



SW - The Watchman

July 25, 1905 Stand Firm for the Right

Mrs. E. G. White

It was Christ himself who spoke through Moses to the children of Israel:-- <SW, July 25, 1905 par. 1>

"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. . . . 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." <SW, July 25, 1905 par. 2>

The Sabbath command is part of the law engraven on tables of stone by the finger of God, a part of that great law which we should study and obey. We should diligently study all of God's word, that we may proclaim with power the message that is to be given in these last days. <SW, July 25, 1905 par. 3>

Many of those upon whom the light of the Saviour's self-sacrificing life is shining refuse to live in accordance with his will. They are not willing to live a life of sacrifice for the good of others. They desire to exalt themselves. But God calls for true, steadfast workers, whose lives will counteract the influence of those who are working against him. They are to keep their eyes fixed on Jesus, the author and finisher of their faith. He is the source of all light, the fountain of all blessing. <SW, July 25, 1905 par. 4>

God calls upon his workers, in this age of diseased piety and perverted principle, to reveal a healthy, influential spirituality. My brethren and sisters, this God requires of you. Every jot of your influence is to be used on the side of Christ. <SW, July 25, 1905 par. 5>

It behooves every soul whose life is hid with Christ in God to come to the front now, and to contend for the faith once delivered to the saints. Truth must be defended and the kingdom of God advanced as they would be were Christ in person on this earth. <SW, July 25, 1905 par. 6>

When the Holy Spirit controls the minds of our church-members, there will be seen in our churches a much higher standard in speech, in ministry, in spirituality, than is now seen. The church-members will be refreshed by the water of life, and the laborers, working under one Head, even Christ, will reveal their Master in spirit, in word, in deed, and will encourage one another to press forward in the grand, closing work in which we are engaged. There will be a healthy increase of unity and love, which will bear testimony to the world that God sent his Son to die for the redemption of sinners. Divine truth will be exalted; and as it shines forth as a lamp that burneth, we shall understand it more and still more clearly. <SW, July 25, 1905 par. 7>

The testing truth for this time is not the fabrication of any human mind. It is from God. It is genuine philosophy to those who appropriate it. Christ became incarnate in order that we, through belief of the truth, might be sanctified and redeemed. Let those who hold the truth in righteousness arouse, and go forth, shod with the preparation of the gospel of peace, to proclaim the truth to those who know it not. Let them make straight paths for their feet, lest the lame be turned out of the way. <SW, July 25, 1905 par. 8>

We are now to prepare the way for our coming King. <SW, July 25, 1905 par. 9>

In every movement Christ's followers are to reveal their regard for Christian principles,--loving God supremely, and their neighbor as themselves; reflecting light and blessing on the pathway of those who are in darkness; comforting those who are cast down; sweetening the bitter waters for their fellow-pilgrims. <SW, July 25, 1905 par. 10>

Let us increase in a knowledge of the truth, giving all praise and glory to him who is One with the Father. Let us seek most earnestly for the heavenly anointing, the Holy Spirit. Let us have a pure, growing Christianity, that in the heavenly courts we may at last be pronounced complete in Christ. <SW, July 25, 1905 par. 11>

"Behold, the Bridegroom cometh! Go ye out to meet him!" Lose no time now in rising and trimming your lamps. Lose no time in seeking perfect unity with one another. We must expect difficulties. Trials will come. Christ, the captain of our salvation, was made perfect through suffering. His followers will encounter the enemy many times, and will be severely tried; but they need not despair. Christ says to them, "Be of good cheer; I have overcome the world." <SW, July 25, 1905 par. 12>

The following lines seem to portray the Christian warfare:--

"I thought that the course of the Christian to heaven
Would be bright as the summer, and glad as the morn.
Thou show'dst me the path; it was dark and rough,--
All rugged with rock, all tangled with thorn.
I dreamed of celestial rewards and renown;
I asked for the palm branch, the robe, and the crown;
I asked, and Thou show'dst me a cross and a grave." <SW, July 25, 1905 par. 13>

August 29, 1905 Recent Very Encouraging Testimonies for Nashville and the South

Extracts.

The workers in Nashville need encouragement that they have never received. The way in which the work there has been treated by some has made wounds that should now be healed. The Lord will not vindicate one vestige of selfishness. He calls upon men to act under his supervision. <SW, August 29, 1905 par. 1>

The work in Washington is important and essential, and great efforts have been made to call the attention of our people to that field. But now the Lord would have us consider the work in the South. These matters have been presented to me in such a way that I see my duty clearly. In the name of the Lord, I, as his messenger, call upon the leaders of the people in his cause to do the works of righteousness. The souls of the people in Nashville are just as precious in the sight of the Lord as the souls of the people in Washington. The light of truth is to shine forth as brightly from Nashville as from Washington. The necessity at Nashville is at the present time far greater than it is at Washington. Right is right. Justice must be shown to the Southern field. God sees a selfishness working for the mastery that must be overcome. <SW, August 29, 1905 par. 2>

I am bidden to say that selfishness and any form of injustice must not find a place in our work. Let the brethren repent before the Lord for any selfishness that has come in toward the work in the Southern States. This matter has been presented to me three times, and I was instructed that five thousand dollars ought to have been placed in Elder _____'s hands before he left the conference grounds. All ye are brethren. . . . Over and over again I am bidden to urge upon your attention the necessities of the work in Nashville. The Lord has specified what should be done there. A grand work has been started, and it should by all means be sustained. It must not be hindered by neglect, but it is to go forward in straight, clear lines. <SW, August 29, 1905 par. 3>

Brother _____, Brother _____, and his wife and others are laboring hard and earnestly, and are wrestling with many difficulties; and they must be given assistance. Souls in Nashville are as precious as souls in Washington. The conditions in Nashville make the work of the laborers doubly hard. If those in other parts of the field who have been highly favored by God do not awake to the true situation, the Lord will visit them for their difference. <SW, August 29, 1905 par. 4>

Brethren _____ and _____ have been trying to advance in their school work, but while the means was flowing into Washington, they were exhorted to patience. They have made as much headway as possible. <SW, August 29, 1905 par. 5>

Recently a beautiful sanitarium site of thirty-five acres was chosen, not far from Nashville. On this site a sanitarium building must be put up soon. For a long time Dr. _____ and his co-workers have been struggling on in the face of many difficulties. They must be helped. I give this instruction to you as it was given to me. <SW, August 29, 1905 par. 6>

I was instructed that I must present before them (*i. e.*, the leading brethren) the self-denying labors of Elders _____ and _____, and say, Beware what impress you leave upon the minds of these tried servants of God, whose influence is of the highest value. They have known the truth from the earliest period of our work, and have ever sacrificed for the truth's sake. <SW, August 29, 1905 par. 7>

Moreover, I was instructed that I must call attention to the history of our first work among the people when these aged pioneers were men of earnest, enduring action. These men have their work to do, an important work. Even in their age their testimony and their endeavors bear witness that the wheels of providence are not constructed to stand still or roll backward. In their labor is their happiness. It is not work that wears men out, but sadness, anxiety, and worry. If Elder _____ and Elder _____ break down, it will be because of the heavy perplexity that has come upon them in trying, without sufficient means or helpers, to accomplish the urgent work before them in the Southern field. <SW, August 29, 1905 par. 8>

The great Medical Missionary, who has purchased men with the price of his own blood, knows what it means to work under discouragement and perplexity. He carried many burdens, and his untiring labors made him very weary. . . . <SW, August 29, 1905 par. 9>

Elder _____ and Elder _____ are to be given the assistance and the advantages that will make their efforts successful. They are to be sustained in their labors. The Lord would have those of his people who are willing to give of their means for the advancement of his work now turn their attention to the work in the South, and especially just now to Nashville. Twenty times as much could have been accomplished in the South as has been accomplished had the sanitarium work been built up, and had the necessary schools been established. <SW, August 29, 1905 par. 10>

The Lord's tried servants in Nashville are becoming worn out with disappointment. Few realize the value of these staunch old soldiers. Sometimes they are not given the credit due them. . . . <SW, August 29, 1905 par. 11>

These matters are first in my mind, for they have been reviewed and repeated since last Sabbath evening. In this letter I can give only a jot of the history of the self-denial with which the work was carried forward in the beginning, and how earnestly the laborers worked to meet emergencies. <SW, August 29, 1905 par. 12>

Elder _____ has labored unselfishly and untiringly to raise money for the General Conference and for the *Review and Herald* and other institutions. His persevering, self-sacrificing zeal carried him long distances through the heat of summer and the cold of winter. On one occasion he drove a long distance in the winter in Minnesota. I think it was there that he froze his hands, causing himself great suffering, but he got the money that was needed. Though weary and worn, he had no thought of laying down the armor, but fought his way through every difficulty. <SW, August 29, 1905 par. 13>

Of Elder _____ and Elder _____ God says, "I will guide them, I will put my grace in their hearts. Because they have not been turned away from the truth, to give heed to seducing spirits, but have stood firm, declaring the message given them, they are to be highly esteemed. They will not exchange the faith that they have boldly and fervently declared, for another doctrine which is not true." <SW, August 29, 1905 par. 14>

I am glad that these men are still able to do solid, substantial work. They must have greater encouragement, in point of financial assistance, in their work in the Southern field. Their efforts have brought many souls into the truth, and they must not be left to wear out their souls in discouragement. The Southern field is a very hard, needy field, and it must receive assistance. Chosen men should be appointed to receive the funds that will now be called for in behalf of the enterprises that must now come to the front in this needy field. <SW, August 29, 1905 par. 15>

Over and over again the light has been given that a special work is to be done in Huntsville. Those who are rooted and grounded in the truth, in all its bearings, are to be placed in charge of the work. A beginning has been made on the orphanage for colored children, but this work stands unfinished. On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training school shall be conducted, which will develop many workers for the colored people. <SW, August 29, 1905 par. 16>

A small sanitarium should also be established in connection with the Huntsville School. The sanitarium building should not be of a shoddy character. Neither should it be narrow and contracted. It should be built substantially, and there should be in it a room for the physician and nurses, to carry on the work of healing the sick and giving patients and students an education in regard to the right principles of living. <SW, August 29, 1905 par. 17>

I now make a call that means shall be sent direct to Nashville, that the fruit of the gospel in good works may appear. The work there is to be supervised by men who understand what needs to be done, and who have learned how to economize. <SW, August 29, 1905 par. 18>

The work in the South must now receive attention. It has stood in an unfinished condition long enough. I now expect that the necessities of this work will be seen and understood, and that our people everywhere will be encouraged to send donations, great and small, to Nashville. The workers there have waited patiently until the Washington fund should be made up. This fund has been made up, and help should now be given to Nashville to carry forward the work that must be accomplished.

