifice of ease. It means showing Christlike forbearance and compassion for the erring. It means to listen to heart-breaking recitals of wrong, of degradation, of despair, and misery. The doing of this work means self-sacrifice. <RH, January 26, 1911 par. 1>

The religion of Christ ignores both rank and caste, worldly honor and riches. It is character and purity of purpose that are of worth in God's sight. God does not take sides with the strong and highly favored of earth. Far from this: no trampling upon the poor and needy and oppressed is unnoticed by him. He demands that his followers shall be men and women of sympathy and tenderness. The poor, the unfortunate, the sick, and the suffering are in this world to test the characters of the men and women in more favorable circumstances. Living in daily communion with God, we shall learn to place God's estimate upon men, to respect and honor those whom God respects and honors. <RH, January 26, 1911 par. 2>

The love of Jesus in the soul will lead men to value aright those for whom Christ has died. He who continually beholds Christ will not push tired souls into stronger temptations, or indifferently leave them on Satan's battle-ground. He will reach out a helping hand, seeking to draw souls heavenward, to help them to plant their feet firmly on the Rock of Ages. <RH, January 26, 1911 par. 3>

In the Old Testament and the New the principles of true Christianity are plainly outlined. Paul writes: "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 26, 1911 par. 4>

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. . . . Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." <RH, January 26, 1911 par. 5>

We need to get a view of how the heavenly angels co-operate with human agencies for the uplifting of men. It is the greatest joy of the angels in heaven to spread the shield of their tender love over the souls who turn to God. Their love for those for whom Christ died is beyond measurement. Angels are keeping back the agencies of destruction; for they have an intense desire that sinners shall return to peace and safety. Angels unite with the true, whole-hearted servants of Christ to help those who are in the valley of decision. <RH, January 26, 1911 par. 6>

It is Satan's fierce, unabated desire to destroy souls. But the angelic agencies are standing firm, determined that he shall not gain the victory. And the Lord Jesus, before the armies of heaven and the armies of Satan, uplifts the bloodstained banner of the cross. The words come from his lips, "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?" "Plucked out of the fire,"--only God and Christ know how much that means. <RH, January 26, 1911 par. 7>

With intense interest angels are watching to see how man deals with his fellow man. When the heavenly messengers see that we show tender sympathy for the erring, they press close to our side, bringing to our remembrance words that will soothe and comfort the soul. "In heaven their angels do always behold the face of their Father which is in heaven." Beware how you think a contemptuous thought or speak a contemptuous word of the least of Christ's little ones. Say not a word, do not a deed, that will drive the erring farther from the Saviour. <RH, January 26, 1911 par. 8>

Most pitiful is the condition of the one who is suffering from remorse. He is as one stunned, staggering, sinking to the ground. The tired, tempted, confused soul can not see anything clearly. O, then let no word be spoken to cause deeper shame! Help once more to his feet the one who has fallen. With skilled hands bind up the wounds that sin has made. Let not your words, like devastating hail, beat down and destroy the hope springing up in the heart. A soul hurt is often a soul destroyed. Any neglect on your part, any exaltation of self, any hasty, passionate words, may set the soul on the road to destruction, placing him where he will never find the road that leads heavenward. A few words, hastily spoken under provocation, may seem but a little thing,--just what the wrong-doer deserves,--but such words may cut the cords of influence that bind soul to soul. Our work is to restore, not to destroy; to lift up, not to cast down; "to heal the

broken-hearted." We are to remember those that are bound as bound with them. There is a sustaining power in the deed done to benefit and bless humanity. <RH, January 26, 1911 par. 9>

You will come in contact with those who are weary and heartsick, those who are sorrowful and disheartened. To God's omnipotent eye the whole future is unveiled. He reads the history of every heart. He knows the struggles and trials of every soul that he has ransomed. Those for whom Christ died are dear to the heart of God. Use for the help of some struggling fellow being the strength that you have gained. Remember that no one is ever made better by denunciation and recrimination. To charge a tempted soul with his guilt in no way inspires him with a determination to reform. Point the erring, discouraged one to Him who came to save to the uttermost all who come to him. Show him what he may become. Tell him that in him there is nothing to recommend him to God, but that Christ died for him, that he might be accepted in the Beloved. Inspire him with hope. Show him that in Christ's strength he can do better. Help him to take hold upon the mercy of God, to trust in his forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life. <RH, January 26, 1911 par. 10>

There is help for the needy, light for the blind, redemption for the lost. Jesus came into the world to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The world is full of men and women who are carrying a heavy load of sorrow and suffering and sin. God sends his children to reveal to them him who will take away the burden and give them rest. It is the mission of Christ's followers to help, to bless, to heal. <RH, January 26, 1911 par. 11>

Always be found working on the broad plan of God's love. Be sound in principle, but do not manifest stern, ungenial traits of character. God does not want you to have a disposition like a ball of putty. He wants you to be as firm as a rock to principle, yet with a wholesome mellowness in your experience. Jesus was incorruptible and undefiled, yet he was also gentle and sympathetic. He was what every Christian should strive to be in holiness and winsomeness of character. Let us learn from him how to combine firmness, purity, and integrity with unselfishness, courtesy, and kindly sympathy. <RH, January 26, 1911 par. 12>

The greatest in the kingdom of God are those who love the Saviour too well to misrepresent him, who love their fellow men too well to imperil their souls by setting them a wrong example. To do good to all, to encourage and strengthen instead of discouraging and weakening--this is true missionary work. <RH, January 26, 1911 par. 13>

Never rest satisfied until you possess a loving and lovable spirit. Your words may strengthen, help, and bless those around you. True Christianity makes the religious life attractive. Come to Christ, and his gentleness and love will break down the harsh, cold selfishness that prevents you from revealing him to the world. Your hasty temper will be subdued, your pride expelled. Jesus will fill your heart with his gentleness, his patience, his love. Then you can uplift him before sinners. <RH, January 26, 1911 par. 14>

Christ is represented as stooping from his throne, bending earthward to send help to every needy soul who asks for it in faith. He is raising up the fallen, bringing hope to the helpless, and placing their feet in sure paths. He gave himself to a shameful, agonizing death to save the perishing. O, he is able, he is willing, he is longing to save all who will come to him! As you look upon our Intercessor, let your own heart be broken. Then, softened and subdued, you can address repentant sinners as one who knows the power of redeeming love. Pray with these souls. Get them to look away from themselves to the Saviour, and the victory is won. They behold for themselves the Lamb of God, who takes away the sin of the world. The strong tide of redeeming love pours into the parched, thirsty soul, and the sinner is saved to Christ. As he responds to the drawing of the Saviour, he repents of his sins and confesses them, and pardon is written opposite his name. The Holy Spirit takes of the things of God, and shows them to him. And his heart is filled with a sense of the greatness of God's love. The grace of Christ expels the selfishness that has hitherto ruled the life. The affections turn to God. The character is transformed. The man is filled with an intense desire to serve him who has done so much for him. <RH, January 26, 1911 par. 15>

February 2, 1911 Peter and John Before the Sanhedrin

Mrs. E. G. White

On the day following the healing of the cripple, Annas and Caiaphas, with the other dignitaries of the temple, met together for the trial of the prisoners, who were brought before them. In that very room, and before those very men, Peter had shamefully denied his Lord. This came distinctly before the mind of the disciple, as he now appeared for his own trial. He had now an opportunity of redeeming his former cowardice. <RH, February 2, 1911 par. 1>

Those present remembered the part that Peter had acted at the trial of his Master, and they flattered themselves that he

could be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of his greatest need was impulsive and self-confident, differing widely from the Peter who was brought before the Sanhedrin for examination. Since his fall, he had been converted. He was no longer a proud boaster, but was distrustful of self. He was filled with the Holy Spirit, and through its power he had become as firm as a rock, courageous yet modest. He was ready to remove the stain of his apostasy by honoring the name he had once disowned. <RH, February 2, 1911 par. 2>

Hitherto the priests had avoided mentioning the crucifixion or the resurrection of Jesus. But now, in fulfilment of their purpose, they were forced to inquire of the accused by what power they had accomplished the remarkable cure of the impotent man. "By what power, or by what name, have ye done this?" they asked. <RH, February 2, 1911 par. 3>

With holy boldness and in the power of the Spirit, Peter fearlessly declared: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." <RH, February 2, 1911 par. 4>

This courageous defense, in which Peter boldly avowed whence his strength was obtained, appalled the Jewish leaders. They had supposed that the disciples, being only ignorant fishermen, would be overcome with fear and confusion when brought before the Sanhedrin. But instead, the disciples spoke as Christ had spoken, with a convincing power that silenced their adversaries. There was no trace of fear in Peter's voice as he declared of Christ, "This is the stone which was set at naught of you builders, which is become the head of the corner." <RH, February 2, 1911 par. 5>

Peter here used a figure of speech familiar to the priests. The prophets had spoken of the Rejected Stone, and Christ himself, speaking on one occasion to the priests and elders, said, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." <RH, February 2, 1911 par. 6>

As the priests listened to Peter's fearless words, "they took knowledge of them, that they had been with Jesus." Of the disciples after the transfiguration of Christ, it is written that at the close of this wonderful scene, they "saw no man, save Jesus only." "Jesus only"--in these words is contained the secret of the life and power that marked the history of the early church. When the disciples first heard the words of Christ, they felt their need of him. They sought, they found, they followed him. They were with him in the temple, at the table, in the closet, in the field. They were as pupils with a teacher, daily receiving from him lessons of eternal truth. After the Saviour's ascension, the sense of the divine presence was still with them. It was a personal presence, full of love and light. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon his lips, been taken from them into heaven. As the chariot of angels received him, his words had come to them, "Lo, I am with you alway, even unto the end of the world." He had ascended to heaven in the form of humanity. They knew that he was before the throne of God, their friend and Saviour still; that his sympathies were unchanged; that he was still, and ever would be, identified with suffering humanity. They knew that he was presenting before God the merits of his blood, showing his wounded hands and feet as a remembrance of the price he had paid for his redeemed ones; and this thought strengthened them to endure reproach for his sake. <RH, February 2, 1911 par. 7>

The seal of Christ was placed on the words that Peter spoke in his defense, and the countenance of the disciple was illumined by the Spirit. Close beside him, as a convincing witness, stood the man who had been so miraculously cured. The appearance of this man, who but a few hours before had been a helpless cripple, and who was now restored to soundness of body, added a weight of testimony to Peter's words. Priests, rulers, and people were silent. The rulers were unable to refute his statement. They had been obliged to hear that which they most desired not to hear,--the fact of the resurrection of Christ and his power while in heaven to perform miracles through the medium of his apostles on earth. <RH, February 2, 1911 par. 8>

Christ's crowning miracle of raising Lazarus had sealed the determination of the priests to rid the world of Jesus and his wonderful works, which were fast destroying their own influence over the people. They had crucified him, but here was a convincing proof that they had not put a stop to the working of miracles in his name, nor to the proclamation of the truths he had taught. Already the news of the healing of the cripple and the preaching of the apostles, had filled Jerusalem with excitement. <RH, February 2, 1911 par. 9>

In order to conceal their perplexity, the priests and rulers ordered the apostles to be taken away, that they might counsel among themselves. They all agreed that it would be useless to deny that the man had been healed through the power given the apostles in the name of the crucified Jesus. They would gladly have covered up the miracle by falsehoods, but this was impossible; for it had been wrought in the full light of day, before a crowd of people, and had

already come to the knowledge of thousands. They felt that the work of the disciples must be stopped, or Jesus would gain many believers. Their own disgrace would follow, and they would be held guilty of the murder of the Son of God.

<RH, February 2, 1911 par. 10>

But notwithstanding their disposition to destroy the disciples, the priests dared not do more than threaten them with the severest punishment if they continued to speak or to work in the name of Jesus. "They called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered, . . . Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." Gladly would the priests have punished these men for their unswerving fidelity to their sacred calling, but they feared the people. "For all men glorified God for that which was done." So, with repeated threats and injunctions, the apostles were set at liberty. <RH, February 2, 1911 par. 11>

While Peter and John were prisoners, the other disciples, knowing the malignity of the Jews, had prayed unceasingly for their brethren, fearing that the cruelty exercised upon Christ would be repeated. As soon as Peter and John were released, they sought the rest of the apostles, and reported to them the result of the examination. Great was the joy of the believers, and "they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold, their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." <RH, February 2, 1911 par. 12>

The disciples prayed that greater strength might be imparted to them in the work of the ministry; for they saw that they would meet the same determined opposition that Christ had encountered when upon the earth. While their united prayers were ascending in faith to heaven, the answer came. The place where they were assembled was shaken, and they were filled with the Holy Spirit. With hearts filled with courage, they went forth to proclaim the word of God in Jerusalem with convincing power. "With great power gave the apostles witness of the resurrection of the Lord Jesus," and God marvelously blessed their efforts. <RH, February 2, 1911 par. 13>

February 2, 1911 A Warning Against Hypocrisy

As the disciples proclaimed with boldness the truths of the gospel, God bore witness to their work, and a multitude believed. Most of these early believers were immediately cut off from family and friends by the zealous bigotry of the Jews. Many of them were thrown out of business and exiled from their homes. These converts were gathered at Jerusalem, and it was necessary to provide them with food and shelter. <RH, February 2, 1911 par. 1>

The record declares, "Neither was there any among them that lacked," and it tells how the need was filled. Those among the believers who had money and possessions, cheerfully sacrificed them to the emergency. Selling their houses or their lands, they brought the money, and laid it at the apostles' feet, "and distribution was made unto every man according as he had need." <RH, February 2, 1911 par. 2>

One example of benevolence is singled out: "Joses, . . . a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." <RH, February 2, 1911 par. 3>

This liberality on the part of the believers was the result of the outpouring of the Spirit. The converts to the gospel were made "of one heart and of one soul." One common interest controlled them,--the success of the mission entrusted to them; covetousness had no place in their lives. Their love for their brethren and the cause they had espoused was far greater than their love of money and possessions, and their works testified that they accounted the souls of men of far greater value than earthly wealth. <RH, February 2, 1911 par. 4>