Ellen G. White. <SW, August 29, 1905 par. 19>

September 5, 1905 To my Brethren and Sisters in the Southern Union Conference

Mrs. E. G. White

At this time our means and our influence are called for to sustain the work that our brethren in Nashville are carrying forward. Nashville has been chosen as a center for the work of the South. The Lord has gone before the laborers in this city and has given them favor with the people. In his providence the publishing work has been established there, and a beginning has been made in sanitarium work. For over a year Elder Haskell and his wife, with faithful associates, have conducted a city mission and Bible training school, with increasing success. And just recently the Lord in his providence has given our brethren there a commodious meeting-house and a beautiful tract of land for sanitarium purposes. The way has also at last opened for carrying on tent-meetings in the city, and the beginning of a series of public meetings has brought joy to the hearts of our workers. <SW, September 5, 1905 par. 1>

All of these advance movements require means. The Lord has signified that our brethren and sisters in the North and the South, the East and the West, shall with willing liberality prepare the way before our Nashville brethren. The men of long experience who have been placed in this important center are to be given an opportunity to bring the light of present truth to the attention of thousands. <SW, September 5, 1905 par. 2>

But the help that God sends his servants is sent most freely when his people faithfully and self-sacrificingly act their part in his service. We are to do our best, and then lay our heart's desires before the great Burden-bearer, saying, "Lord, we can do no more. Grant us the help that we so much need in order to advance thy work." It is then that God moves upon the hearts of his servants in other places to send men and means for the advancement of his work. <SW, September 5, 1905 par. 3>

In a special sense does the responsibility of supporting the Nashville work rest upon the members of our churches throughout the Southern States. My dear brethren and sisters, you can do much more than you have done to help. I ask you to study diligently the appeals that are being published in the *Review and Herald* and the *Southern Watchman* in behalf of the Southern field, and then rise nobly to the opportunity now presented of establishing the work firmly in Nashville. <SW, September 5, 1905 par. 4>

Australia as an Example

While I was in Australia the Lord instructed me to appeal to the churches in America for assistance in helping to establish the work in that field across the broad waters of the Pacific. But these appeals did not slacken the efforts of our people in Australasia. Many gave more than they were really able to give. The field was a most needy one and the poverty of the people was great; but in their liberalities the church-members excelled their brethren and sisters in America. A faithful tithe was paid, and the offerings were most liberal. The Lord blessed their efforts, and his cause prospered, to the glory of his name. <SW, September 5, 1905 par. 5>

Evangelistic Work Needed

The evangelistic work that is now being carried forward in Nashville is a sample of the work that must be done in many other Southern centers. Nothing will stir the South like taking hold of the work in new places. The cities are to be entered. Let workers press into the unwarned cities and proclaim the truth of Christ's soon coming. In every place where the work is begun the standard of truth is to be lifted higher and still higher. The fields in the South need faithful, persevering workers, not merely preachers, but those who can minister. <SW, September 5, 1905 par. 6>

The Need of Diligence

Our church-members in the South need to arouse and work as never before for God, studying his word and praying earnestly for guidance. As they do this, God will give them light. My brethren and sisters, you have a voice, you have reason, you have capabilities in a greater or less degree; and the Lord calls upon you to work for those in darkness. 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 will open the door of their hearts and will make upon their minds lasting impressions. <SW, September 5, 1905 par. 7>

Keep up the work. Be laborers together with God. Go forth two and two into the harvest field. Let not church-members be so busy about their own affairs that they have no time to work for the Lord. Let not our sisters spend precious hours adorning their own and their children's clothing. How much more pleasing to God it would be if that time were spent in opening the word of God to those in darkness. <SW, September 5, 1905 par. 8>

Christ our Pattern

My sisters, Christ is your pattern. He could have come to our world clothed in his royal robes, but he came in poverty and humiliation. Christians will never try to make a display in dress. "If any man will come after me," the Saviour said, "let him deny himself and take up his cross and follow me: so shall he be my disciple." Self-indulgence and conformity to the world are always at variance with the principles of the gospel of Christ. Save your pennies and your dimes, and you will have something to give to the Lord. <SW, September 5, 1905 par. 9>

"Whose adorning," Peter writes, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a

meeek and quiet spirit, which is in the sight of God of great price." <SW, September 5, 1905 par. 10>

Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the amusements of the world, and in the proclamation of the truth for this time. Your voice, your influence, your time--all these are gifts from God to be used in winning souls to Christ. <SW, September 5, 1905 par. 11>

In your work you may find some who are sick. Do what you can to relieve them. As you minister to their physical needs, and at the same time break to them the bread of life, your efforts in their behalf will make more impression upon them than many ordinary sermons would. In your ministry for these sin-sick souls apply the remedy found in the Bible. When opportunity offers, describe the willingness of Christ to hear the prayers offered to him in sincerity and faith. It may be that your effort will gain a soul for Christ. <SW, September 5, 1905 par. 12>

Strive to arouse men and women from their spiritual insensibility. Tell them how you found the Lord Jesus, and how blessed you have been ever 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 there is in the Christian faith. 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 way. This is genuine missionary work, and as it is done, many will awake as from a dream. <SW, September 5, 1905 par. 13>

Our work has been outlined. Over and over again we are to repeat the words of Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, the Son, and 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." This commission is never to lose its force upon the minds of the believing people of God. Into the darkness of sin the light of truth is to shine forth, that the darkness may be expelled. Those who reflect light will receive more light to reflect. New power will be brought into the church. <SW, September 5, 1905 par. 14>

God's people are to be light-bearers to those in darkness. Let companies of Christian workers unite to help the needy and to proclaim the truth for this time. As they labor with self-sacrifice for the sake of others, denying themselves of that in which hitherto they have indulged, but which they have not really needed, they are God's helping hand. <SW, September 5, 1905 par. 15>

The Lord calls upon his people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary efforts, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them to be laborers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the word of God just as it reads. <SW, September 5, 1905 par. 16>

God desires to refresh his people by the gift of the Holy Spirit, baptizing them anew in his love. There is no need for a dearth of the Holy Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future the earth is to be lightened with the glory of God. A divine influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them unto men. <SW, September 5, 1905 par. 17>

Christ came to this earth, his divinity clothed with humanity, that humanity might touch humanity, and divinity lay hold upon the throne of God. In our behalf he became subject to all the temptations of Satan, and placed himself in the power of those who clamored for his life and crucified him as a malefactor. His death on the cross was an exhibition of the unselfishness of God. Infinite benevolence poured out all heaven's treasures in this one gift to rescue man from Satan's power. Through the revelation of the love of God on the cross of Calvary the real character of the work of Satan and his agencies was demonstrated. It was shown what power would have ruled the world had not God interposed in our behalf and, by the sacrifice of his only begotten Son, rescued human beings from the power of the enemy. <SW, September 5, 1905 par. 18>

This great sacrifice was made to save the world. The message of salvation is not to be proclaimed in a few places only. Throughout the earth it is to be sounded forth. Those who know not the gospel are in the darkness of unbelief. They know not God. Why is the church so indolent, so selfish, so weak? Why do the members not make earnest efforts to proclaim the message of mercy, that others may know the joy of salvation through Christ? <SW, September 5, 1905 par. 19>

September 12, 1905 The Importance of Bible Study

Mrs. E. G. White

Search the Scriptures," Christ said; "for in them ye think ye have eternal life; and they are they which testify of me." The Christian should be diligent in studying the Scriptures; he should read over and over again its precious truths.

Wilful ignorance of the word endangers Christian life and character. It is this that blinds the understanding and brings confusion into our lives. <SW, September 12, 1905 par. 1>

We need to have systematic knowledge of the principles of revealed truth. By Bible study and daily communion with Jesus, we shall gain clear, well-defined views of individual responsibility, and strength to stand in the day of trial and temptation. He whose life is united to Christ by hidden links will be kept by the power of God, and he will not be carried about by every wind of doctrine. <SW, September 12, 1905 par. 2>

We all need a guide through the many strait places in life, as much as the sailor needs a pilot over the sandy bar or up the rocky river; and where is this guide to be found? We point the reader to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young. It elevates the mind, and softens the heart, and imparts gladness and joy to the spirit. The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life. <SW, September 12, 1905 par. 3>

After the first acquaintance with the Bible, the interest of the earnest seeker grows rapidly. The discipline gained by a regular study of the word of God enables him to see a freshness and beauty in truth that he never before discerned. Reference to texts, when speaking, becomes natural and easy to a Bible student. <SW, September 12, 1905 par. 4>

The mine of truth is never exhausted. Thousands of gems lie hidden from the surface-seeker. The more you search with humble heart, the greater will be your interest, and the more you will feel like exclaiming with Paul, "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out." <SW, September 12, 1905 par. 5>

Above everything else, it is essential for the teacher of the word of God to seek most earnestly to possess himself of the internal evidence of the Scriptures. He who would be blessed with this evidence must search the Scriptures for himself. As he learns the lessons given by Christ, and compares scripture with scripture, to see whether he himself bears its credentials, he will obtain a knowledge of God's word, and the truth will write itself on his soul. <SW, September 12, 1905 par. 6>

The truth is the truth. It is not to be wrapped up in beautiful adornings; that the outside appearance may be admired. The teacher is to make the truth clear and forcible to the understanding and to the conscience. The word is a two-edge sword, that cuts both ways. It does not tread as with soft, slippered feet. <SW, September 12, 1905 par. 7>

There are many cases where men who have defended Christianity against skeptics have afterward lost their own souls in the mazes of skepticism. They caught the malaria, and died spiritually. They had strong arguments for the truth, and much outside evidence, but they did not have an abiding faith in Christ. O, there are thousands upon thousands of professed Christians who never study the Bible! Study the sacred word prayerfully, for your own soul's benefit. When you hear the word of the living preacher, if he has a living connection with God, you will find that the Spirit and the word agree. <SW, September 12, 1905 par. 8>

The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old Testament Scriptures. The unchangeableness of God should be clearly seen; the similarity of his dealings with his people of the past dispensation and of the present, should be studied. Under the inspiration of the Spirit of God, Solomon wrote, "That which hath been is now: and that which is to be hath already been; and God requireth that which is past." In mercy God repeats his past dealings. He has given us a record of his dealings in the past. This we need to study carefully; for history is repeating itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit. The danger signal has been lifted to keep us off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgements brought against wrong-doers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages, is bequeathed to us. <SW, September 12, 1905 par. 9>

It is time well employed to search the Scriptures; "for in them ye think ye have eternal life." And Jesus declares. "They are they which testify of me." By the work of the Holy Spirit the truth is riveted in the mind and printed in the heart of the diligent, God-fearing student. And not only is he blessed by this kind of labor; the souls to whom he communicates truth, and for whom he must one day give an account, are also greatly blessed. Those who make God their counselor reap the most precious harvest as they gather the golden grains of truth from his word; for the heavenly Instructor is close by their side. He who obtains his qualification for the ministry in this way will be entitled to the blessing promised to him who turns many to righteousness. <SW, September 12, 1905 par. 10>

October 3, 1905 This Same Jesus Shall So Come

By Mrs. E. G. White

The time came for Christ to ascend to his Father's throne. As a divine conqueror he was about to return with the trophies of victory to the heavenly courts. As the place of his ascension, he chose the spot so often hallowed by his presence while he dwelt among men. On reaching the Mount of Olives, Jesus led the way across the summit to the vicinity of Bethany. Here he paused, and the disciples gathered about him. Then with hands outstretched in blessing, he slowly ascended from among them. And as the cloudy chariot of angels received him out of their sight, the words came down to them, "Lo, I am with you alway, even unto the end of the world." <SW, October 3, 1905 par. 1>

It is "this same Jesus" that is coming again, the one who, when he was on earth, "went about doing good, and healing all that were oppressed of the devil." The voice of the mighty Healer penetrated the deaf ear. A word, a touch of his hand, opened blind eyes. He rebuked disease and banished fever. His voice reached the ears of the dying, and they arose in health and vigor. In whole villages there was not a moan of sickness in any house; for he had passed through them, and healed all their sick. And while he healed their diseases he taught the people the way of life. <SW, October 3, 1905 par. 2>

Jesus made a tour "into the coasts of Tyre and Sidon," where he healed the demoniac daughter of the woman of Canaan. And he "departed from thence, and came nigh unto the Sea of Galilee; and went up into a mountain, and sat down there." The multitude flocked to him, bringing their sick and lame, and laying them at his feet. He healed them all; and the people, heathen as they were, glorified the God of Israel. <SW, October 3, 1905 par. 3>