Thus it will ever be when the Spirit of God takes possession of the life. Those whose hearts are filled with the love of Christ will follow the example of him who for our sake became poor, that through his poverty we might be made rich. Money, time, influence,--all the gifts they have received from God's hand,--they will value only as a means of advancing the work of the gospel. Thus it was in the early church; and when in the church of today it is seen that by the power of the Spirit the members have taken their affections from the things of the world, and that they are willing to make sacrifices in order that their fellow men may hear the gospel, the truths proclaimed will have a powerful influence upon the hearers. <RH, February 2, 1911 par. 5>

In sharp contrast to the example of benevolence shown by the believers, is the conduct of Ananias and Sapphira, whose experience, traced by the pen of inspiration, has left a dark stain upon the history of the early church. With others, Ananias and Sapphira had had the privilege of hearing the gospel preached by the apostles. They had been present when, after the disciples had prayed, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Deep conviction had rested upon all present, and under the direct influence of the Spirit of God, Ananias and Sapphira made a pledge to give to the Lord the proceeds from the sale of certain lands. <RH, February 2, 1911 par. 6>

But when they were no longer under this heavenly influence, they began to regret their promise. They thought that they had been too hasty, and that they ought to reconsider their decision. They talked the matter over, and decided not to fulfill their pledge. They saw, however, that those who parted with their possessions to supply the needs of their poorer brethren, were held in high esteem among the believers, and, ashamed to have their brethren know that their selfish souls grudged that which they had solemnly dedicated to God, they deliberately decided to sell their property, and pretend to give all the proceeds into the general fund, but really to keep a large share for themselves. Thus they would secure their living, which they intended to estimate as much higher than it really was, from the common store, while at the same time they would gain the high esteem of their brethren. <RH, February 2, 1911 par. 7>

But God hates hypocrisy and falsehood. Ananias and Sapphira practised fraud in their dealing with God; they lied to the Holy Spirit; and their sin was visited with swift and terrible judgment. When Ananias came with his offering, Peter said: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things." <RH, February 2, 1911 par. 8>

"Whiles it remained, was it not thine own?" Peter asked. No undue influence had been brought to bear upon Ananias to compel him to sacrifice his possessions to the general good. He had acted from choice. But in attempting to deceive the disciples, he lied to the Almighty. <RH, February 2, 1911 par. 9>

"It was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things." <RH, February 2, 1911 par. 10>

Infinite wisdom saw that this signal manifestation of the wrath of God was necessary to guard the young church from becoming demoralized. Their numbers were rapidly increasing. The church would have been disgraced if, in the rapid increase of converts, men and women had been added who, while professing to serve God, were worshipping Mammon. This judgment testified that men can not deceive God, that he detects the hidden sin of the heart, and that he will not be mocked. It was designed as a warning to the young church to lead them to avoid pretense and hypocrisy, and to beware of robbing God. <RH, February 2, 1911 par. 11>

Not only to the early church, but to all future generations, this example of God's hatred of fraud and hypocrisy was designed to be a danger-signal. The brief but terrible history of Ananias and Sapphira has been traced for the benefit of all who profess to be followers of Christ. The punishment that overtook them should be a warning to all to guard against covetousness. It was covetousness that Ananias and Sapphira first cherished. The desire to retain for themselves a part of that which they had promised to the Lord led to fraud and hypocrisy. <RH, February 2, 1911 par. 12>

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of his people. The one who proclaims the message of mercy to fallen men has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to his work. This message he should present both by precept and example. And he should beware that he does not by his own course lessen the force of his teaching. <RH, February 2, 1911 par. 13>

Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means entrusted to man, God claims a certain portion,—the tithe. He leaves all free to say whether or not they will give more than this. They are to give as they purpose in their hearts. But when the heart is stirred by the influence of the Spirit of God, and a vow is made to give a certain amount, the one who vows has no longer any right to the consecrated portion. He has given his pledged before men, and they are called to witness to the transaction. At the same time, he has incurred an obligation of a most sacred character, to co-operate with the Lord in building up his kingdom on the earth. Promises of this kind made to men would be considered binding. Are they not more sacred and binding when made to God? Are promises tried in the court of conscience less binding than written agreements of men? <RH, February 2, 1911 par. 14>

When the divine light is shining into the heart with unusual clearness and power, habitual selfishness relaxes its

grasp, and there is a disposition to give to the cause of God. None need expect that they will be allowed to fulfil the promises then made without a protest on the part of Satan. He is not pleased to see the Redeemer's kingdom on earth built up. He suggests that the pledge made was too much, that it may cripple them in their efforts to acquire property or gratify the desires of their families. The power that Satan has over the human mind is wonderful. He labors most earnestly to keep the heart bound up in self. <RH, February 2, 1911 par. 15>

One of the means which God has ordained for the advancement of his cause in the world is to bless men with property. He gives them the sunshine and the rain. He causes vegetation to flourish. He gives health, and ability to acquire means. All our blessings come from his bountiful hand. In turn he would have men and women show their gratitude by returning him a portion in tithes and offerings,--in thank-offerings, in freewill-offerings, in trespass-offerings. Should means flow into the treasury in accordance with this divinely appointed plan,--a tenth of all the increase, and liberal offerings,-- there would be an abundance to carry forward the Lord's work. <RH, February 2, 1911 par. 16>

But the hearts of men become hardened through selfishness, and, like Ananias and Sapphira, they are tempted to withhold part of the price, while pretending to fulfil God's requirements. Money is spent lavishly in self-gratification, men and women consult their pleasures and gratify their tastes, while they bring to God, almost unwillingly, a stinted offering. They forget that God will one day demand a strict account of how his goods have been used. While they unhesitatingly gratify their supposed wants, and withhold from God that which is his, he will no more accept the pittance they hand into the treasury than he accepted the offering of Ananias and Sapphira. <RH, February 2, 1911 par. 17>

From the stern punishment meted out to Ananias and Sapphira, God would have us learn also how deep is his hatred and contempt for all hypocrisy and deception. In pretending that they had given all, Ananias and Sapphira lied to the Holy Spirit, and as a result they lost this life and the life that is to come. The same God who punished them condemns all falsehood today. Lying lips are an abomination to him. He declares that into the holy city there shall in no wise enter "anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Let truth-telling be held with no loose hand or uncertain grasp. Let it become a part of the life. Playing fast and loose with truth, and dissembling to suit one's own selfish plans, means a shipwreck of faith. "Stand therefore, having your loins girt about with truth." He who utters untruths sells his soul in a cheap market. His falsehoods may seem to serve in emergencies. He may seem to make business advancement because he gains by falsehood what he could not gain by fair dealing. But he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others. <RH, February 2, 1911 par. 18>

In the case of Ananias and Sapphira, the sin of fraud against God was speedily punished. The same sin was often repeated in the after-history of the church, and is committed by many in our time. But though not attended with the visible manifestation of God's displeasure, it is no less heinous in his sight than in the apostles' time. The warning has been given; God has clearly manifested his abhorrence of this sin; and all who pursue a similar course of action may be sure that they are destroying their own souls. <RH, February 2, 1911 par. 19>

February 9, 1911 Before the Sanhedrin Once More

Mrs. E. G. White

The cross, that instrument of shame and torture, brought hope and salvation to the world. After the ascension of Christ, the disciples rallied. Their hopelessness and helplessness left them. They were but humble men, without wealth, and with no weapon but the Word of God; yet in Christ's strength they went forth to tell the wonderful story of the manger and the cross, and to triumph over all opposition. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence that shook the world. <RH, February 9, 1911 par. 1>

In Jerusalem, where the deepest prejudice existed, and where the most confused ideas prevailed in regard to him who had been crucified as a malefactor, they continued to speak with boldness the words of life, setting before the Jews the work and mission of Christ, and his crucifixion, resurrection, and ascension. Those who had crucified the Saviour had expected to find the disciples discouraged and crestfallen, ready to disown their Lord. They heard with amazement the clear, bold testimony of the apostles. The power of the risen Saviour had indeed fallen on the disciples, and they worked signs and miracles that daily increased the number of believers. The people brought their sick, and those vexed with unclean spirits, into the streets, crowds collected round them, and those who had been healed shouted the praises of God, and glorified the name of the One whom the Jews had condemned, crowned with thorns, and crucified. <RH, February 9, 1911 par. 2>

The priests and rulers saw that Christ was being extolled above them. They saw that there was danger of their

doctrines being brought into disrepute, because the apostles were proclaiming that Christ had risen from the dead. The priests were greatly perplexed, especially those among them who were Sadducees. These saw that if the apostles were allowed to preach a risen Saviour, and to work miracles in his name, the doctrine that there was no resurrection of the dead would be rejected by all, and the sect of the Sadducees would soon become extinct. The Pharisees saw that the tendency of the teaching of the disciples would be to undermine the Jewish ceremonies, and make the sacrificial offerings of no effect. <RH, February 9, 1911 par. 3>

Former efforts to suppress this new teaching had been in vain, but both Sadducees and Pharisees now determined that the work of the disciples must and should be stopped; for it was proving them guilty of the death of Jesus. They saw, too, that converts to the faith were multiplying. Filled with indignation, the priests laid violent hands upon Peter and John, and put them in the common prison. The leaders in the Jewish nation had signally failed of fulfilling God's purpose for his chosen people. Those whom the Lord had made the depositaries of truth had proved unfaithful to their trust, and God chose others to do his work. In their blindness, these leaders gave full sway to what they called righteous indignation against the ones who were setting aside cherished fables. They would not admit that there was a possibility that they themselves did not rightly understand the Word, or that they had misinterpreted or misapplied the Scriptures. They acted like men who had lost their reason. "What right have these men," they said, "some of them mere fishermen, to present ideas contrary to the doctrines which we teach the people?" Determined to suppress the teaching of these ideas, they imprisoned those who were presenting them. <RH, February 9, 1911 par. 4>

The disciples were not intimidated nor cast down by this treatment. The words of Christ in his last lesson to them were brought to their minds by the Holy Spirit: "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." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. . . . These things have I told you, that when the time shall come, ye may remember that I told you of them." <RH, February 9, 1911 par. 5>

The God of heaven, the mighty Ruler of the universe, took the matter of the imprisonment of his servants into his own hands; for men were warring against his work. By night the angel of the Lord opened the prison doors, and said to the disciples, "Go, stand and speak in the temple to the people all the words of this life." This command was directly contrary to the order given by the Jewish rulers, but did the apostles say, "We can not do this until we have consulted the magistrates, and received permission from them"?--No; God said, "Go," and they obeyed. "They entered into the temple early in the morning, and taught." <RH, February 9, 1911 par. 6>

When Peter and John appeared among the believers, and recounted how the angel had led them directly through the band of soldiers guarding the prison, bidding them resume the work that had been interrupted, the brethren were filled with amazement and joy. <RH, February 9, 1911 par. 7>

In the meantime, "the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel." The priests and rulers had decided to fix upon the disciples the charge of insurrection, and to accuse them of murdering Ananias and Sapphira, and of conspiring to deprive the priests of their authority, and put them to death. They hoped so to excite the mob that it would take the matter in hand, and deal with the disciples as it had dealt with Jesus. They were aware that many who did not accept the teachings of Christ were weary of the arbitrary rule of the Jewish authorities, and anxious for some decided change. The priests feared that if these dissatisfied ones were to accept the truths proclaimed by the apostles, and were to acknowledge Jesus as the Messiah, the anger of the entire people would be raised against the religious authorities, who would then be made to answer for the murder of Christ. They decided to take strong measures to prevent this. <RH, February 9, 1911 par. 8>

They sent for the prisoners to be brought before them. Great was their amazement when the report was brought back that the prison doors were found to be securely bolted, and the guard stationed before them, but that the prisoners were nowhere to be found. <RH, February 9, 1911 par. 9>

Soon the report came, "Behold, the men whom ye put in prison, are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned." <RH, February 9, 1911 par. 10>

Although the apostles were miraculously delivered from prison, they were not saved from examination and punishment. Christ had said, when he was with them, "Take heed to yourselves: for they shall deliver you up to councils." God had given them a token of his care, and an assurance of his presence, by sending the angel to them. It was now their part to suffer for the sake of that Jesus whom they preached. <RH, February 9, 1911 par. 11>

We have many noble examples of loyalty to the law of God in the history of the prophets and apostles, who endured imprisonment, torture, and death itself, rather than break one of God's commands. Peter and John have left a record as

heroic as any in the gospel dispensation. As they stood for the second time before the men who seemed bent on their destruction, no fear nor hesitation could be seen in their words or attitude. When the high priest said, "Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us," Peter answered, "We ought to obey God rather than men." It was an angel sent by God who delivered them from prison, and who commanded them to teach in the temple. In following his directions they were obeying the divine command, as they must continue to do at any cost to themselves. <RH, February 9, 1911 par. 12>

The spirit of inspiration came upon the disciples, and the accused became the accusers, charging the murder of Christ upon those who composed the council. "The God of our fathers raised up Jesus," Peter declared, "whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him." <RH, February 9, 1911 par. 13>

So enraged were the Jews at these words that they decided that without any further trial, and without authority from the Roman officers, they would take the law into their own hands, and put the prisoners to death. Already guilty of the blood of Christ, they were now eager to stain their hands with the blood of his disciples. <RH, February 9, 1911 par. 14>

But in the council there was one man whose clear intellect saw that this violent step would lead to terrible consequences. This was Gamaliel, a Pharisee of high reputation and a man of learning and high position. A man of extreme caution, he requested the prisoners to be removed before he spoke in their behalf. He then spoke with great deliberation and calmness, saying: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who were slain; and all, as many as obeyed him, were scattered, and brought to naught. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this council or this work be of men, it will come to naught. But if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God." <RH, February 9, 1911 par. 15>

The priests, seeing the reasonableness of this view, were obliged to agree with Gamaliel. Yet their prejudice and hatred could hardly be restrained. Very reluctantly, after beating the disciples, and charging them again and again, at the peril of their lives, to preach no more in the name of Jesus, they released them. <RH, February 9, 1911 par. 16>