For three days they continued to throng about the Saviour sleeping at night in the open air, and through the day pressing eagerly to hear the words of Christ, and to see his works. At the end of three days their food was spent. Jesus would not send them away hungry, and he called upon his disciples to give them food. <SW, October 3, 1905 par. 4>

Jewish prejudice was still strong in the hearts of the disciples, and they answered Jesus, "Whence can a man satisfy these men with bread here in the wilderness?" But obedient to his word, they brought him what they had,-- seven loaves and two fishes. The multitude were fed, seven large baskets of fragments remaining. Four thousand men, besides women and children, were thus refreshed, and Jesus sent them away with glad and grateful hearts. <SW, October 3, 1905 par. 5>

This same Jesus, compassionate, tender, is coming again. On the Mount of Olives he told his disciples the signs that will precede his coming. But the day and the hour of his coming he has not revealed. The exact time of the second coming of the Son of man is God's mystery. The whole world is full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting far off the coming of the Lord. They laugh at warnings. The proud boast is made, "All things continue as they were from the beginning." "Tomorrow shall be as this day, and much more abundant." We will go deeper into pleasure-loving. <SW, October 3, 1905 par. 6>

But Christ says, "Behold, I come as a thief." At the very time when the world is asking in scorn, "Where is the promise of his coming?" the signs are fulfilling. While they cry, "Peace and safety," sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptuous; when the routine of work in the various money-making lines is carried on without regard to principle; when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief. <SW, October 3, 1905 par. 7>

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure-lovers are still crowding to theatres, horse-races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied, and entranced until the day of probation shall be ended, and the door of mercy forever shut. <SW, October 3, 1905 par. 8>

Christ is coming with clouds and great glory. A multitude of shining angels will attend him. He will come to raise the dead, and to change the living saints from glory to glory. He will come to honor those who have loved him, and kept his commandments and to take them to himself. He has not forgotten them nor his promise. There will be a re-linking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed." A little longer and we shall see the King in his beauty, and he will present us "faultless before the presence of his glory with exceeding joy." Wherefore, when he gave the signs of his coming, he said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." <SW, October 3, 1905 par. 9>

Mrs. E. G. White

The first angel of Revelation 14 calls upon men to "fear God and give glory to him," and to worship him as the Creator of the heavens and the earth. In order to do this, they must obey his law. The wise man says, "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. Without obedience to his commandments, no worship can be pleasing to God; for "this is the love of God, that we keep his commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." I John 5:3; Prov. 28:9. <SW, October 10, 1905 par. 1>

Many religious teachers say that Christ, by his death, freed us from the law; but not all take this view. Prof. Edward Park, in setting forth the current religious perils, ably says:-- <SW, October 10, 1905 par. 2>

"One source of danger is the neglect of the pulpit to enforce the divine law. In former days the pulpit was an echo of the voice of conscience. . . . Our most illustrious preachers gave a wonderful majesty to their discourses by following the example of the master, and giving prominence to the law, its precepts, and its threatenings. They repeated the two great maxims, that the law is a transcript of the divine perfections, and that a man who does not love the law does not love the gospel; for the law, as well as the gospel, is a mirror reflecting the true character of God. This peril leads to another, that of under-rating the evil of sin, the extent of it, the demerit of it. In proportion to the rightfulness of the commandment is the wrongfulness of disobeying it." <SW, October 10, 1905 par. 3>

"Affiliated to the danger already named is the danger of underestimating the justice of God. The tendency of the modern pulpit is to strain out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than to exalt it into a principle. The new theological prism puts asunder what God has joined together. Is the divine law a good or an evil? It is a good. Then justice is good; for it is a disposition to execute the law. From the habit of underestimating the divine law and justice, the extent and demerit of human disobedience, men easily slide into the habit of underestimating the grace which has provided an atonement for sin." <SW, October 10, 1905 par. 4>

The law of God, from its very nature, is unchangeable. It is a revelation of the will and character of its Author. God is love, and his law is love. Its two great principles are love to God and man. "Love is the fulfilling of the law." The character of God is righteousness and truth, and such is the nature of his law. The psalmist says, "Thy law is the truth;" "all thy commandments are righteousness." And the apostle Paul declares, "The law is holy, and the commandment holy, and just, and good." Such a law, an expression of the mind and will of God, must be as enduring as its Author. <SW, October 10, 1905 par. 5>

And this law is the standard by which the lives and characters of men will be tested in the judgment. After pointing out our duty to obey his commandments, Solomon adds: "For God shall bring every work into judgment." The apostle James admonishes his brethren, "So speak ye, and so do, as they that shall be judged by the law of liberty." <SW, October 10, 1905 par. 6>

Jesus will appear in the judgment as the advocate of his people, to plead in their behalf before God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I John 2:1. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 9:24; 7:25. <SW, October 10, 1905 par. 7>

In the judgment all who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." <SW, October 10, 1905 par. 8>

Jesus said, "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." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." <SW, October 10, 1905 par. 9>

November 28, 1905 The Gift of the Spirit

Mrs. E. G. White

During the Jewish economy, the influence of God's Spirit had been seen in a marked manner, but not in full. For ages prayers had been offered for the fulfilment of God's promise to impart his Spirit, and not one of these earnest supplications had been forgotten. <SW, November 28, 1905 par. 1>

Christ determined that when he ascended from this earth, he would bestow a gift on those who had believed on him,

and those who should believe on him. What gift could he bestow rich enough to signalize and grace his ascension to the mediatorial throne? It must be worthy of his greatness and his royalty. He determined to give his representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, that converting, enlightening and sanctifying power, would be his donation. <SW, November 28, 1905 par. 2>

Just before his trial, condemnation, and crucifixion, Christ said, "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." "I will not leave you comfortless; I will come to you." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." <SW, November 28, 1905 par. 3>

This is a wonderful announcement. Christ longed to be in a position where he could accomplish the most important work by few and simple means. The plan of redemption is comprehensive; but its parts are few, and each part depends on the others, while all work together with the utmost simplicity and in entire harmony. Christ is represented by the Holy Spirit; and when this Spirit is appreciated, when those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord is touched which electrifies the whole. Would that we could all understand how boundless are the divine resources! <SW, November 28, 1905 par. 4>

But the time had now come. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added his intercession. This was the occasion of his ascension and inauguration, a jubilee in heaven. He had ascended on high, leading captivity captive, and he now claimed the gift of the Spirit, that he might pour it out upon his disciples. <SW, November 28, 1905 par. 5>

The Spirit was given as Christ had promised, and like a mighty rushing wind it fell upon those assembled, filling the whole house. It came with a fulness and power, as if for ages it had been restrained, but was now being poured forth upon the church, to be communicated to the world. <SW, November 28, 1905 par. 6>

What followed this outpouring? --Thousands were converted in a day. In Christ's day many heard the gospel, but they did not become sufficiently interested to search for the pearl of great price. But on the day of Pentecost three thousand were converted by the preaching of the gospel. A wonderful communication was made that day between heaven and earth. <SW, November 28, 1905 par. 7>

Those who witnessed this scene had recently witnessed in the same city the crucifixion of the world's Redeemer. But how little those who beheld him hanging on the cross understood what his death meant! How few realized that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life!" <SW, November 28, 1905 par. 8>

On the day of Pentecost, Christ's witnesses proclaimed the truth, telling men the wonderful news of salvation through Christ. And as a flaming two-edged sword the truth flashed conviction into human hearts. Men were brought under Christ's control. The glad tidings were carried to the uttermost bounds of the inhabited world. The church beheld converts flocking to her from all directions. The altar of the cross, which sanctifies the gift, was rebuilt, Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. The prophecy was fulfilled, the weak "shall be as David," and David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. Every pulse beat in healthy concert. The only ambition of the believers was to see who could reveal most perfectly the likeness of Christ's character, who could do the most for the enlargement of his kingdom "The multitude of them that believed were of one heart and one soul." The Spirit of Christ animated the whole congregation; for they had found the pearl of great price. <SW, November 28, 1905 par. 9>

December 19, 1905 Salt that has Lost Its Savor

Mrs. E. G. White

Christ has presented in figures the plans which we are to study, and upon which we are to act. The fifth chapter of Matthew is full of precious instruction. Read this chapter, and write it upon the tablets of the soul. <SW, December 19, 1905 par. 1>

The Saviour declares. "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 Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden underfoot of men." <SW, December 19, 1905 par. 2>

All who would present themselves "a living sacrifice, holy, acceptable unto God," must receive the saving salt, the righteousness of our Saviour. Then they become "the salt of the earth," restraining evil among men, as salt preserves from corruption. But if the salt has lost its savor; if there is only a profession of godliness, without the love of Christ, there is no power for good. The life can exert no saving influence upon the world. Your energy and efficiency in the upbuilding of my kingdom, Jesus says, depend upon your receiving of my Spirit. You must be partakers of my grace, in order to be a savor of life unto life. <SW, December 19, 1905 par. 3>

If the character is not under the molding influence of the Holy Spirit, if we have not that faith which works by love and purifies the life from all hereditary and cultivated tendencies to wrong, what does our profession avail? If the truth that is professed is not allowed to sanctify the temper, the disposition, the words and acts, if there is a constant denial of faith, God is greatly dishonored. Where there should be seen the sweetness of humility, combined with firmness and integrity, there is seen a hard spirit, that is not a savor of life unto life, but of death unto death. <SW, December 19, 1905 par. 4>

God requires us to exercise toward our brethren the compassion that we desire them to exercise toward us. God expects those who claim to believe in him to bring the Christlikeness into all their service. The mind and heart are to be cleansed from all sin, all unlikeness to Christ. God has duties for every church-member to perform. His people are to exalt the power of his law above human judgment. By bringing themselves, body, soul, and spirit, into harmony with the law, they are to magnify it, and make it honorable. <SW, December 19, 1905 par. 5>

God will open the way for his subjects to perform unselfish deeds in all their associations, in all their business transactions. By acts of kindness and love they are to show that they are representing the kingdom of heaven. By self-denial, by sacrificing the gain they might obtain, they will present the truth in its beauty. <SW, December 19, 1905 par. 6>

But if their words and acts are unchristlike; if the spirit they cherish is not helpful; if they retain the old, unsavory traits of character; if they study how they may get the best of a bargain, to the disadvantage of some one else; if they care little whether they hurt and destroy a brother's feelings, they are as salt that has lost its savor. They are a hindrance to God's work. <SW, December 19, 1905 par. 7>

How can we be as salt that retains its savor? How can we exert a saving influence? -- By obeying, in every transaction of life, the plain commands of God; by being kind, benevolent, generous; by seeing the necessities of the cause of God and trying to relieve them; by doing the work that Christ did. <SW, December 19, 1905 par. 8>

Read the fifty-first psalm. Let its lessons be practiced. Not a tittle of what we should be are we in word, in spirit, in purity, in Christlikeness. This is why we have not more power with God. We profess to believe the most sacred truth, which God declares will refine and sanctify those who believe, leading them to live lives in marked contrast to the lives of worldlings. But if our profession is merely nominal, we may be sure that our influence is not exerted on Christ's side. We are as salt without savor, fit only to be cast out as worthless. <SW, December 19, 1905 par. 9>

Without the help that comes from God, even those who are looked upon as the most eminent believers are in danger of falling into the sins which Satan has prepared to dishonor God. Let all who claim to be believers remember that it is only when they have the joy of Christ's salvation in the heart that they are qualified to guide sinners to repentance and reformation. It is the genuine believer, the one who not only assents to the truth, but believes and practices the truth, who is not satisfied unless he has with him the presence of God, that is a power for good in the world. <SW, December 19, 1905 par. 10>

May 8, 1906 Studying the Word of God

Mrs. E. G. White.

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seek her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God." <SW, May 8, 1906 par. 1>

The word of God has been preserved through the centuries to be our lessonbook in these last days. It is our guide. It points us to a sure path, in which our feet can travel with safety, as we seek for the better country, even a heavenly. <SW, May 8, 1906 par. 2>

Through the word of the eternal God we are made wise unto salvation. Its principles are to be ever in our hearts and on our lips. "It is written" is to be our anchor. Those who make this word the man of their counsel realize the weakness of the human heart and the power of divine grace to subdue every unsanctified, unholy impulse. They are almost constantly in prayer, and have the guardianship of holy angels. When the enemy comes in like a flood, the Spirit of God lifts up a standard for them. There is harmony in the heart; for the principles of heaven bear sway. <SW, May 8, 1906 par. 3>

The appreciation of the word grows with its study. The testimony of every true searcher of the Bible is, "I had no idea

of the treasures of knowledge that it contains." <SW, May 8, 1906 par. 4>

It is not enough for us to read the word, supposing that a casual knowledge of its principles will bring about a transformation of character. Firmly may certain doctrines of truth be held. Again and again they may be reiterated, till the holders come to think that they are indeed in possession of the great blessings which these doctrines represent. But the greatest, most powerful truths may be accepted, yet kept in the outer court, exerting little influence to make the daily life Christlike. The soul is not sanctified by truth that is not practiced. <SW, May 8, 1906 par. 5>

The Bible should be read every day. It gives the correct standard by which to judge between right and wrong. The moral principles it teaches are a shield to those who are exposed to temptation. <SW, May 8, 1906 par. 6>

A fixed principle of truth is our only safeguard. Strong purpose and a resolute will close many an open door to temptation, and to influences that are unfavorable to the maintenance of a Christian character. <SW, May 8, 1906 par. 7>

"He also that received seed among thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." <SW, May 8, 1906 par. 8>

Many professing Christians are so engrossed with earthly cares that they have no time for the cultivation of piety. They do not regard the service of God as of the first importance. A man may seem to receive the truth, but if he does not overcome his unchristlike traits of character, the thorns grow and strengthen, killing the precious graces of the Spirit. The thorns in the heart, the unchristlike traits of character, must be uprooted and cast out; for good and evil cannot grow in the heart at the same time. Unsanctified inclinations and desires must be cut away as a hindrance to growth in grace. <SW, May 8, 1906 par. 9>

Man is to read the word of God, filled with a hungering desire to hear in faith and profit by the hearing. "Take heed, therefore, how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away, even that which he seemeth to have." <SW, May 8, 1906 par. 10>

We are to give sincere, earnest attention to the teaching of Christ, realizing the importance of hearing aright, that God may use us in teaching others. To him who listens intently shall be given; for God sees that he will use his knowledge aright. From him who has not improved his opportunities, who has not practiced the truth that others may share in the blessing of his knowledge, shall be taken away, even that which he has. His opportunity to be all that God designed him to be, receiving and imparting the light of heaven, shall be taken away from him. <SW, May 8, 1906 par. 11>

Our only safety is in living in hourly communion with the high and holy principles of the Bible. As we read and study, Christ will commune with us. Precious beams of light will shine upon the word, and by unseen intelligences the mind will be refreshed. <SW, May 8, 1906 par. 12>

The service of God is not drudgery to the fully consecrated soul. Obedience to our Saviour does not detract from our happiness, the true enjoyment of this life, but it has a refining, elevating power upon our characters. The daily study of the precious words of life strengthens the intellect, and gives a knowledge of the grand and glorious works of God in nature. <SW, May 8, 1906 par. 13>

Not only does the study of the Scriptures fortify the soul against the temptations of Satan, but the Scriptures thoroughly furnish the believer to all good works, and prepare him to give to every man a reason of the hope that is in him. But the best way to recommend the truth is, not by argument, not by talk, but by living it daily, by leading a consistent, modest, humble life as a disciple of Christ. <SW, May 8, 1906 par. 14>

It is safe to be earnest for the right. The first consideration should be to honor God, and the second to be faithful to humanity, performing the duties which each day brings, meeting its trials and bearing its burdens with firmness and a resolute heart. Earnest and untiring effort, united with strong purpose and entire trust in God, will help in every emergency, will qualify for a useful life in this world and give a fitness for the immortal life. <SW, May 8, 1906 par. 15>

May 15, 1906 The Responsibility of God's People

Mrs. E. G. White.

God has made his people stewards of his grace and truth, and how does he regard their neglect to impart these blessings to their fellow men? Let us suppose that a distant colony belonging to Great Britain is in great distress because of famine and threatened war. Multitudes are dying of starvation, and a powerful enemy is gathering on the frontier, threatening to hasten the work of death. The government at home opens its stores; public charity pours forth; relief flows through many channels. A fleet is freighted with the precious means of life, and is sent to the scene of suffering, accompanied by the prayers of those whose hearts are stirred to help. <SW, May 15, 1906 par. 1>

For a time the fleet sails directly for its destination. But, having lost sight of land, the ardor of those entrusted with carrying food to the starving sufferers abates. Though engaged in a work that makes them co-laborers with angels, they

lose the good impressions with which they started forth. Through evil counselors, temptation enters. <SW, May 15, 1906 par. 2>

A group of islands lies in their course, and, though far short of their destination, they decide to call. The temptation that has already entered grows stronger. The selfish spirit of gain takes possession of their minds. Mercantile advantages present themselves. Those in charge of the fleet are prevailed upon to remain on the islands. Their original purpose of mercy fades from their sight. They forget the starving people to whom they were sent. The stores entrusted to them are used for their own benefit. The means of beneficence is diverted into channels of selfishness. They barter the means of life for selfish gain, and leave their fellow beings to die. The cries of the perishing ascend to heaven, and the Lord writes in his record the tale of robbery. <SW, May 15, 1906 par. 3>

Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust. It is difficult for us to realize that man could be guilty of so terrible a sin; yet Christians are daily repeating this sin. <SW, May 15, 1906 par. 4>

In Eden man fell from his high estate, and through transgression became subject to death. It was seen in heaven that human beings were perishing, and the compassion of God was stirred. At infinite cost he devised a means of relief. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. There was no hope for the transgressor except through Christ. God 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." Isa. 59:16. <SW, May 15, 1906 par. 5>

The Lord chose a people, and made them the depositaries of his truth. It was his purpose that by the revelation of his character through Israel men should be drawn to him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look upon him should live. <SW, May 15, 1906 par. 6>

But Israel did not fulfil God's purpose. They forgot God, and lost sight of their high privilege as his representatives. The blessings that they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service he required of them, and they robbed their fellow men of religious guidance and a holy example. <SW, May 15, 1906 par. 7>

A great work is now to be accomplished in setting before men the saving truths of the gospel. The purpose which God seeks to accomplish through his people is the same that he desired to accomplish through Israel when he brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the church, the world is to have a presentation of his character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people on the earth. <SW, May 15, 1906 par. 8>

The Lord has his eye upon every one of his people; he has his plans concerning each. All the light of the past, all the light which shines in the present and reaches forth into the future, as revealed in the word of God, is for every soul who will receive it. The glory of this light, which is the very glory of the character of Christ, is to be manifested in the individual Christian, in the family, in the church, in the ministry of the word, and in every institution established by God's people. The Lord designs that all these shall be agencies in the fulfilment of his great purpose for the human race. <SW, May 15, 1906 par. 9>

In Zechariah's vision the two olive trees which stand before God are represented as emptying the golden oil out of themselves through golden tubes into the bowl of the sanctuary. From this the lamps of the sanctuary are fed, that they may give a continuous bright and shining light. So from the anointed ones that stand in God's presence the fulness of divine light and love and power is imparted to his people, that they may impart to others light and joy and refreshing. They are to become channels through which divine instrumentalities communicate to the world the tide of God's love. <SW, May 15, 1906 par. 10>

June 12, 1906 The Power of the Spirit in Christian Life and Labor

Mrs. E. G. White

To effect the salvation of men, God employs various agencies. He speaks to them by his word and by his ministers, and by his Holy Spirit he warns, reproves, and instructs. By these means he designs to show mankind their duty and their sins, and the blessings they may receive; to awaken in them a sense of spiritual want, that they may go to Christ and find in him the grace they need. <SW, June 12, 1906 par. 1>

But many choose to follow their own way. They do not hunger after righteousness. They have no relish for spiritual or divine things. They assent to the truth, but are not sanctified through it. There are few who are really consecrated,

few who have fought and conquered in the battle with self. "He that forsaketh not all that he hath, "Jesus says, "cannot be my disciple." <SW, June 12, 1906 par. 2>

It is our work, each for himself, to cherish in the heart the precious graces of the Holy Spirit. God is the embodiment of benevolence, mercy, and love, and his Spirit ruling in the heart will produce in the life the fruit of the Spirit, love, joy, and peace. Let each ask himself, Do I possess the grace of love? Have I learned to suffer long and to be kind? In the work of God, talents, learning, and eloquence, without this heavenly attribute, are as meaningless as sounding brass or a tinkling cymbal. <SW, June 12, 1906 par. 3>

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. If we have learned of him, Jesus will be our theme; his love burning upon the altar of our hearts, will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but in the demonstration of the Spirit. <SW, June 12, 1906 par. 4>

Human strength is weakness, human wisdom is folly. Our success depends on a living connection with God. The truth is shorn of its power when preached by men who are seeking to display their own learning and ability. Such men do not learn of Jesus, and they cannot present to others a Saviour with whom they themselves are not acquainted. <SW, June 12, 1906 par. 5>

An intellectual knowledge of gospel truth is not enough; we must know its power upon our own hearts and lives. We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. Ministers need to come to Christ as little children. Tasting the sin-pardoning love of Christ, they can point others to him as a sin-pardoning Redeemer. They can present the truth from the fulness of a heart that feels its sanctifying power. <SW, June 12, 1906 par. 6>

We have not many years to work, and all God's people should be imbued with his Spirit, and work in harmony with his revealed will. If we have the Spirit of Christ, we shall work as he worked; we shall catch the very ideas of the Man of Nazareth, and present them to the people. <SW, June 12, 1906 par. 7>

By efforts put forth in wisdom and love, many may be awakened to a sense of their responsibility before God. Although a man may have sunk to the very depths of sin, there is a possibility of saving him. Many have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. But they can understand and appreciate acts of practical sympathy and helpfulness. <SW, June 12, 1906 par. 8>

As they see one with no inducement of earthly praise or compensation come into their wretched homes, ministering to the sick, feeding the hungry, clothing the naked, and pointing all to Him of whose love and pity the human worker is but the messenger, -- as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as his word is opened. <SW, June 12, 1906 par. 9>

Angels help in this work to restore the fallen, and bring them back to the One who has given his life to redeem them, and the Holy Spirit co-operates with the ministry of human agencies to arouse the moral powers by working on the heart, reproving of sin, of righteousness, and of judgment. <SW, June 12, 1906 par. 10>

Some of the rescued ones may, through faith in Christ, rise to high places of service, and be entrusted with responsibilities in the work of saving souls. They know by experience the necessities of those for whom they labor; and they know how to help them; they know what means can best be used to recover the perishing. They are filled with gratitude to God for the blessings they have received, and their energies are strengthened to lift up others who can never rise without help. Taking the Bible as their guide and the Holy Spirit as their helper and comforter, they find a new career opening before them. <SW, June 12, 1906 par. 11>