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." <RH, February 9, 1911 par. 17>

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 was not to banish division; but it is to remain amid strife and division. <RH, February 9, 1911 par. 18>

Though he bore the title of the Prince of Peace, Christ said of himself, "Think not that I am come to send 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 that 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 his followers. The Prince of Peace, he was yet the cause of division. He who came to proclaim glad tidings and to 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 warns 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, February 9, 1911 par. 19>

This prophecy has been fulfilled in a marked manner, 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. Every indignity, reproach, and cruelty that Satan can instigate human hearts to devise has been visited upon the followers of Jesus; and the world is no more in harmony with the principles of Christ today than it was in ages past. The same hatred that prompted the cry, "Crucify him! crucify him!" the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit that in the Dark Ages consigned men and women to prison, to exile, and to the stake, that conceived the exquisite tortures 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, February 9, 1911 par. 20>

What was the strength of those who in the past have suffered persecution for Christ's sake? It was union with God, union with the Holy Spirit, union with Christ. It is this fellowship with the Saviour that will enable God's people to endure to the end in the time of trial before us. All heaven is interested in our warfare with evil, and awaits our demand upon its power. Neither wicked men nor evil spirits can hinder the work of God, or shut out Christ's presence from us if with contrite hearts we put away our sins, and in faith claim the Saviour's promises. Every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

<RH, February 9, 1911 par. 21>

God is just as willing now as anciently to work through human efforts, and to accomplish great things through humble instruments. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel. "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." <RH, February 9, 1911 par. 22>

February 16, 1911 The Seven Deacons

Mrs. E. G. White

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." <RH, February 16, 1911 par. 1>

Among the believers were not only those who were Jews by birth, and spoke the Hebrew tongue, but also residents of other countries, who used the Greek language. Between these two classes there had long existed distrust and even antagonism; and though their hearts were now softened and united by Christian love, yet their contentions were easily aroused. Thus it came to pass that as disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews. The cause of complaint was an alleged neglect of the Greek widows "in the daily ministration." Such inequality would have been contrary to the spirit of the gospel, and prompt measures were taken to remove all occasion for dissatisfaction. <RH, February 16, 1911 par. 2>

Summoning a meeting of the believers, the apostles stated that the time had come when they should be relieved from the task of apportioning to the poor, and from similar burdens, so that they would be left free to preach Christ. "Wherefore, brethren," they said, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." This advice was followed, and the seven chosen men were solemnly set apart for their duties by prayer and the laying on of hands. <RH, February 16, 1911 par. 3>

The appointment of the seven was greatly blessed of God. The church advanced in numbers and strength. "And a great company of the priests were obedient to the faith." This success was due both to the greater freedom secured to the apostles and to the zeal and power manifested by the seven deacons. The fact that these brethren had been ordained for a special work did not exclude them from teaching the faith. On the contrary, they were fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success. <RH, February 16, 1911 par. 4>

Order in the Church

The same order and system that were necessary in the days of the apostles should be maintained in the church of today. The prosperity of the cause depends very largely upon its various departments being conducted by men of ability, who are qualified to fill the positions in which they are placed. Those who are chosen of God to be leaders in the cause of truth, having the general oversight of the spiritual interests of the church, should be relieved as far as possible from cares and perplexities of a temporal nature. Those whom God has called to minister in word and doctrine should have time for meditation, prayer, and a study of the Scriptures. Their clear spiritual discernment is dimmed if they are obliged to enter into the lesser details of business, and to deal with the various temperaments of those who meet together in church capacity. All difficult matters of a temporal nature should be brought before the proper officers, to be adjusted by them. But if these matters are of so perplexing a character as to baffle the wisdom of these officers,

they should be carried into the council of those who have the oversight of the entire church. <RH, February 16, 1911 par. 5>

God is a God of order, and he is well pleased with the efforts of his people in trying to bring system and order into his work on the earth. Everything connected with heaven is in perfect order. Subjection and thorough discipline mark the movements of the angelic host. <RH, February 16, 1911 par. 6>

Only by order and harmonious action can success be attained. God requires order and system in his work now, no less than in the days of old. He desires his work to be carried on with thoroughness and exactness, that he may place upon it the seal of his approval. Christian is to be united to Christian, church to church, the human instrumentality cooperating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God. <RH, February 16, 1911 par. 7>

"God is not the author of confusion, but of peace, as in all churches of the saints." There was order in the church when Christ was on the earth, and after his departure, order was strictly observed among the disciples. And now, in these last days, when God is bringing his children into the unity of the faith, there is more real need of order than ever before; for as God seeks to unite his people, Satan and his angels strive to destroy this unity. <RH, February 16, 1911 par. 8>

The Human Body an Example

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. <RH, February 16, 1911 par. 9>

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. . . . <RH, February 16, 1911 par. 10>

"God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." <RH, February 16, 1911 par. 11>

Another Illustration

While traveling in Switzerland, we passed a large building in process of erection. Many men were at work. Some were bringing stones from the quarry, others were squaring, shaping, and measuring these stones, and yet others were placing them in their proper positions in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with faithfulness and thoroughness. Over all the men, superintending the work on the entire building, was the master-builder. <RH, February 16, 1911 par. 12>

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other men were at work, felling trees for the timber needed in the building, and floating them down the stream. <RH, February 16, 1911 par. 13>

To me this sight was an object-lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best, and all are to work under the direction of the great Head of the church, Christ Jesus. <RH, February 16, 1911 par. 14>

The apostle says: "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." <RH, February 16, 1911 par. 15>

God has entrusted different gifts to the different members of his body. He has given them such talents and opportunities as will best promote the advancement of his kingdom. In their different lines of work, they have one Head. The same Spirit works through them. There is to be harmonious action, though the gifts differ. <RH, February 16, 1911 par. 16>

February 23, 1911 The First Christian Martyr

Mrs. E. G. White

Stephen, the foremost of the seven deacons, was a man of deep piety and broad faith. The veil had dropped from his eyes, and he discerned to the end of that which was abolished by the death of Christ. Though a Jew by birth, he spoke the Greek language, and was familiar with the customs and manners of the Greeks. He therefore found opportunity to preach the gospel in the synagogues of the Greek Jews. He was very active in the cause of Christ, and boldly proclaimed his faith. Learned rabbis and doctors of the law engaged in public discussion with him, confidently expecting an easy victory. But "they were not able to resist the wisdom and the spirit by which he spake." Not only did he speak by the power of the Holy Spirit, but it was plain that he was a student of the prophecies, and learned in all matters of the law. He ably defended the truths that he advocated, and utterly defeated his opponents. <RH, February 23, 1911 par. 1>

As the priests and rulers saw the power that attended the preaching of Stephen, they were filled with bitter hatred. Instead of yielding to the evidence that he presented, they determined to silence his voice by putting him to death. On several occasions they had bribed the Roman authorities to pass over without comment instances where the Jews had taken the law into their own hands, and had tried, condemned, and executed prisoners in accordance with their national custom. The enemies of Stephen did not doubt that they could again pursue such a course without danger to themselves. They determined to risk the consequences, and therefore seized Stephen, and brought him before the Sanhedrin council for trial. <RH, February 23, 1911 par. 2>

Learned Jews from the surrounding countries were summoned for the purpose of refuting the arguments of the prisoner. Saul was present, and took a leading part against Stephen. He brought the weight of eloquence and the logic of the rabbis to bear upon the case to convince the people that Stephen was preaching delusive and dangerous doctrines. But in Stephen he met one as highly educated as himself, and one who had a full understanding of the purpose of God in the spreading of the gospel to other nations. <RH, February 23, 1911 par. 3>

The priests and rulers could not prevail against the clear, calm wisdom of Stephen. They determined to make an example of him, and while they thus satisfied their revengeful hatred, prevent others, through fear, from adopting his belief. Witnesses were hired to bear false testimony that they had heard him speak blasphemous words against the temple and the law. "We have heard him say," these witnesses declared, "that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." <RH, February 23, 1911 par. 4>

As Stephen stood face to face with his judges, to answer to the charge of blasphemy, a holy radiance shone upon his countenance, and "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Those who exalted Moses might have seen in the face of the prisoner the same holy light that radiated from the face of that ancient prophet. Many who beheld this light trembled and veiled their faces, but the stubborn unbelief and prejudice of the rulers did not waver. <RH, February 23, 1911 par. 5>

When Stephen was questioned as to the truth of the charges against him, he began his defense in a clear, thrilling voice, which rang through the council hall. He proceeded to rehearse the history of the chosen people of God, in words that held the assembly spellbound. He showed a thorough knowledge of the Jewish economy, and the spiritual interpretation of it, now made manifest through Christ. He repeated the words of Moses, which foretold of Christ, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." He made plain his own loyalty to God and to the Jewish faith, while he showed that the law in which the Jews trusted for salvation had not been able to save Israel from idolatry. He connected Jesus Christ with all the Jewish history. He referred to the building of the temple by Solomon, and to the words of both Solomon and Isaiah: "Howbeit, the Most High dwelleth not in temples made with hands." "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Have not my hands made all these things?" The place of God's highest worship is in heaven. <RH, February 23, 1911 par. 6>

When Stephen reached this point, there was a tumult among the people. He saw the resistance that met his words, and knew that he was giving his last testimony. When he connected Christ with the prophecies, and spoke as he did of the temple, the priest, pretending to be horror-stricken, rent his robe. To Stephen, this act was a signal that his voice would soon be silenced forever. Although in the midst of his sermon, he abruptly concluded it. Suddenly breaking away from the train of history that he was following, he turned upon his infuriated judges, and said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." <RH, February 23, 1911 par. 7>

At this, the priests and rulers were beside themselves with anger. More like wild beasts of prey than human beings, they rushed upon Stephen, gnashing their teeth. The prisoner read his fate in the cruel faces about him, but he did not waver. The fear of death was gone. The enraged priests and the excited mob had no terror for him. The scene before him faded from his vision. To him the gates of heaven were ajar, and looking in, he saw the glory of the courts of God, and Christ, as if just risen from his throne, standing ready to sustain his servant, who was about to suffer martyrdom for his sake. In words of triumph Stephen exclaimed, "I see the heavens opened, and the Son of man standing on the right hand of God." As he described the glorious scene opened before him, it was more than his persecutors could endure. Stopping their ears, that they might not hear his words, and uttering loud cries, they ran furiously upon him with one accord. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." <RH, February 23, 1911 par. 8>

The witnesses who had accused Stephen were required to cast the first stone. These persons laid down their clothes at the feet of Saul, who had taken an active part in the disputation, and had consented to the prisoner's death. <RH, February 23, 1911 par. 9>

The martyrdom of Stephen made a deep impression upon all who witnessed it. It was a sore trial to the church, but resulted in the conversion of Saul, who could not efface from his memory the faith, constancy, and glorification of the martyr. The signet of God upon Stephen's face, and his words, which reached the very souls of those who heard them, remained in the minds of the beholders, and testified to the truth of that which he had proclaimed. <RH, February 23, 1911 par. 10>

No legal sentence had been passed upon Stephen, but the Roman authorities were bribed by large sums of money to make no investigation of the case. <RH, February 23, 1911 par. 11>

At the scene of Stephen's trial and death, Saul had seemed to be imbued with a frenzied zeal, and afterward he seemed to be angered by his own secret conviction that Stephen was honored by God at the very time when he was dishonored by men. He continued to persecute the church of God, hunting them down, seizing them in their houses, and delivering them up to the priests and rulers for imprisonment and death. His zeal in carrying forward this persecution brought terror to the Christians at Jerusalem. The Roman authorities made no special effort to stay the cruel work, and secretly aided the Jews, in order to conciliate them, and to secure their favor. <RH, February 23, 1911 par. 12>

Saul was highly esteemed by the Jews for his zeal in persecuting the believers in Christ. After the death of Stephen, in consideration of the part he had acted on that occasion, he was elected a member of the Sanhedrin. For a time this learned and zealous rabbi was a mighty instrument in the hands of Satan to carry out his rebellion against the Son of God, but Saul was soon to be employed in building up the church that he was now tearing down. A mightier than Satan had chosen Saul to take the place of the martyred Stephen, to preach and suffer for his name, and to spread far and wide the glad tidings of salvation through his blood. <RH, February 23, 1911 par. 13>

March 2, 1911 The Gospel in Samaria

Mrs. E. G. White

After the death of Stephen, there arose against the believers in Jerusalem a persecution so relentless that "they were all scattered abroad throughout the regions of Judea and Samaria." Saul "made havoc of the church," entering into every house, seizing men and women and committing them to prison. Of his zeal in this cruel work, Saul said at a later date: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison. . . . And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." That Stephen was not the only one who suffered death may be seen from Paul's own words: "And when they were put to death, I gave my voice against them." <RH, March 2, 1911 par. 1>

This persecution was followed by great results. Success had attended the ministry of the word in Jerusalem, and there was danger that the disciples would linger there too long, forgetful of the Saviour's commission to go into all the world. They began to think that they had a work to do in Jerusalem in shielding the members of the church from the snares of the enemy, forgetting that strength to resist temptation is best gained by active service. Instead of educating the new converts to carry the gospel to those who had not heard it, they were in danger of being satisfied with what had been accomplished. To scatter his representatives abroad, where they could work for others, God permitted persecution to come upon his church. Driven from Jerusalem, the believers "went everywhere preaching the word." Thus began the fulfillment of the prediction of the Saviour, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in

Samaria, and unto the uttermost part of the earth." <RH, March 2, 1911 par. 2>

In Samaria the believers were not persecuted. Christ's words to the Samaritan woman had borne fruit. After listening to his words, the woman went to the men of the city, and said, "Come, see a man, which told me all things that ever I did: is not this the Christ?" They went with her, heard Jesus, and believed on him. Anxious to hear more, they invited him to their city, and begged him to remain with them. For two days he remained in Samaria, and many believed on him. <RH, March 2, 1911 par. 3>