Every one of these souls that is added to the force of workers, provided with facilities and instruction as to how to save souls for Christ, becomes a co-laborer with those who brought him the light of truth. Thus God is honored, and his truth advanced. <SW, June 12, 1906 par. 12>

July 17, 1906 A Call to Consecrated Service

Mrs. E. G. White

Men and women are God's agencies for the salvation of souls. Of his true followers the Lord says, "This people have I formed for myself; they shall show forth my praise." They are my witnesses, my chosen representatives in an apostate world. Filled with a desire to win souls to Christ, they have the sympathy and co-operation of the heavenly universe. <SW, July 17, 1906 par. 1>

The church on earth is to become the court of holy love. Those who by the Lord's appointment occupy in it positions of trust are to bring into it the pity and self-sacrifice of the great Head of the church. Christian fellowship is one means

by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great center, and thus is answered his prayer that his followers may be one, as he is one with the Father. <SW, July 17, 1906 par. 2>

Christ has promised to make his people harmonious on every point, not pleasant and agreeable and kind today, and tomorrow harsh and disagreeable and unkind, falsifying their profession of faith. But many refuse to place themselves where he can help them. They are breaking the commandments of God; for they have left their first love. <SW, July 17, 1906 par. 3>

There are in human nature elements of destruction, which, under certain conditions, break forth to consume. The moral powers are prostrated. The excited passions tyrannize over the higher, nobler faculties; and Christlikeness is not revealed. The infinite One -- he who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness -- is able to subdue the rebellious heart of man, and bring his life into conformity to the divine will. His Spirit can quell man's rebellious temper. But unless men possess the love of Christ, the qualifications that otherwise would be of value in God's work will be controlled by the selfishness of the human heart. In order to be true Christian workers, we must surrender ourselves unreservedly to Christ. <SW, July 17, 1906 par. 4>

The Lord has called, and he still calls, for those who are apparently blind to their deficiencies, the self-complacent ones, who plan and devise how they can best situate themselves. God help the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Jesus Christ. <SW, July 17, 1906 par. 5>

Thousands who are now spiritually useless should be digging up their buried talents and putting them to the exchangers. Many have written for themselves their resolves to do as little as possible, and these have sealed their resolutions for the judgment of that great day when every talent will be required by God, that he may see how much each one of his servants has gained by trading. Those who think they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. <SW, July 17, 1906 par. 6>

The men and women who feel at ease in Zion might better become anxious about themselves, and inquire, What am I doing in the Lord's vineyard? Why am I not learning in Christ's school his meekness and lowliness of heart? Why have I no burdens to bear in his service? Why am I not a decided and earnest Christian, employing all my powers in laboring for the salvation of souls who are perishing all around me? Saith not the Word, "We are laborers together with God; ye are God's husbandry, ye are God's building"? Shall I not, with my Saviour's help, build a character for time and eternity, and promote godliness in myself, and in others the sanctification of the truth? <SW, July 17, 1906 par. 7>

Come, my brethren and sisters, unfold your napkin and begin to trade with your Lord's goods. In so doing, you will gain other talents. Every soul entrusted with talents is to use his talents to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy money in the earth; lo, there thou hast that is thine"? To such the Lord will answer, "Thou wicked and slothful servant, . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." <SW, July 17, 1906 par. 8>

Man is only required to do according to his ability. But his ability will surely grow if it is exercised. Wake up, brethren; for your own souls' sake, wake up. Without the grace of Christ you can do nothing. Work while you can. Be not deceived into thinking that your lot in life is to be constantly favored, that you can shirk the path of self-denial and self-sacrifice, which Christ bids all share with him. You will gain a valuable experience in being partakers of the self-denial and self-sacrifice of Christ. <SW, July 17, 1906 par. 9>

August 7, 1906 The Perfect Standard

Mrs. E. G. White

The law of God is the only true standard of moral perfection. In the life of Christ this law was carried into action, and this is our example. Nothing short of this will meet the requirements of God. We may plead our inability to keep the law, but this will not excuse us. Such a plea is the language of the carnal heart, which is not willing to put forth determined effort in self-conquest. Christ could say, "I have kept my Father's commandments." And the disciple John declares, "He that saith he abideth in him ought himself also so to walk, even as he walked." <SW, August 7, 1906 par. 1>

We read the biographies of Christians, and think their experience and attainments entirely beyond our reach. These, we say, are the histories of a few who were specially favored by grace. But these high attainments are for all. Christ died for every soul, and God assures us in his word that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. We may be engaged in the common duties of every-day life, but we can make these sacred by simple, earnest faith, and persevering, trusting prayer. God is honored by the steadfast

integrity, the holy walk and conversation, of his people, even in the humblest walks of life. <SW, August 7, 1906 par. 2>

The apostles and prophets and holy men of old did not perfect their characters by miracle. They used the ability given them by God, trusting alone in the righteousness of Christ; and all who will use the same means may secure the same result. <SW, August 7, 1906 par. 3>

It is our privilege to have high spiritual attainments; for God's word has declared it. But these call for faith and labor on our part. We must have an earnest desire for higher and still higher attainments in the Christian life. Paul exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This means a close connection with God, which will give us trust and confidence in him, until we have an experimental knowledge of his divine nature, and are changed into his image. Then we can glorify God by revealing to those with whom we associate the result of the transforming influence of his grace. <SW, August 7, 1906 par. 4>

There are many whose religion consists in theory. To them a happy emotion is godliness. They say, "Come to Jesus. It makes no difference what you believe so long as you are honest in your belief." They do not seek to make the sinner understand the true character of sin. He is not urged to search the Scriptures on bended knees that he may know what is truth, or to pray that his eyes may be anointed with eyesalve that he may see the grace of Christ. <SW, August 7, 1906 par. 5>

When the lawyer came to Christ, saying, "Master, what shall I do to inherit eternal life?" the Saviour did not say, Believe, only believe, and you will be saved. "What is written in the law?" he said; "how readest thou?" The lawyer answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said, "Thou hast answered right; this do, and thou shalt live." Here the false doctrine that man has nothing to do but believe is swept away. Eternal life is given to us on the condition that we obey the commandments of God. <SW, August 7, 1906 par. 6>

Satan is willing that every transgressor of God's law shall claim to be holy. This is what he himself is doing. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm; for he can use such persons to good purpose in deceiving souls. Everywhere his influence is manifest. Men are working against the divine precepts. In their desire to evade the cross-bearing attendant on obedience, even the churches are claiming that the law of God has been changed or abrogated. Men boast of wonderful progress and enlightenment; but the heavenly watchers see the earth filled with corruption and violence. <SW, August 7, 1906 par. 7>

God has borne long with the violators of his law, but if they remain impenitent their punishment is certain. A great work is to be accomplished in setting before them the saving truths of the gospel. This is the means ordained by Divine Wisdom to stem the tide of moral corruption. This is his means of restoring his moral image in man. It is his remedy for disorganization, the power that draws men together in unity. <SW, August 7, 1906 par. 8>

The work of proclaiming the gospel, God has committed to his church. They are to teach the perpetuity and binding force of the holy commandments delivered at Sinai. Of these the testimony of John is, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." <SW, August 7, 1906 par. 9>

August 14, 1906 The Law of God Still in Force

Mrs. E. G. White

Christ warns his followers, "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravaging wolves." He exhorts us not to be deceived when false shepherds present their doctrines. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? They say the Lord has told them that they need not keep the ten commandments; but has the Lord told them this? -- No; God does not lie. <SW, August 14, 1906 par. 1>

Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. <SW, August 14, 1906 par. 2>

Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while he showed his approval of Abel's offering, Cain rose up in anger and slew his brother. <SW, August 14, 1906 par. 3>

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of value to each of us, and we must take heed how we hear. We need sound

doctrine, pure faith. We cannot afford to receive the sayings of men for the commandments of God. God declares, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." <SW, August 14, 1906 par. 4>

John gives the definition of sin. "Whosoever committeth sin," he says, "transgresseth also the law: for sin is the transgression of the law." And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. But by the crucifixion the law of ten commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words. <SW, August 14, 1906 par. 5>

The law has no power to pardon transgression. Repentance toward God and faith toward our Lord Jesus Christ must be exercised. As the sinner looks into this divine mirror, he will see the exceeding sinfulness of sin, and will be driven to Christ. Godly sorrow will result from a realization of his frailty and depravity. His faith in the atoning sacrifice will be based on the sacred promise of full and complete pardon in Christ. <SW, August 14, 1906 par. 6>

But every one who has this hope of pardon through Christ, must "purify himself, even as he is pure." His life thenceforth must be governed by a new principle. The influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. <SW, August 14, 1906 par. 7>

Let us earnestly inquire, What is truth? We cannot afford to build on a sandy foundation. The doctrines revealed in the word of God are to be the foundation of our faith. It is of the utmost importance that we understand, as far as God has given us capacity for understanding, the principles upon which his government rests; for the principles which we believe and receive into the heart will govern and control the actions. The more clear the understanding of the truth which is in Jesus, the more spiritual will be the religious life, the more holy the affections. <SW, August 14, 1906 par. 8>

September 18, 1906 Our Hope

Mrs. E. G. White

The name of Jesus of Nazareth is the only "name under heaven given among men, whereby we must be saved." For "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And the love of Christ made him willing to become "the Lamb of God, which taketh away the sin of the world." <SW, September 18, 1906 par. 1>

What does this love do for us? "Behold," John says, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Such love is without a parallel, giving to men the relationship of sons to God. "And if children, then heirs; heirs of God, and joint-heirs with Christ." Therefore the Father expects obedience of his children; therefore he expects a right disposition of the property he places in their hands. <SW, September 18, 1906 par. 2>

Children of the Lord! How precious is the promise! How full is the Saviour's atonement for our guilt! With a heart of unutterable love, he pleads his sacred blood in the sinner's behalf. The wounded hands, the pierced side, the marred feet, plead eloquently for fallen man, whose redemption has been purchased at such an infinite cost. <SW, September 18, 1906 par. 3>

Neither time nor events can lessen the efficacy of the atoning sacrifice. As the fragrant cloud of incense rose acceptably to heaven when Aaron sprinkled the blood upon the mercy-seat, cleansing ancient Israel from the guilt of sin, so the merits of the slain Lamb arise as sweet incense today, while his blood cleanses the repenting sinner from the defilement of sin. <SW, September 18, 1906 par. 4>

Jesus consented to take human nature, that he might know how to pity sinful, erring mortals. He volunteered to become acquainted with the temptations that beset us, that he might know how to deliver those who are tempted, and that he might know how to plead with his Father in their behalf. If our perceptions could be quickened to take in this wonderful work of our Saviour for our salvation, love, deep and ardent, would burn in our hearts. Apathy and cold indifference would disappear. <SW, September 18, 1906 par. 5>

God has made ample provision that we may stand perfect in his grace. Through Christ, unworthy as we are, we may obtain all spiritual blessings. But there are stern battles to be fought, and Christ says to his people. "Watch and pray, that ye enter not into temptation." The Christian should put on the whole armor of righteousness, and prove himself strong and true in the Redeemer's service. God calls for vigilant sentinels who will stand firm at the post of duty,

valiant soldiers of the cross, ready to do and dare all things for the cause for which they are enlisted. <SW, September 18, 1906 par. 6>

The child of God should watch the first dimming of his light, the first neglect of prayer, the first symptom of spiritual slumber. "He that endureth to the end shall be saved." But it is by the constant exercise of faith and love that believers are enabled to do this. They may have the overcomer's reward, and stand before Christ to sing his praises in the day when he assembles his saints; but their robes must be cleansed in the blood of the Lamb, charity must cover them as a garment, and they must be found spotless and without blemish. <SW, September 18, 1906 par. 7>

John says of this grand assemblage: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." <SW, September 18, 1906 par. 8>

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." <SW, September 18, 1906 par. 9>

"What must it be to be there?" <SW, September 18, 1906 par. 10>

September 25, 1906 Our Advocate and our Adversary

Mrs. E. G. White

He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zech. 3:1. <SW, September 25, 1906 par. 1>

The third chapter of Zechariah contains truths that afford a profitable lesson for all. The people of God, in the person of Joshua, are represented as a criminal on trial. Joshua, as high priest, is seeking a blessing for them. While he is thus pleading before God, Satan is standing at his right hand as his adversary. <SW, September 25, 1906 par. 2>

Satan is an accuser, and is making the case of Israel appear as desperate as possible. He presents before the Lord their faults and failures, hoping that they will appear so dark in the eyes of Christ that he will render them no help in their great need. Joshua, aware of the imperfections of Israel, stands under condemnation, clothed with the filthy garments of sin, while Satan is pressing upon his soul a sense of guilt that makes him almost hopeless. <SW, September 25, 1906 par. 3>

How does Christ look upon the case? What position does he take toward Joshua and the accuser? "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?" Thus Christ replies to the accuser. <SW, September 25, 1906 par. 4>

Satan would ruin the people of God, covering them with the blackness of guilt, but Jesus interposes. The people had sinned; but he took the guilt of their sins upon his own soul. He snatched the race as a brand from the fire. With his human arm he encircles humanity, while with his divine arm he grasps the throne of the infinite God. Thus the adversary is rebuked, and help is brought within reach of perishing souls. <SW, September 25, 1906 par. 5>

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments." <SW, September 25, 1906 par. 6>

Satan began his work as an accuser in heaven. This has been his work ever since the fall, and it will be his work in a special sense as we approach nearer to the close of time. He is aroused when he sees a people on the earth, who, even in weakness and sinfulness, have respect to the law of Jehovah. He delights in their unworthiness. He has no intention that they shall obey the divine law, and has devices prepared for every soul, that all may be ensnared and separated from God. He would accuse and condemn God, and all who try to carry out his purposes in mercy and love, in compassion and forgiveness. <SW, September 25, 1906 par. 7>

Every manifestation of God's power for his people arouses the enmity of Satan against them. He instigates them to evil, and when he has succeeded, throws all the blame upon the tempted ones, presenting them before the Advocate clothed in the black garments of sin, and endeavoring to secure the severest penalty. He urges justice without mercy, not allowing repentance. He argues that the penalty of sin can never be remitted, and God be just. <SW, September 25, 1906 par. 8>

The sinner cannot contradict or answer the charge of Satan against him; but our Advocate makes an effectual plea for those who have placed their cases in his hands. He silences the bold accuser by the unanswerable argument of the cross,

presenting his wounded hands and feet, and pleading his own blood in behalf of the sinner. He has power to change our raiment, to remove the filthy garments, to place upon the repenting, believing sinner his robe of righteousness, and write pardon against his name; and the Saviour will not turn away from the purchase of his blood, the objects of his care. <SW, September 25, 1906 par. 9>

The counterfeit justice that Satan advocates is abhorred by God. His censuring must not be imitated by any who are partakers of divine mercy and love. Guard your own soul, my brother, my sister; watch closely for the first jealous thought, the first suggestion to question or judge others. We must not be severe with the infirmities of others, but attend zealously to our own individual case. <SW, September 25, 1906 par. 10>

Child of God, angels are watching the character you develop, they are weighing your words and actions; therefore take heed to your ways, examine closely your own heart, prove whether you are in the love of God. <SW, September 25, 1906 par. 11>

Courage, fortitude, faith, and implicit trust in God's power to save are needed. These heavenly graces do not come in a moment; they are acquired by the experience of years. But every sincere and earnest seeker will become a partaker of the divine nature. His soul will be filled with intense longing to know the fulness of that love which passes knowledge. As he advances in the divine life, he will be better able to grasp the elevated, ennobling truths of the word of God, until, by beholding, he becomes changed, and is enabled to reflect the likeness of his Redeemer. <SW, September 25, 1906 par. 12>

The angel, with the authority of the Lord, made a solemn pledge to Joshua: "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." <SW, September 25, 1906 par. 13>

October 2, 1906 A Test of Gratitude and Loyalty

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." <SW, October 2, 1906 par. 1>

This scripture teaches that God, as the Giver of all our benefits, has a claim upon them all; that his claim should be our first consideration; and that a special blessing will attend all who honor this claim. <SW, October 2, 1906 par. 2>

Herein is set forth a principle that is seen in all God's dealings with men. The Lord placed our first parents in the garden of Eden. He surrounded them with everything that could minister to their happiness, and he bade them acknowledge him as the possessor of all things. In the garden he caused to grow every tree that was pleasant to the eye or good for food; but among them he made one reserve. Of all else, Adam and Eve might freely eat; but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and loyalty to God. <SW, October 2, 1906 par. 3>

So the Lord has imparted to us Heaven's richest treasure in giving us Jesus. With him he has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are his gifts. Houses and lands, food and clothing, he has placed in the possession of men. He asks us to acknowledge him as the Giver of all things; and for this reason he says, Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for carrying forward the work of the gospel. <SW, October 2, 1906 par. 4>

It was by the Lord Jesus Christ himself, who gave his life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside his honor as Commander of the heavenly hosts, who clothed his divinity with humanity in order to uplift the fallen race; he who for our sake became poor that we through his poverty might be rich, has spoken to men, and in his wisdom has told them his own plan for sustaining those who bear his message to the world. <SW, October 2, 1906 par. 5>

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls, and hinder the work of God. The Lord is seeking to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to him, because so contrary to his character. In carrying out God's plan, men may, by his grace, so relate themselves to him and to their fellow men that they will be registered in the books of heaven as co-laborers with Christ in the great plan of redemption. <SW, October 2, 1906 par. 6>

Not only does the Lord claim the tithe as his own, but he tells us *how* it should be reserved for him. He says, "Honor the Lord with thy substance, and with the *first-fruits* of all thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. <SW, October 2, 1906 par. 7>

The directions given by the Holy Spirit through the apostle Paul in regard to gifts, present a principle that applies also

to tithing: "On the first day of the week let *every one* of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor, are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us. <SW, October 2, 1906 par. 8>

And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon his goodness. We have beheld his work in creation as an evidence of his power in redemption. Our hearts are filled with thankfulness for his great love. And now, before the toil of a week begins, we return to him his own, and with it an offering to testify our gratitude. Thus our practice will be a weekly sermon, declaring that God is the possessor of all our property, and that he has made us stewards to use it to his glory. Every acknowledgment of our obligation to God will strengthen the sense of obligation. Gratitude deepens as we give it expression, and the joy it brings is life to soul and body. <SW, October 2, 1906 par. 9>

The duty and privilege of systematic giving to the cause of God is a matter that should by no means be neglected by ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear his message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire dependence upon God, and their accountability to him for all his benefits.

(*Concluded next week.*) <SW, October 2, 1906 par. 10>

October 9, 1906 A Test of Gratitude and Loyalty No. 2

Mrs. E. G. White

God has given special direction as to the use to which the tithe should be devoted. He does not design that his work shall be crippled for want of means. That there may be no haphazard work and no error, he has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects his agents to labor not against him, but in unison with him, that his treasury may be supplied. <SW, October 9, 1906 par. 1>

The minister should, by precept and example, teach the people to regard the tithe as sacred. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in the Lord's treasury, and held sacred for his service as he has appointed. <SW, October 9, 1906 par. 2>

The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord? <SW, October 9, 1906 par. 3>

Consider the prophecy of Malachi in connection with Daniel, Zephaniah, Haggai, and Zechariah. Let the teaching of these books be carefully investigated, also the building of the temple, and the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us. <SW, October 9, 1906 par. 4>

The offering of beasts did not cleanse away sin, but was a symbol of the great and complete sacrifice that was to be made for the sins of the whole world. The rivers of blood that flowed at the harvest thanksgiving, when sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. <SW, October 9, 1906 par. 5>

God teaches us that all we receive from him is the gift of redeeming love. From his instruction to Israel, he would have us learn that he has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins. <SW, October 9, 1906 par. 6>

The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy. <SW, October 9, 1906 par. 7>

The period of our probation is fast closing. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is now needed in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings, which are needed to sustain his cause. <SW, October 9, 1906 par. 8>

Those who are laborers in word and in doctrine will have all that they can possibly do in improving their God-given charge; "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." The minister's wife may be a great help to her husband in seeking to lighten his burden if she keeps her own soul in the love of God. <SW, October 9, 1906 par. 9>

"The liberal deviseth liberal things; and by liberal things shall he stand." <SW, October 9, 1906 par. 10>

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record on the sacred page. If the Lord's people had faithfully obeyed his directions, the promise would have been fulfilled to them. But when men disregard the claims of God, plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. <SW, October 9, 1906 par. 11>

Let all study with special care the third chapter of Malachi. That chapter contains warning and instruction in righteousness for every soul. The Lord is still testing us to see whether we will prove faithful servants. He is calling upon his people to consider his goodness, to respond to his mercy, and to give proof of their loyalty by bringing all the tithes into his storehouse." "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." <SW, October 9, 1906 par. 12>

October 16, 1906 Conformity to the World

Mrs. E. G. White

Christians, whatever may be their field of labor, whatever part of the Lord's vineyard is assigned them, cannot be in conformity to the world. The world's ways are not God's ways. There must be no obliteration of the line of demarcation given us by Jesus Christ, to separate between Christians and the world, thus bringing down the truth to a common level, and dishonoring the God who at an infinite sacrifice sent his Son into the world. There must be no betrayal of holy trust on the part of any who profess to be children of God. <SW, October 16, 1906 par. 1>

There is no safety for the child of God unless he daily receives a new and fresh experience in looking unto Jesus. By beholding him day by day, he will reflect his image, and thus represent his divine attributes. His only safety lies in daily placing himself under the guidance of God's word, in daily bringing his course of action to the test inquiry, "Is this the way of the Lord?" A divine life will represent Jesus Christ, and will be antagonistic to the customs, practices, and standards of the world. <SW, October 16, 1906 par. 2>

We need, as Christians, to keep Jesus ever before us, looking unto him, the "author and finisher of our faith." Every soul who is seeking to become a joint heir with Jesus Christ must consider that his special work during this testing period is to study the character of Christ, and conform to that character. He cannot do this in his own strength; but through the abundant grace given of God, daily improvement will be made. <SW, October 16, 1906 par. 3>

Satan, on the one side, is striving to press you into his service; Christ, on the other, is seeking to win and draw you to himself. You cannot become victor over Satan's devices without fierce conflicts with inclination. Satan, striving for the mastery, is determined to conquer. Every faculty is to be strictly guarded and held loyal to God. This is the way of the Lord, to bring self under severe discipline, constantly keeping the eye fixed on Jesus. Through his grace, the striving one comes out of the conflict with temptation with clearer views, rejoicing in a new and elevated strength and power, because he makes the Lord "first, and last, and best in everything." <SW, October 16, 1906 par. 4>