Among these Samaritans the followers of Christ, at the time of the persecution found a safe asylum. The Samaritans welcomed the Saviour's messengers, and the disciples gathered a precious harvest from among those who had once been their bitterest enemies. "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits . . . came out of many; . . . and many taken with palsies, and that were lame, were healed. And there was great joy in that city." <RH, March 2, 1911 par. 4>

While Philip was still in Samaria, a heavenly messenger was sent to him to show him his next work. The evangelist was directed to "go toward the south unto the way that goeth down from Jerusalem unto Gaza. . . . And he arose and went." <RH, March 2, 1911 par. 5>

"And, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet." <RH, March 2, 1911 par. 6>

The Ethiopian could not understand the prophecy that he read, and the Spirit directed Philip to go and teach him, saying, "Go near, and join thyself to this chariot." Angels of God were taking notice of this seeker for light, who was being drawn to the Saviour, and who did not make his position an excuse for refusing to accept the Crucified One. <RH, March 2, 1911 par. 7>

As Philip drew near, he asked the eunuch, "Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him," and explain the Word of God to him. The scripture that he was reading was the prophecy of Isaiah relating to Christ: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." <RH, March 2, 1911 par. 8>

"Of whom speaketh the prophet this?" the eunuch asked Philip; "of himself, or of some other man?" <RH, March 2, 1911 par. 9>

"Then Philip . . . began at the same scripture, and preached unto him Jesus." <RH, March 2, 1911 par. 10>

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." <RH, March 2, 1911 par. 11>

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." <RH, March 2, 1911 par. 12>

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." <RH, March 2, 1911 par. 13>

This incident shows the care that the Lord has for those who are seeking for truth. The Ethiopian was a man of good standing and wide influence, who, when converted, would give others the light. God saw that he would exert a strong influence in favor of the gospel, and by his Spirit he brought him into touch with one who could guide him into the light. <RH, March 2, 1911 par. 14>

When God pointed out to Philip his work, the disciple did not say, "The Lord does not mean that." No; "he arose and went." He had learned the lesson of conformity to God's will. He realized that every soul is precious in the sight of God, and that angels are sent to bring those who are seeking for light into touch with those who can help them. <RH, March 2, 1911 par. 15>

Today as then angels are waiting to lead men to their fellow men. An angel showed Philip where to find the Ethiopian, who was so ready to receive the truth, and today angels will guide and direct the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues, and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is his plan that men are to work for their fellow men. <RH, March 2, 1911 par. 16>

In the experience of Philip and the Ethiopian is presented the work to which the Lord calls his people. The Ethiopian represents a large class who need missionaries like Philip,--missionaries who will hear the voice of God, and go where he sends them. There are many who are reading the Scriptures, but who can not understand their import. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in. <RH, March 2,

1911 par. 17>

The missionary spirit needs to be renewed in our churches. God designs that life-giving beams shall, through the individual members of the church, shine forth to the world. Receiving light from the source of all light, his people are to reflect that light to others. But this can be done only as the church draws near to God, and lives in close connection with the Giver of life and light. The purity and simplicity of Christ, revealed in the lives of his followers, will witness to the possession of genuine piety. The believer who is imbued with a true missionary spirit will be a living epistle, known and read of all men. <RH, March 2, 1911 par. 18>

God's workers must be ever on watch, ready to speak a word in season to those who are searching for truth. They must be wholly consecrated to the service of the Master, that they may be quick to understand what he wishes them to do. They must take advantage of every opportunity to win souls to the Saviour. <RH, March 2, 1911 par. 19>

The Holy Spirit will guide and direct those who stand ready to go where God calls, and to speak the words he gives them. The humble, patient, Christlike worker will have something to show for his labors. Every one who goes forth seeking to do his best will have the support of the One who can supply all his necessities. The great Master worker will not leave him alone. The mightiest man on earth is the man who prays in sincerity of soul. Such a one grasps the arm of infinite Power. It is close communion with God that qualifies his messengers to subdue the opposition of the enemy. God calls for consecrated workers, who will be true to him--humble men, who see the need of evangelistic work, and do not draw back, but do each day's work faithfully, relying upon the Lord for help and strength. <RH, March 2, 1911 par. 20>

Though you may be weak, erring, sinful, the Lord holds out to you the offer of partnership with himself. He invites you to come under divine instruction. Uniting with Christ, you may work the works of God. "Without me," Christ said, "ye can do nothing." Through the prophet Isaiah is given the promise, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." <RH, March 2, 1911 par. 21>

Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you would go forth to do Christ's work, angels of God would open the way before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people, nation, and tongue. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly, that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your Heaven-appointed work? <RH, March 2, 1911 par. 22>

March 9, 1911 A Study of Principles--No. 1

Duty to Enlighten the People D. E. Robinson

The following is a compilation from the writings of Mrs. E. G. White regarding our treatment of opponents, the crisis that will come on account of the enforcement of unrighteous laws, and the duty of Seventh-day Adventists to do all in their power to avert the crisis and to enlighten the people regarding the issue. The following principles have a vital bearing on this subject, and have through the years been advocated by Mrs. White:-- <RH, March 9, 1911 par. 1>

1. It is the duty of all who know the truths of the third angel's message to labor in every way possible to teach the binding claims of the law of God to friends, neighbors, and the people generally. <RH, March 9, 1911 par. 2>

2. Great care should be exercised not to arouse bitterness or unnecessary prejudice, that would cut us off from influencing those for whom we labor. we are warned against making harsh or denunciatory statements regarding opponents of truth, or against rulers and statesmen; and we are advised "to conform in all things to the laws of the state," even to the extent of waiving some of our rights, "when we can do so without conflicting with the law of God." <RH, March 9, 1911 par. 3>

3. In our work, we are to watch for special opportunities to do effective labor. When the minds of the people are agitated regarding Sunday laws, it is an opportune time to enlighten them concerning the principles involved. We are to teach in a positive way the binding claims of God's law, rather than to attack or denounce men, some of whom may be acting conscientiously, and possibly are susceptible to the truth, if it is presented in a winning way. <RH, March 9, 1911 par. 4>

4. There are special advantages pertaining to the use of Sunday as a day for general missionary effort in behalf of those who should be warned of the impending crisis. <RH, March 9, 1911 par. 5>

5. In the final crisis, the issue will be not merely in regard to refraining from labor on Sunday, but it will be over the

disregard of the Sabbath. In Mrs. White's writings on this subject, almost invariably it is pointed out that the issue will be over the exaltation of the spurious, and the trampling upon the Sabbath of Jehovah. <RH, March 9, 1911 par. 6>

It is believed that as these points are made clear by the writings of the Spirit of Prophecy, Seventh-day Adventists will appreciate more highly the teaching found in "Testimonies for the Church," volume IX, regarding our methods of labor when Sunday laws are being rigidly enforced. <RH, March 9, 1911 par. 7>

In the summer of 1886, several of our brethren were arrested in the southern states for Sunday labor. In Maryland and Massachusetts, also, the Sunday laws were enforced against Seventh-day Adventists. Elder G. I. Butler, who was at that time president of the General Conference, wrote to Mrs. White, asking for her counsel regarding the duty of our people in the crisis that then seemed to be coming upon them. The following was written in reply:-- <RH, March 9, 1911 par. 8>

"You inquire in regard to the course that should be pursued to secure to our people the right to worship God according to the dictates of their own conscience. This subject has been a burden on my soul for some time, whether to take such a course of action as you suggest would be a denial of our faith, and an evidence that our trust was not fully in God. But I call to mind many things God has shown me in the past in regard to the draft, and other things of a similar character. <RH, March 9, 1911 par. 9>

"I can speak in the fear of God and say, It is right that we should use every power we have to avert the pressure that is being brought to bear upon our people. Were our people spiritualized by the truth, they would exercise love toward all men, and great care not to provoke those who have accepted as the Sabbath a spurious institution introduced by the Papacy to take the place of God's holy Sabbath. The fact that they do not have the Bible argument in their favor, makes them all the more angry and determined to supply the lack of argument by the power of their might. . . . <RH, March 9, 1911 par. 10>

"Everything in God's world--men and doctrines, and nature itself--is fulfilling God's sure word of prophecy, and accomplishing his grand and closing work in this world's history. We are to be ready, and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's law as the only standard of righteousness, the only sure test of character. And all who will not bow to the decree of the national councils, and obey the national laws to exalt the Sabbath instituted by the man of sin, *to the disregard of God's holy day*, will feel not only the oppressive power of the Papacy, but the oppression of the Protestant world, who will seek to enforce the worship of the image of the beast." <RH, March 9, 1911 par. 11>

From another manuscript, written in Europe about the same time, we take the following instruction, pointing out our duty to enlighten the minds of the people, and speaking of the special opportunities to do this when the Sunday question is brought before the public:-- <RH, March 9, 1911 par. 12>

"While Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do for the honor of his law. The religious liberties of the people are at stake; and yet the watchmen failed to discern clearly the deceptions of the enemy, and to give the trumpet a certain sound. . . . <RH, March 9, 1911 par. 13>

"There are many who are at ease, asleep as it were. They say, If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted. And having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect his people in the day of trouble. <RH, March 9, 1911 par. 14>

"But God will not save us if we make no effort to do the work he has committed to our charge. We must be found faithfully at our posts, watching as valiant soldiers, lest Satan shall gain an advantage which it is our duty to prevent. We should diligently study the Word of God, and pray in faith that God will restrain the powers of darkness; for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth regarding the commandments of God and the faith of Jesus has not yet been sounded as it must be. There are many almost within the shadow of our own doors for whose salvation no personal effort has been made. <RH, March 9, 1911 par. 15>

"We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we would place ourselves on the side of the great deceiver. *The controversy over Sunday observance will open the subject to the people, and an opportunity will be given to present the claims of the genuine Sabbath.* . . . <RH, March 9, 1911 par. 16>

"There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday observance. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of his law and of the pure religion of Jesus, must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislators should abjure the principles of Protestantism and give countenance and support to the Roman fallacy, enforcing allegiance to the spurious sabbath, God will hold his people, who have had great light, responsible for their lack of

diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement, the Roman apostasy would be re-enacted by the Christian world, and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty. <RH, March 9, 1911 par. 17>

"The man of sin has thought to change times and laws. By trying to compel the conscience, he is exalting himself above God. But God's people should work with persevering energy to let the true light in regard to the law shine upon the people, and thus to withstand the enemies of God and his truth. When the law of God has been made void, and apostasy becomes a national sin, the Lord will work in behalf of his people. Their extremity will be his opportunity. He will manifest his power on behalf of his church. . . . <RH, March 9, 1911 par. 18>

"As faithful watchmen we should see the sword coming, and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth, that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease with folded hands, and quibble over matters of minor importance. . . . <RH, March 9, 1911 par. 19>

"The people must not be left to stumble their way along in darkness, not knowing what is before them, and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ, and be so fortified by the truth that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God."

Sanitarium, Cal. <RH, March 9, 1911 par. 20>

March 16, 1911 From Persecutor to Disciple--No. 1

Mrs. E. G. White

Following the death of Stephen, the Jewish leaders sought by every means possible to check the spread of the gospel. In the most positive terms the members of the Sanhedrin forbade the disciples to preach in the name of Jesus. But every effort to put down the new religion seemed only to increase its strength, till it threatened to destroy the rites of the temple and the customs of ages. <RH, March 16, 1911 par. 1>

Prominent among the Jewish leaders who now became thoroughly aroused was Saul of Tarsus. A Roman citizen by birth, Saul was nevertheless a Jew by descent, and had been educated in Jerusalem by the most eminent of the rabbis. "Of the stock of Israel, of the tribe of Benjamin," Saul was "an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." He was regarded by the rabbis as a young man of great promise, and high hopes were cherished concerning him as an able and zealous defender of the ancient faith. His elevation to membership in the Sanhedrin after the death of Stephen, placed him in a position of power. <RH, March 16, 1911 par. 2>

The trial and conviction of Stephen, at which Saul took a prominent part, had created a sensation. The faith of many of the Jews had been terribly shaken. The striking evidences of the presence of God with Stephen had led even Saul himself to doubt the righteousness of the cause he had espoused against the followers of Jesus. His mind was deeply stirred. In his perplexity he appealed to those in whose wisdom and good judgment he had full confidence. The opinions and arguments of the priests and rulers finally convinced him that Stephen was a blasphemer, that the Christ whom the martyred disciple had preached was an impostor, and that those ministering in holy office must be right. <RH, March 16, 1911 par. 3>

Not without severe trial did Saul come to this conclusion. Finally, however, his education and prejudices, his respect for his former teachers, and his pride of popularity, braced him to rebel against the voice of conscience and the grace of God. After having once entirely settled in his mind that the views of the priests and scribes were right, Saul became very bitter in his opposition to the doctrines taught by the disciples of Jesus. His activity in causing holy men and women to be dragged before tribunals, where they were often condemned to imprisonment and even death, solely because of their faith in Jesus, brought sadness and gloom to the newly organized church, and caused many to seek safety in flight. <RH, March 16, 1911 par. 4>

Driven from Jerusalem, "they that were scattered abroad went everywhere preaching the word." Among the cities entered was Damascus, where the new faith gained many converts. <RH, March 16, 1911 par. 5>

The priests and rulers had hoped that by vigilant effort and stern persecution the heresy might be suppressed. Now they saw that decided measures must be taken, not only in Jerusalem, but elsewhere. For the special work that they desired to have done at Damascus, Saul offered his services. "Breathing out threatenings and slaughter against the

disciples of the Lord," Saul "went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Thus "with authority and commission from the chief priests," Saul of Tarsus, in the strength and vigor of manhood, and fired with mistaken zeal, set out on that memorable journey during which the whole current of his life was changed. <RH, March 16, 1911 par. 6>

A Great Light

On the last day of the journey, "at midday," as the weary travelers neared Damascus, they came within full view of broad stretches of fertile lands, beautiful gardens, and fruitful orchards, watered with cool streams from the surrounding mountains. After the long, wearisome journey over desolate wastes, such scenes were refreshing indeed. While Saul, with his companions, gazed with admiration on the fruitful plain and the fair city below, "suddenly," as he afterward declared, there shone "round about me and them which journeyed with me" "a great light,"--"a light from heaven, above the brightness of the sun,"--too glorious for mortal eyes to bear. Saul fell prostrate to the earth. <RH, March 16, 1911 par. 7>