The religious life is simply abiding in Christ. To flash out brightly now and then under the praise of the world is not the religion of Jesus Christ. Science, so-called, human reason, and poetry, cannot pass as revelation, although it is Satan's plan that these things shall become first in human minds. Those souls that have not realized that the follower of Christ must subordinate every power that has been bestowed upon him to the will of God, will be drawn into the nets which Satan has carefully woven for their inexperienced feet. They cannot see that it is required of them to bring every thought into captivity to Christ. This restraint is to them a galling yoke. They are found, in the place of conformity to the revealed will of God, opposed in heart and practice to his requirements. <SW, October 16, 1906 par. 5>

Unless these souls are willing to become as clay in the hands of the potter, to be molded into such vessels as God can use, they will always show a deformity of character, will always bear the marks of a vessel unto dishonor. They will never receive the finishing touch of immortality. Such characters would, in their deficiency, mar heaven. <SW, October 16, 1906 par. 6>

God requires the training of the mental faculties. They need to be so cultivated that we can, if necessary, set the truth

before the most intelligent. The converting power of God upon heart and character is also needed every day. There must be self-discipline on the part of every one who claims to be a child of God; for it is in this way that the mind and will are brought into subjection to the mind and will of God. Decided discipline in the cause of the Lord will accomplish more than eloquence and the most brilliant talents. An ordinary mind, well trained, will accomplish more and higher work than the most educated mind and the greatest talents, without self-control. <SW, October 16, 1906 par. 7>

Soundness in the faith means more than many discern. It means to correct every error that exists in our thoughts and actions, lest we corrupt the word of God. <SW, October 16, 1906 par. 8>

There are needed for this time well-balanced minds, healthy, wholesome Christians; but many who profess Christ have a sickly experience. Separated and consecrated to Jesus Christ, the soul finds joy and peace. Christ does not leave us in our weakness and inefficiency, but, gathering us in the arms of his mercy, binds us to his great heart of infinite love. <SW, October 16, 1906 par. 9>

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless: I will come to you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Here is Christ's work; will you cooperate with him? "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." <SW, October 16, 1906 par. 10>

December 4, 1906 Led by the Spirit

Mrs. E. G. White

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Gal. 5:16-26.

<SW, December 4, 1906 par. 1>

In the first six of these verses there is presented the class that cannot enter into the kingdom of God. Those who do the things here specified, shall not inherit that kingdom. But there is presented another class, who can and will enter the kingdom of God, who will have a right to enter there; and they are persons who are seeking a moral fitness to stand around the great white throne in white robes of character. In the day of their probation they realize the importance of the work to be done, and take hold of it intelligently and understandingly. They make it a personal work, an individual work. <SW, December 4, 1906 par. 2>

"The fruit of the Spirit is love." This is the very thing for which we are to labor. If we have the love of Christ in our souls, as a natural consequence we shall have all the other graces, -- "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and "against such there is no law." The law of God does not condemn and hold in bondage those who have these graces, because they are obeying the requirements of that law. They are law-keepers, and therefore they are not under the bondage of the law. <SW, December 4, 1906 par. 3>

Some time ago, when we were passing through Oswego, N.Y., we saw two stern officers guarding two men who were chained together and carried in their hands large leaden balls. We did not come to the conclusion that they had been keeping the laws of the state of New York, but that they had been breaking them, and that they could not walk at liberty because they were transgressors of the law. We were trying to live in harmony with all the laws of the state of New York and with the law of God, and we were walking at liberty; we were not under the bondage of the law. If we live in harmony with the life of Christ, and with the law of which his life was a living example, we are not, we cannot be, under the bondage of the law. <SW, December 4, 1906 par. 4>

There are two courses of action that we may pursue. One course leads us away from God, and shuts us out of his kingdom, and in this path are envyings, strife, murder, and all evil deeds. In the pursuance of the other course of action will be found joy, peace, harmony, and love. Love--that is what we are to cherish; what we most need is the love of God in our hearts. We are more destitute of this precious boon than of anything else. When divine love is in the heart, it

will reveal itself; it will surely go out to others. It will be seen in the words, in the very expression of the countenance. <SW, December 4, 1906 par. 5>

Not long since I heard a sick child say that some one did not love him. He was asked why he said so. "How do you know that he does not love you?" "Why, I can just tell as soon as I look at him that he does not like me; I *know* he doesn't love me." A child reads the very look in the eye, and understands the expression of the countenance. Is it a marvel to us that a child can tell who are his friends; that he knows that certain persons are fond of him? Then it should not take us many months to tell whether the love of Christ is in our heart, whether it is overflowing from it. <SW, December 4, 1906 par. 6>

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. The holy influence, reflected through the character, will be manifest to all. <SW, December 4, 1906 par. 7>

We see the restlessness of the world, their dissatisfaction and ambitious longings. They want something they do not possess. They want excitement and amusement. But for the Christian there is joy, there is peace; he has gentleness, meekness, forbearance, and patience; and to these we want to open the door of our heart, cherishing the heavenly graces of the Spirit of God. <SW, December 4, 1906 par. 8>

Let me call your attention to Peter's ladder of eight rounds: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." <SW, December 4, 1906 par. 9>

December 18, 1906 The Importance of Searching the Scriptures

Mrs. E. G. White

As a book of study, the Bible is superior to all other books as a means of strengthening the intellect. What fields of thought the youth may here find to explore. The mind may go deeper and still deeper in its research, gathering strength with every effort to comprehend truth; and yet there is an infinity beyond. <SW, December 18, 1906 par. 1>

What subjects are presented in the Sacred Scriptures for the mind to dwell upon. Where can be found higher themes, or themes so intensely interesting? Where in all the round of human science can be found anything that will compare with the Bible in interest and sublimity, anything that will so call out the mind in deep and earnest thought? <SW, December 18, 1906 par. 2>

Open the Bible to our youth, draw their attention to its hidden treasures, teach them to search for its jewels of truth, and they will gain from their research such strength of intellect as the study of science and of philosophy could not impart. The grand subjects upon which the Bible treats, the dignified simplicity of its inspired utterances, the elevated themes which it presents to the mind, the light, sharp and clear, from the throne of God, enlightening the understanding, will develop the powers of the mind to a degree that is truly marvelous. <SW, December 18, 1906 par. 3>

Through the divine Word, the inspired history of the race is placed in the hands of every individual. All may become acquainted with our first parents, as in holy innocence they stood in Eden, enjoying communion with God and sinless angels. They may note the introduction of sin, and trace its results upon mankind, following step by step down the track of sacred history as it records the story of man's disobedience and impenitence and God's just retribution for sin. <SW, December 18, 1906 par. 4>

The reader may move through the most inspiring scenes. He may hold converse with patriarchs and prophets; he may behold Christ, who was equal with God and the Commander in heaven, coming down to humanity, and working out the plan of redemption, breaking off from man the chains wherewith Satan had bound him, thus making it possible for him to regain his godlike manhood. This is a subject that may well call out our deepest thought and most earnest affections. <SW, December 18, 1906 par. 5>

If they fulfil the purpose of God, even the most experienced Christians will be continual learners in the school of Christ, that they may become efficient teachers. And it is impossible to teach without learning. We cannot explain and enforce the great truths of the Bible without seeing clearer light ourselves. Our own views will be enlarged, and the effort to make the words of God plain to others will fasten them in our own minds. <SW, December 18, 1906 par. 6>

Men may have enjoyed a training in the schools, and may have become acquainted with the writings of great theologians; yet truth will open to the mind and impress it with new and striking power, as the Bible is searched and pondered, with an earnest, prayerful desire to understand its sacred truths. <SW, December 18, 1906 par. 7>

Let the mind grasp the stupendous truths of revelation, and it will never be content to employ its powers upon frivolous themes it will turn with disgust from the trashy literature and idle amusements that are demoralizing the youth of today. Those who have communed with the poets and sages of the Bible, and whose souls have been stirred by the glorious deeds of the heroes of faith, will come from these rich fields of thought far more pure in heart and elevated in

mind than if they had been engaged in studying the most celebrated secular authors, or in contemplating and glorifying the exploits of the world's Pharaohs and Herods and Caesars. <SW, December 18, 1906 par. 8>

The powers of the youth are mostly dormant, because they do not make the fear of God the beginning of wisdom. The Lord gave Daniel wisdom and knowledge because he would not be influenced by any power that would interfere with his religious principles. The reason why we have so few men of mind, of stable and solid worth, is that they think to find greatness while disconnecting from God. <SW, December 18, 1906 par. 9>

The period of our mortal existence is preparatory to the life which measures with the life of God. And because man was born for a higher, nobler life than that which so many develop, God would have him enlarge his capabilities, availing himself of every privilege that would enable him to cultivate and strengthen the understanding. <SW, December 18, 1906 par. 10>

The Sacred Word is the voice of God to man. If we will but let it speak to us, it will teach us what nothing else can teach. If made the rule of life, it will elevate, refine, and sanctify. <SW, December 18, 1906 par. 11>

The Command of Christ comes to us with the same force as when addressed to the first disciples eighteen hundred years ago. "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." <SW, December 18, 1906 par. 12>

December 25, 1906 The Coming Crisis

Mrs. E. G. White

With unerring accuracy the Infinite One keeps an account with all nations. While his mercy is offered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath begins. The account is then closed; divine patience ceases; there is no more pleading for mercy in their behalf. <SW, December 25, 1906 par. 1>

The prophet, looking down the ages, had our time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God. <SW, December 25, 1906 par. 2>

The days are fast approaching when there will be great perplexity and confusion in the religious world. There will be gods many and lords many; every wind of doctrine will be blowing; and Satan, clothed in angel robes, would deceive, if it were possible, the very elect. <SW, December 25, 1906 par. 3>

The universal scorn thrown upon true piety and holiness, leads those who have not a living connection with God to lose their reverence for his law. And as the disrespect for the divine law becomes more manifest, the line of demarcation between its observers and the world and a world-loving church will become more distinct. Love of God's precepts increases with one class, according as contempt for them increases with the other. <SW, December 25, 1906 par. 4>

The great I AM is vindicating his law. He is speaking to those who make it void in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. Now is the time for his people to show themselves true to principle. <SW, December 25, 1906 par. 5>

We are standing on the threshold of great and solemn events. The Lord is at the door. Upon the Mount of Olives the Saviour rehearsed the scenes that were to precede this great event: "Ye shall hear of wars and rumors of wars," he said. "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfilment at the destruction of Jerusalem, they have a more direct application in the last days. <SW, December 25, 1906 par. 6>

John and the other prophets also were witnesses of the terrible scenes that will take place as signs of Christ's coming. They saw armies mustering for battle, and men's hearts failing them for fear. They saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. They saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth. <SW, December 25, 1906 par. 7>

Already the restraining Spirit of God is being withdrawn from the world. And hurricanes, tempests, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture. <SW, December 25, 1906 par. 8>

A crisis is just upon us; but God's servants are not to trust to themselves in this great emergency. In the visions given

to Isaiah, Ezekiel, and John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own keeping. <SW, December 25, 1906 par. 9>

God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempests of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. <SW, December 25, 1906 par. 10>

While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the under-current is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should bring before the people the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." <SW, December 25, 1906 par. 11>

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. 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." God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. <SW, December 25, 1906 par. 12>

Now, while mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity. <SW, December 25, 1906 par. 13>

January 1, 1907 "Forgive as Ye Would be Forgiven"

Mrs. E. G. White

Many things that do not appear in a correct light will be made plain in the day of the Lord; but the question of forgiveness needs not to be interpreted. If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in words and actions. Then the weight of his sin will not in any degree rest on you. <SW, January 1, 1907 par. 1>

If thy brother "trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." And we are not only to forgive seven times, but until seventy times seven. Just as often as God forgives us, we are to forgive one another -- "considering thyself," Paul cautions, "lest thou also be tempted." <SW, January 1, 1907 par. 2>