While the light continued to shine about them, Saul heard "a voice speaking . . . in the Hebrew tongue," "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." <RH, March 16, 1911 par. 8>

Filled with fear, bewildered, almost blinded by the intensity of the light, the companions of Saul heard a voice, but saw no man. But Saul understood the words that were spoken; and to him was clearly revealed the One who spoke--even the Son of God. In the glorious Being who stood before him, he saw the Crucified One. Upon the soul of the stricken Jew the image of his Saviour's countenance was imprinted forever. The words spoken struck home to his heart with appalling force. Into the darkened chambers of his mind there poured a flood of light, revealing the ignorance and error of his former life, and his present need of the enlightenment of the Holy Spirit. <RH, March 16, 1911 par. 9>

Saul now saw that in persecuting the followers of Jesus, he had in reality been doing the work of Satan. He saw that his former convictions of duty and the right had been based largely on his implicit confidence in the priests and rulers of the Jewish church. They had caused him to believe that the story of the resurrection was an artful fabrication of the disciples of Jesus. Now that Jesus himself stood revealed, Saul was convicted of the truthfulness of the claims made by the disciples. <RH, March 16, 1911 par. 10>

In that hour of heavenly illumination, the mind of Saul acted with remarkable rapidity. The prophetic records of Holy Writ were opened to his understanding. He saw that the rejection of Jesus by the Jews, his crucifixion, resurrection, and ascension, had been foretold by the prophets, and proved him to be the promised Messiah. The sermon of Stephen was brought forcibly to his mind. Now Saul knew that the martyr had indeed beheld "the glory of God," when he had "looked up steadfastly into heaven," and had said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Those words that the priests had pronounced blasphemy, now appeared to Saul as truth. <RH, March 16, 1911 par. 11>

What a revelation was all this to the persecutor! Now Saul knew for a certainty that the promised Messiah had come to this earth as the Redeemer of the race, and that he had been rejected and crucified by those whom he had come to save. Saul knew also that the Saviour had risen in triumph from the tomb, and had ascended into the heavens. In that terrible moment of divine revelation, Saul remembered that Stephen, who had borne witness of a crucified and risen Saviour, had been sacrificed by his consent, and that later, through his instrumentality, many other worthy followers of Jesus had met their death by cruel persecution. <RH, March 16, 1911 par. 12>

The Saviour had spoken to Saul through Stephen, whose clear reasoning could not be controverted. The learned Jew had seen the face of the martyr reflecting the light of Christ's glory,--appearing as if "it had been the face of an angel." He had witnessed Stephen's forbearance toward his enemies, and his forgiveness of them. He had also witnessed the fortitude and cheerful resignation of many whom he had caused to be tormented and afflicted. He had seen some yield up even their lives with rejoicing for the sake of their faith. <RH, March 16, 1911 par. 13>

All this testimony had appealed loudly to Saul, and at times had thrust upon his mind an almost overwhelming conviction that Jesus was the promised Messiah. At such times he had struggled for entire nights against this conviction, and always he had ended the matter by avowing his belief that Jesus was not the Messiah, and that his followers were deluded fanatics. <RH, March 16, 1911 par. 14>

Now Christ had spoken to Saul with his own voice, saying, "Saul, Saul, why persecutest thou me?" And the question, "Who art thou, Lord?" was answered by the same voice, "I am Jesus whom thou persecutest." Christ here identifies himself with his suffering people. In persecuting the followers of Jesus, Saul had struck directly against the Lord of heaven. In falsely accusing and testifying against them, he had falsely accused and testified against the Saviour of the

world. <RH, March 16, 1911 par. 15>

No doubt entered the mind of Saul that the One who spoke to him was Jesus of Nazareth, the long-looked-for Messiah, the Consolation and the Redeemer of Israel. And now Jesus, who during his earthly ministry had often spoken in parables, likened the work of Saul, the persecutor, to kicking against the pricks. "Saul, Saul," he inquired, "why persecutest thou me? . . . It is hard for thee to kick against the pricks." Every effort to stay the onward progress of the gospel results in injury and suffering to the opposer. Sooner or later his own heart will condemn him; he will find that he has, indeed, been kicking against the pricks. <RH, March 16, 1911 par. 16>

"Trembling and astonished," Saul inquired, "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." <RH, March 16, 1911 par. 17>

The Entry Into Damascus

When the glory was withdrawn, and Saul arose from the ground, he found himself totally deprived of sight. The brightness of Christ's glory had been too intense for his mortal sight; when it was removed, the blackness of night settled upon his vision. He believed that this blindness was a punishment from God for his cruel persecution of the followers of Jesus. In terrible darkness he groped about; and his companions, in fear and amazement, "led him by the hand, and brought him into Damascus." <RH, March 16, 1911 par. 18>

On the morning of that eventful day, Saul had neared Damascus with feelings of self-satisfaction because of the confidence that had been placed in him by the chief priests. To him had been entrusted grave responsibilities. He was commissioned to further the interests of the Jewish religion by checking, if possible, the spread of the gospel in Damascus. He had determined that his mission should be crowned with success, and had looked forward with eager anticipation to the experiences that were before him. <RH, March 16, 1911 par. 19>

But how changed from that which he had anticipated, was the scene of his entrance into that ancient and opulent city! Instead of being welcomed with honors, he entered as one dependent on the guidance of his companions. Stricken with blindness, helpless, tortured by remorse, knowing not what further judgment the Lord might bring upon him, he sought out the home of the disciple Judas, where, in solitude, he had ample opportunity for reflection and prayer. <RH, March 16, 1911 par. 20>

Days of Heart-Searching

For three days, Saul was "without sight, and neither did eat nor drink." These days of terrible agony of soul were to him as years. Again and again he recalled, with anguish of spirit, the part he had taken in the martyrdom of Stephen. With horror he thought of his guilt in allowing himself to be controlled by the malice and prejudice of the priests and rulers, even at the time when the face of Stephen had been lighted up with the radiance of heaven. In sadness and brokenness of spirit he recounted the many times he had closed his eyes and ears against the most striking evidences, and had relentlessly urged on the persecution of the believers in Jesus of Nazareth. <RH, March 16, 1911 par. 21>

These days of close self-examination and of heart-humiliation were spent in lonely seclusion. The believers, having been given warning of the purpose of Saul in coming to Damascus, feared that he might be acting a part, in order the more readily to deceive them; and they held themselves aloof, refusing him their sympathy. He had no desire to appeal to the unconverted Jews, with whom he had planned to unite in persecuting the believers; for he knew that they would not even listen to his story. Thus he seemed to be shut away from all human sympathy. His only hope of help was in a merciful God, to whom he now appealed in brokenness of heart. <RH, March 16, 1911 par. 22>

During the long hours when Saul was shut in with God alone, he recalled many of the passages of Scripture referring to the first advent of Christ. Carefully he traced down the prophecies, with a memory sharpened by the conviction that had taken possession of his mind. As he reflected on the meaning of these prophecies, he became astonished at his former blindness of understanding, and at the blindness of the Jews in general, which had led to the rejection of Jesus as the promised Messiah. To his enlightened vision, all now seemed plain. He knew that his former prejudice and unbelief had clouded his spiritual perception, and had prevented him from discerning in Jesus of Nazareth the Messiah of prophecy. <RH, March 16, 1911 par. 23>

D. E. Robinson

During the period from 1895 to 1897, Mrs. White wrote several communications, warning our brethren engaged in the advocacy of religious liberty against the danger of manifesting harshness in their teachings and writings. The following is a letter written from Australia, Jan. 30, 1895, prefaced by three paragraphs from "Ministry of Healing," pages 489, 490:-- <RH, March 16, 1911 par. 1>

"If we have a sense of the long-suffering of God toward us, we shall not be found judging or accusing others. When Christ was living on the earth, how surprised his associates would have been if, after becoming acquainted with him, they had heard him speak one word of accusation, of fault-finding, or of impatience. Let us never forget that those who love him are to represent him in character. . . . <RH, March 16, 1911 par. 2>

"The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God. Christianity will make a man a gentleman. Christ was courteous, even to his persecutors; and his true followers will manifest the same spirit. . . . <RH, March 16, 1911 par. 3>

"A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ springs an unselfish interest in his brethren. Love imparts to its possessor grace, propriety, and comeliness of deportment. It illuminates the countenance and subdues the voice; it refines and elevates the whole being." <RH, March 16, 1911 par. 4>

"I am very much pained as I see how readily those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way, and hinder us from doing the work that we should do to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. <RH, March 16, 1911 par. 5>

"All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble such as never was will come upon us, of which we have but little idea. <RH, March 16, 1911 par. 6>

Learn in the School of Jesus

"Writers and speakers among us will have to learn that the highest obligations of the Christian life involve the giving of careful attention in heeding the messages that God has sent to us. It is essential that we have a knowledge of our own motives and actions in order to have constant self-improvement. I long to see men in responsible positions feeling the burden in regard to themselves, so that they will exercise Christian politeness, and speak and write in a courteous manner. The Lord wants his workers to represent him, the great missionary worker. The manifestation of unchristlike zeal and rashness always does harm. <RH, March 16, 1911 par. 7>

"The proprieties essential for Christian life must be learned daily in the school of Christ. He who is careless and heedless in uttering words or in writing words for publication to be sent broadcast into the world, is disqualifying himself to be entrusted with the sacred work that devolves upon Christ's followers at this time. Those who practise giving hard thrusts are forming habits that will have to be repented of. To discharge every duty that devolves upon those who are entrusted with sacred responsibility, in the right manner, calls for humble prayer, and a close study of the life of Christ. <RH, March 16, 1911 par. 8>

"A surgeon, a physician, a teacher, a guide, needs to study carefully and attentively the way in which to do the work which is entrusted to his hands; and how much more should those who are entrusted with the sacred responsibility to watch for souls as they that must give an account, study to work in harmony with the truth, and in accordance with the wisdom which is from above, which 'is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.' <RH, March 16, 1911 par. 9>

Our Obligation

"I am pained when I see the sharp thrusts which appear in the [*American*] *Sentinel*. I speak to my brethren who are communicating with the people through that paper: It is best for you to be as wise as serpents, and as harmless as doves. We should carefully and severally examine our ways and our spirits, and see in what manner we are doing the

work given us of God, which involves the destiny of souls. The very highest obligation is resting upon us. Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men, and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered by our brethren will be treasured up by the prince of darkness. <RH, March 16, 1911 par. 10>

"How dare finite human intelligences speak careless and venturesome words, that will stir up the powers of hell against the saints of God, when Michael the archangel durst not bring against Satan a railing accusation, but said, 'The Lord rebuke thee, O Satan'? It will be impossible for us to avoid difficulties and suffering. Jesus said, 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!' But because offenses will come, we should be careful not to stir up the natural temperament of those who love not the truth, by unwise words and by the manifestation of an unkind spirit. The truth works by love, and purifies the soul. <RH, March 16, 1911 par. 11>

"It is the privilege and duty of every child of God to have spiritual apprehension. If we are children of the light, we should walk in the light as Christ is in the light, and testify before the world, before angels and men, that the truth has power to transform human character, and to cause men to represent Christ. With David our testimony should be, 'Thy gentleness hath made me great.' O that we might have divine perceptions, and be able to appreciate the holy, sacred efficiency of the truth which fell from the lips of Christ! O that a permanent impression might be made upon the hearts of all! <RH, March 16, 1911 par. 12>

"The words Christ has spoken, the spirit he has revealed in all his lessons to his disciples, are as the bread of life, the flesh and blood of the Son of God. He said, 'The words that I speak unto you, they are spirit, and they are life.' But all he has said is contested by the confederacy of evil; nevertheless precious truth must be presented in its native force. The deceptive errors that are wide-spread, and that are to lead the world captive, are to be unveiled. Every effort that is impossible is being made to ensnare souls with subtle reasonings, to turn them from the truth to fables, and to prepare them to be deceived by strong delusions. But while these deceived souls turn from the truth to error, do not speak to them one word of censure. Seek to show these poor, deluded souls their danger, and to reveal to them how grievous is their course of action toward Jesus Christ; but let it all be done in pitying tenderness. <RH, March 16, 1911 par. 13>

"By a proper manner of labor some of the souls who are ensnared by Satan may be recovered from his power. But do not blame and condemn them. To ridicule the position held by those who are in error will not open their blind eyes, nor attract them to the truth. The followers of Christ may receive divine illumination daily, and have clear conceptions of the great mercy and love of God toward us poor sinners. As we behold the love of Christ, we shall begin to reflect it. 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' In Christ are hid all the treasures of wisdom and knowledge. How are they hid?--Under the veil of humanity and deep humiliation. The abundance of his knowledge covers all the treasures of wisdom; for in Christ all fulness dwells. <RH, March 16, 1911 par. 14>

The Example of Christ

"When men lose sight of Christ's example, and do not pattern after his manner of teaching, they become self-sufficient, and go forth to meet Satan with his own manner of weapons. The enemy knows well how to turn his weapons upon those who use them. Jesus spake only words of pure truth and righteousness. It was he who inspired prophets and holy men of old, and they spake as they were moved upon by the Holy Spirit. But Christ was superior to the prophets, in that he is the Author of eternal salvation, the Originator of all that they have written and spoken, and in his example, he has left us a perfect model for faith and practise. <RH, March 16, 1911 par. 15>

"If ever a people needed to walk in humility before God, it is his church, his chosen ones in this generation. We all need to bewail the dulness of our intellectual faculties, the lack of appreciation of our privileges and opportunities. We have nothing whereof to boast. We grieve the Lord Jesus Christ by our harshness, by our unchristlike thrusts. We need to become complete in him. It is true that we are commanded to 'cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.' This message must be given; but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf. <RH, March 16, 1911 par. 16>

"Those who have had great privileges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves, and have refused to bear their responsibilities, are in great danger, and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others, corresponding to the light which they have. Do not censure others, do not condemn them. As free

moral agents under the government of God, our responsibility and obligation are not limited by the knowledge we actually possess, but by the knowledge we might and ought to have had if we had advanced in faith, and obtained the rich Christian experience that would have corresponded with our advantages. We should improve our faculties, and we shall be held accountable for their improvement. They are a sacred trust, and if we do not use them properly, if we do not educate ourselves to trust in God, to believe and practise his word, we shall be held accountable. If we allow selfish considerations, false reasonings, and false excuses to bring us into a perverse state of mind and heart, so that we do not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious, in order that we may not condemn those who before God are less guilty than ourselves."

Sanitarium, Cal. <RH, March 16, 1911 par. 17>

March 23, 1911 From Persecutor to Disciple--No. 2

Mrs. E. G. White

The conversion of Saul was marked with heartfelt repentance, thorough confession, and an earnest longing for pardon of sin. Prior to his conversion, Saul had been proud and self-confident; now he was bowed down with sorrow and shame; he abhorred himself because of the suffering he had brought upon the disciples of Jesus. In the light of the revelation that had come to him, he began to see himself as the chief of sinners. <RH, March 23, 1911 par. 1>

Saul yielded himself fully to the convicting power of the Holy Spirit. With eyes anointed by the grace of God, he saw the mistakes of his life, and recognized the far-reaching claims of the law of God. He who had been a proud Pharisee, confident that he was justified by his good works, now bowed before God with the humility and simplicity of a little child, confessing his own unworthiness, and pleading the merits of a crucified and risen Saviour. Saul longed to come into full harmony and communion with the Father and the Son; and in the intensity of his desire for pardon, he offered up fervent supplications to the throne of grace. <RH, March 23, 1911 par. 2>

The prayers of the penitent Pharisee were not in vain. The inmost thoughts and emotions of his sin-corrupted heart were transformed by divine grace. The nobler faculties of the soul were brought into harmony with the eternal purposes of God. Christ and his righteousness became to Saul more than the whole world. <RH, March 23, 1911 par. 3>

The conversion of Saul is a striking evidence of the miraculous power of the Holy Spirit to convict a man of the error of his way. Saul had verily believed that Jesus of Nazareth had disregarded the law of God, and had taught the disciples that it was now of no effect. But at the time of his conversion, Saul recognized Jesus as the divine One who had come into the world for the express purpose of vindicating his Father's law. Saul was convinced that Jesus was the originator of the entire Jewish system of sacrifices. He saw that at the time of the crucifixion, type had met antitype; in Jesus had been fulfilled the Old Testament prophecies concerning the Redeemer of Israel. <RH, March 23, 1911 par. 4>

Jesus, whose name above all others Saul had most hated and despised, revealed himself to Saul for the purpose of arresting him in his mad career, and of making, from this most unpromising subject, a powerful instrumentality by which to bear the gospel to the Gentiles. When Saul perceived that in opposing Jesus of Nazareth he had been arraying himself against the Messiah, he was overwhelmed with horror, and in the agony of his soul he cried out, "Lord, what wilt thou have me to do?" Jesus did not at once tell him of the work that had been assigned him, but sent him for instruction to the very disciples who had been so bitterly persecuted. <RH, March 23, 1911 par. 5>

The marvelous light that illuminated the darkness of Saul was the work of the Lord; but there was also a work that was to be done for him by the disciples of Christ. The answer to Saul's question was, "Arise, and go into the city, and it shall be told thee what thou must do." Jesus sent the inquiring Jew to his church, to obtain from them a knowledge of his duty. Christ had performed the work of revelation and conviction; and now the penitent was in a condition to learn of those whom God had ordained to teach his truth. <RH, March 23, 1911 par. 6>

While Saul in solitude continued in prayer and supplication at the home of Judas, the Lord appeared in vision to "a certain disciple at Damascus, named Ananias," telling him that Saul of Tarsus was praying, and in need of help. "Arise," the heavenly messenger bade Ananias, "and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." <RH, March 23, 1911 par. 7>

Ananias could scarcely credit the words of the angel messenger; for the reports of Saul's bitter persecution of the saints at Jerusalem had spread far and near. He presumed to expostulate. "Lord," he answered, "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he hath authority from the chief priests to bind all that call on thy name." But the command to Ananias was imperative: "Go thy way: for he is a chosen vessel

unto me, to bear my name before the Gentiles, and kings, and the children of Israel." <RH, March 23, 1911 par. 8>

The disciple, obedient to the direction of the angel, sought out the man who had but recently breathed out threatenings against all who believed on the name of Jesus. Putting his hands on the head of the penitent sufferer, Ananias said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. <RH, March 23, 1911 par. 9>

"And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." <RH, March 23, 1911 par. 10>

Many have an idea that they are responsible to Christ alone for their light and experience, independently of his recognized followers on earth. But in the history of the conversion of Saul, important principles are given us, which we should ever bear in mind. He was brought directly into the presence of Christ. He was one whom Christ intended for a most important work, one who was to be a "chosen vessel" unto him; yet the Lord did not immediately impart to him the lessons of truth. He arrested his course and convicted him; but when asked by him, "What wilt thou have me to do?" the Saviour placed him in connection with his church, and let them direct him what to do. <RH, March 23, 1911 par. 11>

Thus Jesus gave sanction to the authority of his organized church, and placed Saul in connection with his representatives on earth. All blessings flow from Christ, but he had now established a church as his representative on earth, and to it belonged the work of directing the repentant sinner in the way of life. <RH, March 23, 1911 par. 12>

Jesus is the friend of sinners; his heart is touched by their woe; he has all power, both in heaven and upon earth; but he respects the means that he has ordained for the enlightenment and salvation of men; he directs sinners to the church, which he has made a channel of light to the world. <RH, March 23, 1911 par. 13>

Saul was a learned teacher in Israel; but when in the midst of his blind error and prejudice, he is given a revelation of the Christ whom he is persecuting, he is placed in direct communication with the church, which is the light of the world. In this case Ananias represents Christ, and also represents Christ's ministers upon earth, who are appointed to act in his stead. In Christ's stead, Ananias places his hands upon him, and, praying in Christ's name, Saul receives the Holy Ghost. All is done in the name and by the authority of Christ. Christ is the foundation; the church is the channel of communication. <RH, March 23, 1911 par. 14>

March 23, 1911 A Study of Principles--No. 3

Warning Against Extreme Views D. E. Robinson

In some of the communications from Mrs. White early in 1895, there are found warnings and cautions against the danger of adopting wrong principles, and accepting extreme views in studying the principles of religious liberty. <RH, March 23, 1911 par. 1>

In teaching the separation of church and state, some had urged that to be consistent in our dealings with the government, we should insist upon paying taxes on our church and sanitarium properties, even though these might be by law exempt from taxation. <RH, March 23, 1911 par. 2>

It was also maintained and strongly urged in the *American Sentinel* that our brethren in South Africa would violate right principles if they were to accept from the British South African Company a gift of land that had been offered to them for mission purposes by Cecil Rhodes. It was stated that those missionaries who had accepted such grants had "sold themselves for a mess of African pottage," and it was felt that the General Conference should insist upon paying for the land. <RH, March 23, 1911 par. 3>

When these propositions were brought to the attention of Mrs. White, she wrote the following, expressing her disapproval of the positions taken:-- <RH, March 23, 1911 par. 4>

"Solemn, serious times are upon us, and perplexities will increase to the very close of time. There may be a little respite in these matters, but it will not be for long. I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise nor correct. Their ideas of religious liberty are being woven with suggestions that do not come from the Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ. <RH, March 23, 1911 par. 5>

"The hearts of those who advocate this cause must be filled with the Spirit of Jesus. The Great Physician alone can apply the balm of Gilead. Let these men read the book of Nehemiah with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed.

Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out his purpose, and to answer the many prayers which were ascending to him for the help which they so much needed. <RH, March 23, 1911 par. 6>

Extreme Positions

"I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that should not be taken up nor worried over, but left in the hands of God for him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by his own right hand to prepare the way before us, in order that his work may progress along its various lines. The truth is to have a standing- place, and the standard of truth is to be uplifted in many places in regions beyond. <RH, March 23, 1911 par. 7>

"Be sure that God has not laid upon those who remain away from the foreign fields of labor, the burden of criticizing the ones on the ground where the work is being done. Those who are not sent to mission fields know little about the necessities of the situation, and if they can not say anything to help those who are on the ground, let them not hinder, but show their wisdom by the eloquence of silence, and attend to the work that is close at hand. I protest against the zeal that they manifest when they ventilate their ideas about foreign fields of labor, for it is not according to knowledge. <RH, March 23, 1911 par. 8>

"Let the Lord work with the men who are in the mission fields, and let those who are not on the ground walk humbly with God, lest they get out of their place, and lose their bearings. The Lord has not placed the burden of criticizing the work upon those who have taken this burden, and he does not give them the sanction of his Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a special work for the world; the message of warning is to go to all countries, and tongues, and peoples. <RH, March 23, 1911 par. 9>

"The Lord does not move upon his workers to make them take a course which will *bring on the time of trouble before the time*. Let them not build up a wall of separation between themselves and the world by advancing their own ideas and notions. There is now altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world, in the very cities that are right at hand, and to number Israel is not to work after God's order. Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the Sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of his cause. <RH, March 23, 1911 par. 10>

"The Lord still moves upon the hearts of kings and rulers in behalf of his people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give for the advancement of his cause. We find examples in the Word of God concerning this very matter. <RH, March 23, 1911 par. 11>

"Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it into writing, saying: 'Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem which is in Judah. Who is there among you of all his peoples? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel.' A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the sixth chapter of Ezra. <RH, March 23, 1911 par. 12>

"The Lord God of Israel has placed his goods in the hands of unbelievers, and they are to be used to help in the accomplishment of the work that must be done for a fallen world. The agents through whom these gifts come may open up avenues through which the truth may go. They may have no sympathy with the work, and no faith in Christ, and no practise in his words; but their gifts are not to be refused on that account. <RH, March 23, 1911 par. 13>

"It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that would bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. The withstraining hand of God has not been withdrawn from the earth. Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents, and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God." (Jan. 31, 1895.) <RH, March 23, 1911 par. 14>

Receiving Gifts

"Who is it that owns our world? Who is the real owner of houses and lands? Is it not God? He has an abundance in our world which he has placed in the hands of men by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of the work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive. <RH, March 23, 1911 par. 15>

"We should become acquainted with men in high places, and by exercising the wisdom of the serpent, and the harmlessness of the dove, we might obtain advantages from them; for God would move upon their minds to do many things in behalf of his people. If proper persons would set before those who have means and influence the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world. We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God. <RH, March 23, 1911 par. 16>

"The Lord would have his people in the world, but not of the world. They should seek to bring the truth before the men in high places, and give them a fair chance to receive and weigh evidence. There are many who are unenlightened and uninformed, and as individuals we have a serious, solemn, wise work to do. We are to have travail of soul for those who are in high places, and go to them with the gracious invitation to come to the marriage feast. Very much more might have been done than has been done for those in high places. The last message that Christ gave to his disciples before he was parted from them, and taken up into heaven, was a message to carry the gospel to all the world, and was accompanied by the promise of the Holy Spirit. The Lord said, 'Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' <RH, March 23, 1911 par. 17>

"'The earth is the Lord's, and the fulness thereof.' 'The silver is mine, and the gold is mine, saith the Lord of hosts.' 'Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.'" (Reprinted from Special Testimonies to Ministers and Workers, No. 3, pages 32-35, 29, 30.)

Mountain View, Cal. <RH, March 23, 1911 par. 18>

March 30, 1911 Paul Enters Upon His Ministry

Mrs. E. G. White

After his baptism, Paul broke his fast, and remained "certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God." Boldly he testified that Jesus of Nazareth was the long-looked-for Messiah, who "died for our sins according to the Scriptures, . . . was buried, and . . . rose again the third day," after which he was seen of the twelve, and of the brethren. "And last of all," added Paul, "he was seen of me also, as of one born out of due time." His arguments from prophecy were so conclusive, and his efforts were so attended by the power of God, that the opposing Jews were confounded and unable to answer him. <RH, March 30, 1911 par. 1>

Paul had been known formerly as a zealous defender of the Jewish religion, and an untiring persecutor of the followers of Jesus. Courageous, independent, persevering, his talents and training would have enabled him to serve in almost any position. His reasoning powers were of no ordinary value. By his withering sarcasm he could place an opponent in no enviable position. And now the Jews saw this young man of unusual promise uniting with those whom he had formerly persecuted, and fearlessly preaching in the name of Jesus. <RH, March 30, 1911 par. 2>

A general slain in battle is lost to his army, but his death gives no additional strength to the enemy. But when a man of integrity and sterling principle joins the opposing force, not only are his services lost, but those to whom he joins himself gain a decided advantage. Saul of Tarsus might easily have been struck dead by the Lord as he was on his way to Damascus, and much strength would have been withdrawn from the persecuting power. But his life was spared, and in the providence of God he was carried from the side of the enemy to the side of Christ. An eloquent speaker and a severe critic, Paul, with his stern purpose and undaunted courage, possessed the very qualifications needed in the Christian church. <RH, March 30, 1911 par. 3>

The news of Paul's conversion came to the Jews as a great surprise. He who had journeyed to Damascus "with authority and commission from the chief priests," to apprehend and prosecute the believers, was now preaching the gospel of a crucified and risen Saviour, strengthening the hands of those who were already its disciples, and continually

bringing in new converts to the faith he had once so zealously opposed. All who heard him were amazed, and said, "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" [<RH, March 30, 1911 par. 4>](#)

To those who heard him, Paul demonstrated that his change of faith was not prompted by impulse or fanaticism, but had been brought about by overwhelming evidence. In his presentation of gospel truth, he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies had been literally fulfilled by Jesus of Nazareth. The foundation of his faith was based on the sure word of prophecy. [<RH, March 30, 1911 par. 5>](#)

As Paul continued to appeal to his astonished hearers to "repent and turn to God, and do works meet for repentance," he "increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." But many hardened their hearts, refusing to respond to his message; and soon their astonishment at his conversion was changed into intense hatred, like unto that which they had manifested against Jesus. [<RH, March 30, 1911 par. 6>](#)

Paul was not allowed to continue his labors long at Damascus, in the face of fierce opposition. A messenger from heaven bade him leave for a time; and so he "went into Arabia," where he found a safe retreat. [<RH, March 30, 1911 par. 7>](#)

In the solitude of the desert, Paul had ample opportunity for quiet study and meditation. There he calmly reviewed his past experiences, and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted, and his great sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. During his sojourn in Arabia, he emptied his soul of the prejudices and traditions that had shaped his life, and received instruction from the Source of truth. Jesus communed with him, and established him in his faith, bestowing upon him a rich measure of divine wisdom and grace. [<RH, March 30, 1911 par. 8>](#)

When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God's own method of development. "Acquaint now thyself with him," is his message to mankind. [<RH, March 30, 1911 par. 9>](#)

The solemn charge that had been given Paul on the occasion of his interview with Ananias, rested with increasing weight upon his heart. When, in response to the invitation, "Brother Saul, receive thy sight," Paul had for the first time looked upon the face of this devout man, Ananias under the inspiration of the Holy Spirit said to him: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." [<RH, March 30, 1911 par. 10>](#)

These words were in harmony with the words of Jesus himself, who, when he arrested Saul on the journey to Damascus, declared: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." [<RH, March 30, 1911 par. 11>](#)

As he pondered these things in his heart, Paul understood more and more the meaning of his call "to be an apostle of Jesus Christ through the will of God." His call had come "not of men, neither by man, but by Jesus Christ, and God the Father." The greatness of the work before him led him to give much study to the Holy Scriptures, in order that he might preach the gospel "not with wisdom of words, lest the cross of Christ should be made of none effect," "but in demonstration of the Spirit and of power," that the faith of all who heard "should not stand in the wisdom of men, but in the power of God." [<RH, March 30, 1911 par. 12>](#)

As Paul searched the Scriptures of truth, he learned that throughout the ages "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." [<RH, March 30, 1911 par. 13>](#)

And so, viewing the wisdom of the world--wisdom in which he had formerly trusted--in the light of the cross, Paul "determined not to know anything, . . . save Jesus Christ, and him crucified." Throughout his later ministry, Paul never lost sight of the Source of his wisdom and strength. Hear him, years afterward, still declaring, "For me to live is Christ." And again: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, . . . that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings." [<RH, March 30, 1911 par. 14>](#)

Paul now "returned again unto Damascus," and "preached boldly . . . in the name of Jesus." Unable to withstand the wisdom of his arguments, "the Jews took counsel to kill him." The gates of the city were diligently guarded, day and night, to cut off his escape. This crisis led the disciples to seek God earnestly; and finally they "took him by night, and let him down through the wall, lowering him in a basket." <RH, March 30, 1911 par. 15>

About three years had passed since his conversion, when Paul returned to Jerusalem. His chief object in making this visit, as he himself declared afterward, was "to see Peter." When, upon arrival in the city where he had once been well known as "Saul the persecutor," "he assayed to join himself to the disciples," "they were all afraid of him, and believed not that he was a disciple." It was difficult for them to believe that so bigoted a Pharisee, and one who had done so much to destroy the church, could become a sincere follower of Jesus. "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." <RH, March 30, 1911 par. 16>

The disciples now received Paul as one of their number. Soon they had abundant evidence as to the genuineness of his Christian experience. The future apostle to the Gentiles was now in the city where many of his former associates lived; and to these Jewish leaders he longed to make plain the prophecies concerning the Messiah, which had been fulfilled by the advent of the Saviour. Paul felt sure that these teachers in Israel, with whom he had once been so well acquainted, were as sincere and honest as he had been. But Paul had miscalculated the spirit of his Jewish brethren, and in his hope of their speedy conversion he was doomed to bitter disappointment. Although "he spake boldly in the name of the Lord Jesus, and disputed against the Grecians," those who stood at the head of the Jewish church refused to believe, but "went about to slay him." Sorrow filled his heart. Willingly he would have yielded up his life, if by that means he might bring some to a knowledge of the truth. With shame he thought of the active part he had taken in the martyrdom of Stephen, and now in his anxiety to wipe out the stain resting upon one so falsely accused, he sought to vindicate the truth that had cost Stephen his life. <RH, March 30, 1911 par. 17>

Burdened in behalf of those who refused to believe, Paul was praying in the temple, as he himself afterward testified, when he fell into a trance, whereupon a heavenly messenger appeared before him, and said: "Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me." <RH, March 30, 1911 par. 18>

Paul was inclined to remain at Jerusalem, where he could face the opposition. To him, it seemed an act of cowardice to attempt to flee, if by remaining he might be able to convince some of the obstinate Jews of the truthfulness of the gospel message,--even if to remain should cost him his life. And so he answered: "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." But it was not in harmony with the purpose of God that his servant should needlessly expose his life; and so the heavenly messenger replied: "Depart: for I will send thee far hence unto the Gentiles." <RH, March 30, 1911 par. 19>

Upon learning of this vision of Paul, the brethren hastened his secret escape from Jerusalem, for fear of assassination. "They brought him down to Caesarea, and sent him forth to Tarsus." The departure of Paul suspended for a time the violent opposition of the Jews, and the church had a period of rest, in which many were added to the number of believers. <RH, March 30, 1911 par. 20>

March 30, 1911 A Study of Principles--No. 4

D. E. Robinson

As our brethren in various places are called upon to meet issues in which our religious freedom seems to be assailed, it is well to bear in mind the cautions found in "Testimonies for the Church," vol. VI, pages 394-401. This instruction is taken from a letter written Oct. 13, 1895, to one who at that time stood with us as an advocate of religious liberty principles, and is entitled -- <RH, March 30, 1911 par. 1>

"Our Attitude Toward the Civil Authorities"

"By some of our brethren many things have been spoken and written that are interpreted as expressing antagonism to government and law. It is a mistake thus to lay ourselves open to misunderstanding. It is not wise to find fault continually with what is done by the rulers of government. It is not our work to attack individuals or institutions. We should exercise great care lest we be understood as putting ourselves in opposition to the civil authorities. It is true that our warfare is aggressive, but our weapons are to be those found in a plain 'Thus saith the Lord.' Our work is to prepare

a people to stand in the great day of God. We should not be turned aside to lines that will encourage controversy, or arouse antagonism in those not of our faith. <RH, March 30, 1911 par. 2>

"We should not work in a manner that will mark us out as seeming to advocate treason. We should weed out from our writings and utterances every expression that, taken by itself, could be so misrepresented as to make it appear antagonistic to law and order. Everything should be carefully considered, lest we place ourselves on record as encouraging disloyalty to our country and its laws. We are not required to defy authorities. There will come a time when, *because of our advocacy of Bible truth*, we shall be treated as traitors; but let not this time be hastened by unadvised movements that stir up animosity and strife. <RH, March 30, 1911 par. 3>

"The time will come when unguarded expressions of a denunciatory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. These will not be used merely to condemn those who made the statements, but will be charged upon the whole body of Adventists. Our accusers will say that on such and such a day one of our responsible men said thus and so against the administration of the laws of this government. Many will be astonished to see how many things have been cherished and remembered that will give point to the arguments of our adversaries. Many will be surprised to hear their own words strained into a meaning that they did not intend them to have. Then let our workers be careful to speak guardedly at all times and under all circumstances. Let all beware lest by reckless expressions they bring on a time of trouble before the great crisis which is to try men's souls. <RH, March 30, 1911 par. 4>

"The less we make direct charges against authorities and powers, the greater work we shall be able to accomplish, both in America and in foreign countries. Foreign nations will follow the example set by the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world. <RH, March 30, 1911 par. 5>

"It is our work to magnify and exalt the law of God. The truth of God's holy Word is to be made manifest. We are to hold up the Scriptures as the rule of life. In all modesty, in the spirit of grace, and in the love of God, we are to point men to the fact that the Lord God is the Creator of the heavens and the earth, and that the seventh day is the Sabbath of the Lord. <RH, March 30, 1911 par. 6>

"In the name of the Lord we are to go forward, unfurling his banner, advocating his Word. When the authorities command us not to do this work; when they forbid us to proclaim the commandments of God and the faith of Jesus, then it will be necessary for us to say, as did the apostles: 'Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard.' Acts 4:19, 20. <RH, March 30, 1911 par. 7>

"The truth is to be set forth in the power of the Holy Spirit. This alone can make our words effective. Only through the Spirit's power will victory be gained and held. The human agent must be worked by the Spirit of God. The workers must be kept by the power of God through faith unto salvation. They must have divine wisdom, that nothing may be uttered which would stir up men to close our way. Through the inculcation of spiritual truth we are to prepare a people who shall be able, in meekness and fear, to give a reason for their faith before the highest authorities in our world. <RH, March 30, 1911 par. 8>

"We need to present the truth in its simplicity, to advocate practical godliness; and we should do this in the spirit of Christ. The manifestation of such a spirit will have the best influence upon our own souls, and it will have a convicting power upon others. Give the Lord opportunity to work through his own agents. Do not imagine that it will be possible for you to lay out plans for the future; let God be acknowledged as standing at the helm at all times and under every circumstance. He will work by means that will be suitable, and will maintain, increase, and build up his own people. <RH, March 30, 1911 par. 9>

"The Lord's agents should have a sanctified zeal, a zeal that is wholly under his control. Stormy times will come rapidly enough upon us, and we should take no course of our own that will hasten them. Tribulation will come of a character that will drive to God all who wish to be his, and his alone. Until tested and proved in the furnace of trial, we do not know ourselves, and it is not proper for us to measure the characters of others and to condemn those who have not yet had the light of the third angel's message. <RH, March 30, 1911 par. 10>

"If we wish men to be convinced that the truth we believe sanctifies the soul and transforms the character, let us not be continually charging them with vehement accusations. In this way we shall force them to the conclusion that the doctrine we profess can not be the Christian doctrine, since it does not make us kind, courteous, and respectful. Christianity is not manifested in pugilistic accusation and condemnation. . . . <RH, March 30, 1911 par. 11>

"We should remember that the world will judge us by what we appear to be. Let those who are seeking to represent Christ be careful not to exhibit inconsistent features of character. Before we come fully to the front, let us see to it that the Holy Spirit is poured upon us from on high. When this is the case, we shall give a decided message, but it will be of a far less condemnatory character than that which some have been giving; and all who believe will be far more earnest for the salvation of our opponents. Let God have the matter of condemning authorities and governments wholly in his own keeping. In meekness and love, let us as faithful sentinels defend the principles of truth as it is in Jesus." <RH, March

Maintain The Affirmative

At times when there has been agitation over the question of enacting Sunday laws, our brethren have been counseled to improve the many opportunities presented for sowing the seeds of truth. On one occasion when the minds of men were dwelling on the Sabbath question, the following instruction was given to one who had long stood as a champion in religious liberty work:-- <RH, March 30, 1911 par. 13>

"Say to the people: Know yourselves of the doctrine. Let not your lips utter a sentence of doubt. Do not come before the people with an uncertain sound. Know what is truth, and proclaim truth. Christ's teaching was always positive in its nature. Never, never utter sentiments of doubt. Bear with a certain voice an affirmative message. Lift him up, the Man of Calvary, higher and still higher. There is power in the exaltation of the cross of Christ. . . . <RH, March 30, 1911 par. 14>

"Christ is to be preached, not controversially, but affirmatively. Take your stand without controversy. Let not your words at any time be uncertain. The Word of the living God is to be the foundation of our faith. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement, and tell men and women that they may be saved if they will repent and return to their loyalty to God's law. Gather all the affirmatives and proofs that make the gospel the glad tidings of salvation to all who receive and believe on Christ as a personal Saviour." <RH, March 30, 1911 par. 15>

Exhortations To Diligence

The following extracts from Mrs. White's correspondence set forth the necessity and importance of prompt and energetic action to present the truth clearly before the people, when efforts are being made for the enforcement of Sunday laws. In a letter written from Cooranbong to brethren E. R. Palmer and A. G. Daniells, June 28, 1897, she said:-

- <RH, March 30, 1911 par. 16>

"I can not see light in your leaving at this special time for western Australia. You can see, in Saturday's *Daily Telegraph*, the notice of the meeting of the council of churches in Sydney, to bring about that which they have hitherto been unable to accomplish,--the recognition of God in the government of the nation. <RH, March 30, 1911 par. 17>

"Now is our time to work. Leaflets and periodicals, giving plain warnings, should be scattered everywhere. I think meetings should be held in halls, to see if the matter can not be presented so as to let in light. <RH, March 30, 1911 par. 18>

"I can not say much, but I can say, Now is not the time for you to leave for Western Australia, when there are important issues to be urged upon the people. I do not think that we are half awake. We are not doing one half what we ought to do, and should have been doing right along for months. True, something has been done, but much more is required to be done." <RH, March 30, 1911 par. 19>

To Elder S. N. Haskell, Aug. 30, 1894, she wrote:-- <RH, March 30, 1911 par. 20>

"We are in the midst of stirring times just now. Brother Shannon, who lives in Sydney, has been arrested and prosecuted for working on Sunday. . . . <RH, March 30, 1911 par. 21>

"We think that now is the time to take advantage of the circumstances, and proclaim the truth to the people. Magistrates, lawyers, and men in high positions, are anxious to know something of the Seventh-day Adventists. They desire to be enlightened as to our views and our principles. . . . Just now there is a wonderful stir in Sydney. This prosecution has awakened an intense interest. . . . <RH, March 30, 1911 par. 22>

"We are expecting some brethren from Melbourne every day. . . . We all feel that Elder Corliss, Elder Colcord, or Elder Daniells should be here, to make as much as possible out of the interest created by this prosecution. We are expecting that some one will arrive today, and shall be disappointed if no one comes. . . . Some one should be on the ground just now."

Mountain View, Cal. <RH, March 30, 1911 par. 23>

April 6, 1911 Cornelius, a Seeker for Truth

Mrs. E. G. White

In pursuance of his work, Peter visited the believers at Lydda. Here he healed Eneas, who for eight years had been confined to his bed with the palsy. <RH, April 6, 1911 par. 1>

"Eneas, Jesus Christ maketh thee whole," the apostle said; "arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord." <RH, April 6, 1911 par. 2>

At Joppa, which was near Lydda, there lived a woman named Dorcas, whose good deeds had made her greatly beloved. A worthy disciple of Jesus, her life was filled with acts of kindness. Her skilful fingers were more active than her tongue. She knew who needed comfortable clothing and who needed sympathy, and she freely ministered to the poor and the sorrowful. <RH, April 6, 1911 par. 3>

"And it came to pass in those days, that she was sick, and died." The church in Joppa realized their loss. And in view of the life of service that Dorcas had lived, it is little wonder that they mourned, or that warm tear-drops fell upon the inanimate clay. <RH, April 6, 1911 par. 4>

Hearing that Peter was at Lydda, the believers in Joppa sent messengers to him, "desiring him that he would not delay to come to them." <RH, April 6, 1911 par. 5>

"Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them." <RH, April 6, 1911 par. 6>

Peter directed that the weeping friends be sent from the room, and then kneeling down, he prayed fervently to God to restore Dorcas to life and health. Turning to the body, he said: "Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up." Dorcas was of great service to the church, and God saw fit to bring her back from the land of the enemy, that her skill and energy might still be a blessing to others, and that by this manifestation of his power, the cause of Christ might be strengthened. <RH, April 6, 1911 par. 7>

It was while Peter was still in Joppa, that he was called by God to go to Caesarea to take the gospel to Cornelius. <RH, April 6, 1911 par. 8>

Cornelius was a man of wealth and noble birth. His position was one of trust and honor. A heathen by birth, training, and education, through contact with the Jews he had gained a knowledge of God, and he worshiped him with a true heart, showing the sincerity of his faith by compassion to the poor. He was known far and near for his beneficence, and his righteous life made him of good repute among both Jews and Gentiles. His influence was a blessing to all with whom he came in contact. The inspired record describes him as "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." <RH, April 6, 1911 par. 9>

Believing in God as the Creator of heaven and earth, Cornelius revered him, acknowledged his authority, and sought his counsel in all the affairs of life. He was faithful to Jehovah in his home life as well as in his official duties, and had erected the altar of God in his home. He dared not attempt to carry out his plans or to bear his responsibilities without the help of God, and for that help he prayed earnestly. <RH, April 6, 1911 par. 10>

Though Cornelius believed the prophecies and was looking for the Messiah to come, he had not a knowledge of the gospel as revealed in the life and death of Christ. He was not a member of the Jewish church, and would have been looked upon by the rabbis as a heathen and unclean. But God read the sincerity of his heart, and sent a message direct from heaven to him, and by another message directed the apostle Peter to visit him. <RH, April 6, 1911 par. 11>

While Cornelius was praying, there came to him a heavenly messenger, who addressed him by name. The centurion was afraid, yet he knew that the angel had been sent by God, and he said, "What is it, Lord?" "Thy prayers and thine alms are come up for a memorial before God," the angel answered. "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." <RH, April 6, 1911 par. 12>

The explicitness of these directions, in which was named even the occupation of the man with whom Peter was staying, shows that heaven is acquainted with the history and business of men in every station in life. God is familiar with the experience and work of the humble laborer as well as with that of the king upon his throne. <RH, April 6, 1911 par. 13>

"Send men to Joppa, and call for one Simon." Thus God showed his regard for the gospel ministry, and for his organized church. The angel was not commissioned to tell Cornelius the story of the cross. A man subject even as the centurion himself to human frailties and temptations was to tell him of the crucified and risen Saviour. In his wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth. It is the plan of heaven that those who have received light shall impart it to those in darkness. <RH, April 6, 1911 par. 14>

As his representative among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took humanity that he might reach humanity. A divine-human Saviour was needed to bring salvation to the world. And to men and women has been committed the sacred trust of making known "the unsearchable riches of Christ." They are to be the channels of communication between God and man. <RH, April 6, 1911 par. 15>

Cornelius was gladly obedient to the vision. When the angel had gone, he called "two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa." <RH, April 6, 1911 par. 16>

The experience of Cornelius will be the experience of many who, though they have not a full knowledge of truth, are walking in all the light they have. Cornelius was living in obedience to all the truth he had received, and God so ordered events that he was given more truth. A messenger from the courts above was sent to bring this officer of Rome into touch with one who could lead him into greater light. <RH, April 6, 1911 par. 17>

Today God is seeking for souls among the high as well as the lowly. There are many like Cornelius, men whom he desires to connect with his work. Their sympathies are with the Lord's people, but the ties that bind them to the world hold them firmly. It requires moral courage for them to take their position for Christ. Special efforts should be made for these souls, who are in so great danger, because of their responsibilities and associations. <RH, April 6, 1911 par. 18>

Much is said concerning our duty to the neglected poor. Should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the glitter of earthly glory, have lost eternity out of their reckoning. Thousands of wealthy men have gone to the grave unwarned. But indifferent as they may appear, many among the rich are soul-burdened. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." He that saith to fine gold, "Thou art my confidence," has "denied the God that is above." "None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever." <RH, April 6, 1911 par. 19>

Riches and worldly honor can not satisfy the soul. Many among the rich are longing for some divine assurance, some spiritual hope. Many long for something that will bring to an end the monotony of their aimless life. Many in official life feel their need of something which they have not. Few among them go to church, for they feel that they receive little benefit. The teaching they hear does not touch the heart. Shall we make no special appeal to them? <RH, April 6, 1911 par. 20>

God calls for earnest, humble workers, who will carry the gospel to the higher classes. It is by no casual, accidental touch that the wealthy, world-loving souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor be discouraged. <RH, April 6, 1911 par. 21>

In order to reach the higher classes, believers themselves must be living epistles, known and read of all men. We do not represent as fully as we might the elevating, ennobling character of the truth. We are in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this. Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure-house of the mind and heart filled with "It is written." Let them hang in memory's hall the precious words of Christ, which are to be valued far above gold or silver. <RH, April 6, 1911 par. 22>

There are miracles to be wrought in genuine conversion, miracles that are not now discerned. The greatest men of this earth are not beyond the power of a wonder-working God. If those who are workers together with him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. They will feel that a dispensation of the gospel is committed to them for those who have made this world their all. Time and money will be consecrated to the truth, and new efficiency and power will be added to the church. <RH, April 6, 1911 par. 23>

There are in our world many who are nearer the kingdom of God than we suppose. In this dark world of sin the Lord has many precious jewels, to whom he will guide his messengers. Everywhere there are those who will take their stand for Christ. Many will prize the wisdom of God above any earthly advantage, and will become faithful light-bearers. Constrained by the love of Christ, they will constrain others to come to him. <RH, April 6, 1911 par. 24>

April 6, 1911 A Study of Principles -- No. 5

Methods of Labor Where Prejudice Is Strong D. E. Robinson

In the summer of 1895, there was renewed activity in some of the southern states in arresting Seventh-day Adventists for Sunday labor; and there were differences of opinion among some of our brethren as to how far the brethren in that field should go in the matter of refraining from their ordinary secular work on Sunday. <RH, April 6, 1911 par. 1>

Some felt that, where a Sunday law was being enforced, to refrain from such labor under any conditions would be a denial of faith, and would involve receiving the mark of the beast. The only logical conclusion to such a premise would

be that our brethren should teach all, even the Sabbath-keepers among the colored people, that, be the consequences what they might, it was their duty to labor openly, as usual, on the first day of the week, in defiance of the Sunday laws. Others who were laboring in the south, with their knowledge of the conditions and the field, and of the strong prejudices of some of the people, felt that our work would be greatly hindered were to maintain such an attitude. <RH, April 6, 1911 par. 2>

On the morning of Nov. 20, 1895, on the Armadale camp-ground in Victoria, Australia, a special meeting was called to consider the matter. There were present W. W. Prescott, A. G. Daniells, W. C. White, M. C. Israel, I. J. Rosseau, W. A. Colcord, M. G. Kellogg, W. D. Salisbury, James Smith, and sisters E. G. White and E. J. Burnham. <RH, April 6, 1911 par. 3>

Several letters were read with reference to the question at issue, and the brethren were invited to discuss the points treated in the letters; but all seemed desirous of hearing from sister White, and in the course of her remarks, she said:-<RH, April 6, 1911 par. 4>

"There is a terrible crisis just before us, through which all must pass, and especially will it come and be felt in ----- . My mind has been much troubled over the positions which some of our brethren are liable to take in regard to the work to be done among the colored people in the Southern States. . . . <RH, April 6, 1911 par. 5>

"When the truth is proclaimed in the South, a marked difference will be shown by those who oppose the truth in their greater regard for Sunday, and great care must be exercised not to arouse their prejudice. Otherwise we may just as well leave the field entirely. . . . <RH, April 6, 1911 par. 6>

"Our laborers must move in a quiet way, striving to do everything possible to present the truth to the people, remembering that the love of Christ will melt down opposition. <RH, April 6, 1911 par. 7>

"From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage the colored people to work on Sunday. There must be a clear understanding regarding this. . . . <RH, April 6, 1911 par. 8>

"We are not to make efforts to teach the Southern people to work on Sunday. *That which some of our brethren have written upon this point is not based upon right principles.* When the practises of the people do not come in conflict with the law of God, you may conform to them. If the workers fail to do this, they will not only hinder their own work, but they will place stumbling-blocks in the way of those for whom they labor, and hinder them from accepting the truth. On Sunday there is the very best opportunity for those who are missionaries to hold Sunday-schools, and come to the people in the simplest manner possible, telling them of the love of Jesus for sinners, and educating them in the Scriptures." <RH, April 6, 1911 par. 9>

Question: "Should not those in the Southern field work on Sunday?" [The questioner evidently had in mind to inquire regarding the duty of our brethren under conditions then existing in the South, rather than their duty in that particular locality, regardless of conditions.] <RH, April 6, 1911 par. 10>

"If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another to persecute those whom they hate. *At present Sunday-keeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath, and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has not yet come, for the truth must be presented more fully before the people as a witness.* What I have said about this should not be understood as referring to the action of old Sabbath-keepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday. <RH, April 6, 1911 par. 11>

"When the colored people feel that they have the Word of God in regard to the Sabbath question, and the sanction of those who brought them the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors, they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, *to patiently suffer wrongs, that they may help their fellow men to see the light of truth.* . . . <RH, April 6, 1911 par. 12>

"The people will soon find out what you believe about Sunday and the Sabbath, for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. *You need not cut short your work by yourself laboring on Sunday.* It would be better to take that day to instruct others in regard to the love of Jesus and true conversion." <RH, April 6, 1911 par. 13>

Question: "Should the same principles govern our work and our attitude toward the Sunday question in foreign fields where the prejudices of the people are so strong?" <RH, April 6, 1911 par. 14>

"Yes; just the same. The light that I have is that God's servants should go quietly to work, preaching the grand, precious truths of the Bible,-- Christ and him crucified, his love and infinite sacrifice,--showing that the reason why Christ died is because the law of God is immutable, unchangeable, eternal. The Spirit of God will awaken the conscience and the understanding of those with whom you work, bringing the commandments of God to their remembrance. . . . *The Sabbath must be taught in a decided manner, but be cautious how you deal with the idol Sunday.*

A word to the wise is sufficient. <RH, April 6, 1911 par. 15>

"I have given you the light which has been presented to me. If followed, it will change the course of many, and will make them wise, cautious teachers. *Refraining from work on Sunday is not receiving the mark of the beast; and where this will advance the interests of the work, it should be done.* We should not go out of our way to work on Sunday. <RH, April 6, 1911 par. 16>

"After the Sabbath has been sacredly observed, in places where the opposition is so strong as to arouse persecution if work is done on Sunday, let our brethren make that day an occasion to do genuine missionary work. Let them visit the sick and the poor, ministering to their wants, and they will find favorable opportunities to open the Scriptures to individuals and to families. Thus most profitable work can be done for the Master. When those who hear and see the light on the Sabbath take their stand upon the truth to keep God's holy day, difficulties will arise; for *efforts will be brought to bear against them to compel men and women to transgress the law of God. Here they must stand firm, that they will not violate the law of God;* and if the opposition and persecution are determinedly kept up, let them heed the words of Christ: 'When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.' <RH, April 6, 1911 par. 17>

"The time has not yet come for us to work as if there were no prejudice. Christ said, 'Be ye therefore wise as serpents, and harmless as doves.' *If you see that by doing certain things which you have a perfect right to do, you hinder the work of truth, refrain from doing these things.* Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient. <RH, April 6, 1911 par. 18>

"We have no right to do anything that would obstruct the light which is shining from heaven; yet by a wrong course of action we may imperil the work, and close the door which God has opened for the entrance of the truth. *The final issue of the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time.*" <RH, April 6, 1911 par. 19>

In a letter to Elder A. O. Tait, written the same day this special meeting was held Mrs. White wrote further in harmony with these principles. She said:-- <RH, April 6, 1911 par. 20>

"This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by a letter soliciting consideration and advice on these subjects. On some of these subjects I could speak, because at sundry times and in divers places, many things have been presented to me in reference to some matters of labor that required great caution in speech as well as in the expression of thought with the pen. The advice given to our brethren in the Southern field has been diverse; it would bring in confusion. . . . <RH, April 6, 1911 par. 21>

"Should the colored people in the Southern States be educated, as they receive the truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice. . . . <RH, April 6, 1911 par. 22>

"Tell them they need not provoke their neighbors by doing work on Sunday; that *this will not prevent them from observing the Sabbath.* . . . Let the instruction be given to this much oppressed people that the keeping of the Sabbath does not necessitate their working on Sunday. . . . This people need not be told that the observance of Sunday is the mark of the beast *until this time shall come.* . . . <RH, April 6, 1911 par. 23>

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.' All this may be, and yet not one principle of truth be sacrificed."

Mountain View, Cal. <RH, April 6, 1911 par. 24>