There is never a time when it is right for you or me to say, "I will not forgive my brother; I will not walk in harmony with him." He who does this places himself in opposition to the teachings of Christ. If your brother does you an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred and have done you an injury, forgive me," and you draw away from him, refusing to forgive, you turn away from the great Counselor, and need yourself to repent and be forgiven. <SW, January 1, 1907 par. 3>

If your brother injures you knowingly, and afterward repents, saying, "Forgive me," it is not for you to refuse to forgive because you do not think that he feels humble enough, and does not mean what he says. You have no right to judge him, for you cannot read the heart. <SW, January 1, 1907 par. 4>

One man is never to say to another, "When I see that you have reformed, then I will forgive you." This is in accordance with human nature, but it is not God's plan. By showing that you do not desire fellowship with your brother, you not only hurt his soul and your own, but you wound and bruise the heart of Christ. <SW, January 1, 1907 par. 5>

Little heed is paid to the instruction Christ has given. His people come to him in prayer, asking favors, while at the same time they are cherishing hatred against their brother, not only thinking, but speaking evil of him. God cannot bless them; for they refuse to put out of the way that which causes discord and variance. They would not appreciate the

blessing of God, should he give it to them as they desire. <SW, January 1, 1907 par. 6>

Christ points his followers to the path of self-sacrifice and self-surrender. How much better it would be if they would humble themselves under the mighty hand of God, seeking to remove everything that hinders pure, loving fellowship. Those who do this not only help themselves, but help their brethren and sisters, clearing away the cloud of misunderstanding which Satan throws across the pathway. <SW, January 1, 1907 par. 7>

My brethren and sisters, prepare the way, that you may come to God and be forgiven. It is not your brother's sin you are to confess, but your own. In doing this, you are making straight paths for his feet, and softened and subdued, he will fall on the Rock, and be broken. And the Lord will look with pleasure on the offering brought to him. <SW, January 1, 1907 par. 8>

Study the Saviour's words: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case"--whatever your position --"enter into the kingdom of heaven." The righteousness of the scribes and Pharisees was of a selfish character, consisting of external forms. The righteousness which God requires is internal. The heart must be purified, else Christ cannot be enthroned there: then the life must be conformed to the will of God. <SW, January 1, 1907 par. 9>

It is no marvel that the church is not vivified by the Holy Spirit's power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are gaining the victory, and the soul temple is full of wickedness, so that there is no room for Christ. Men, unheeding the words of the Saviour, follow their own perverse ways. They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is moved out of its place, and spiritual discernment is confused by human ideas. Men set the law of God aside to follow the light of their own imagination. <SW, January 1, 1907 par. 10>

All who love Jesus will search the Scriptures, that they may know and do his will. In God alone is our strength. In quietness and forbearance we shall conquer. Those who reveal the patience of Christ will obtain deliverance. They will share in the triumph of their Master. "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." <SW, January 1, 1907 par. 11>

January 1, 1907 Extracts from Testimonies Concerning A Sanitarium at Washington, D. C.

"No Time to be Lost"

"May God help us to develop plans so that our youth can become genuine medical missionaries. . . . We have before us the work of establishing a medical institution near Washington." <SW, January 1, 1907 par. 1>

January 1, 1907 Extracts from Testimonies Concerning a Sanitarium at Washington, D. C.

"No time is to be lost. Call for the best talent, and make arrangements for conducting a nurses' training-school. All that can be done, should be done, to make a deep impression in favor of the truth for this time. Place at the head of this institution one who can be trusted. Obtain facilities for giving treatment, and secure God-fearing youth as your helpers."-- *Letter of Instruction, dated Aug. 27, 1903.* <SW, January 1, 1907 par. 2>

January 8, 1907 God's Sign

Mrs. E. G. White

God saw everything that he had made, and "behold, it was very good. And the evening and the morning were the sixth day." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work." <SW, January 8, 1907 par. 1>

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between me and the children of Israel forever." <SW, January 8, 1907 par. 2>

God gave the Sabbath to his people to be a continual sign of his love and mercy and of their obedience. As he rested on this day and was refreshed, so he desired his people to rest and be refreshed. It was to be a constant reminder to them that they were included in his covenant of grace. Throughout your generations, he said, the Sabbath is to be my sign, my pledge, to you that I am the Lord that doth sanctify you, that I have chosen you and set you apart as my peculiar people. And as you keep the Sabbath holy, you will bear testimony to the nations of the earth that you are my

chosen people. <SW, January 8, 1907 par. 3>

During their bondage in Egypt, the children of Israel lost their knowledge of the true Sabbath, and with it their knowledge of the Creator. God called his people out of Egypt, and in the wilderness gave them his law, the expression of his character and authority. From Mount Sinai he spoke the commandments in an audible voice, and then wrote them with his own finger on tables of stone, thus denoting their enduring character. In this law God declared, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." <SW, January 8, 1907 par. 4>

Before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctity of the Sabbath. He rained manna from heaven for their food, and each day they gathered this manna, but on the sixth day they gathered twice as much as usual, according to the directions of Moses. <SW, January 8, 1907 par. 5>

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Thus for forty years God worked each week a miracle before his people, to show them that his Sabbath was a sacred day. <SW, January 8, 1907 par. 6>

The children of Israel were erecting the tabernacle in the wilderness, and haste was necessary; but the word came to them: "Verily my Sabbaths ye shall keep." Though the work on the tabernacle must be carried forward with expedition, the Sabbath must not be employed as a working day. Even the work on the Lord's house must give way to the sacred observance of the Lord's rest-day. Thus jealous is God for the honor of his memorial of creation. <SW, January 8, 1907 par. 7>

The Sabbath is a token between God and his people. It is a holy day, given by the Creator to man as a day upon which to rest, and reflect upon sacred things. God designed it to be observed through every age as a perpetual covenant. It was to be regarded as a peculiar treasure, a trust to be carefully cherished. <SW, January 8, 1907 par. 8>

As we observe the Sabbath, let us remember that it is the sign which heaven has given to man that he is accepted in the Beloved; that if he is obedient, he may enter the city of God, and partake of the fruit of the tree of life. As we refrain from labor on the seventh day, we testify to the world that we are on God's side, and are striving to live in perfect conformity to his commandments. Thus we recognize as our sovereign the God who made the world in six days and rested on the seventh. <SW, January 8, 1907 par. 9>

The Sabbath is the clasp which unites God and his people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. In the fifty-eighth chapter of Isaiah is outlined the work God's people are to do. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be restored to its rightful position as God's rest-day. The law is to be magnified and made honorable. <SW, January 8, 1907 par. 10>

To those who do this work the Lord says, "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." <SW, January 8, 1907 par. 11>

January 8, 1907 The Work in Washington

Time Already Lost

"If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is Washington. We cannot estimate how great an influence would have gone forth from Washington in favor of the truth, had a sanitarium been established there twenty years ago. Above all places, this place should be worked. Satan is working there with all his might." <SW, January 8, 1907 par. 1>

"I present this to you as a matter that is stirring me mightily. One thing is certain: We shall not be clear unless we at once do something in Washington to represent our work. I shall not be able to rest until I see the truth going forth as a lamp that burneth." <SW, January 8, 1907 par. 2>

"Our people far and near need to ask themselves how the Lord regards their neglect of important centers in America. There are many places in this country in which the truth has never been proclaimed. Many years ago there should have been a sanitarium in Washington D. C. But men have chosen their way in many things, and the places to which the truth should have found entrance by the establishment of medical missionary work, have been neglected." <SW, January 8, 1907 par. 3>

"If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of this nation."--Mrs. E. G. White in letter written Oct. 14, 1903.

J. S. Washburn. <SW, January 8, 1907 par. 4>

January 15, 1907 Gifts and Offerings

The end is fast approaching, and many of our churches are asleep. Let all now make it their chief business to serve the Lord. God has entrusted to his people the talent of means, some more and some less than others. With many the possession of wealth has proved a snare. In their desire to follow the fashions of the world, they have lost their zeal for the truth, and they are in peril of losing eternal life. In proportion as God has prospered them, men should return to him of the goods he has entrusted to their stewardship. <SW, January 15, 1907 par. 1>

As members of the Lord's family we have a decided work to do. We must carefully examine our hearts to see if we are truly converted to God's service. Are we entirely free from worldly habits, ideas, and customs that are abhorrent to God? <SW, January 15, 1907 par. 2> An Important Event

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like 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, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." <SW, January 15, 1907 par. 3>

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away sin, among God's people on earth. <SW, January 15, 1907 par. 4> Robbing God

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" <SW, January 15, 1907 par. 5>

The Lord reveals to his people their special sin. "Will a man rob God?" he asks. "Yet ye have robbed me." Still the convicted of sin, the disobedient, inquire, "Wherein have we robbed thee?" <SW, January 15, 1907 par. 6>

Definite indeed is the Lord's answer: "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord." <SW, January 15, 1907 par. 7>

Here are important matters for our consideration. Read carefully the charge that God makes against those who have not fulfilled the conditions of their agreement with him. In his mercy, the Lord has bestowed rich bounties upon his people, and many have selfishly withheld from him the money for which he called. Let all carefully examine into their business relations with their Creator. Those who will not hesitate to deal treacherously with their Maker will certainly not hesitate to deal treacherously with their fellow-men. <SW, January 15, 1907 par. 8>

I desire to impress upon all our people that God regards the withholding of tithes and offerings as robbery. We are merely stewards of God. We do not own the money that passes into our hands. In its disbursement we are to be co-laborers with Christ. <SW, January 15, 1907 par. 9>

We should feel an intense interest in the advancement of the work of God. This work has already grown to large proportions, but it is to advance still more rapidly. We need many more laborers, and there must be with all a spirit of self-denial, in order to provide facilities for the carrying forward of the message into new fields. In many places the work has been greatly retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help. <SW, January 15, 1907 par. 10>

In the Southern field a beginning has been made, but there is still a great work to be done for all classes. We now call upon all who love Christ to help with their means the work of God in this needy field. <SW, January 15, 1907 par. 11>

Laborers Needed

There should be among us an army of people who are prepared to open the Scriptures to many who are perishing in their sins. Let spiritually-minded men and women take hold of this work where they are. As they find opportunity, let them pray for those for whom they labor. All classes are to be reached. Poverty need not hinder any one from coming to Jesus. We should manifest a decided interest for those who are more wealthy, and endeavor to lead them to lay up their treasure in the heavens, an enduring substance, that will never perish. <SW, January 15, 1907 par. 12>

Let our church-members take up such work where they are, and let all unite in sustaining the work in the regions beyond. Wonderful progress has already been seen, but we still have an exceedingly large work before us, a work that calls for self-denial and cross-bearing. <SW, January 15, 1907 par. 13> The Lord's Treasury Should Be Supplied

As we close the year 1906, I plead with my brethren and sisters to make their record right with God, and to be faithful in rendering to him his own in tithes and offerings. May God help each one to act his part in the work of saving souls. <SW, January 15, 1907 par. 14>

In the Lord's treasury there should be sufficient means to give an adequate support to those who devote their time to the work of saving souls. Their just wages should not be begrudged them. Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God; for it frequently happens that they are expected to take the lead in making offerings. <SW, January 15, 1907 par. 15>

In the great work of warning the world, those who have the truth in the heart, and are sanctified through the truth, will act their assigned part. They will be faithful in the payment of tithes and offerings. Every church-member is bound by covenant relation with God to deny himself of every extravagant outlay of means. Let not the want of economy in the home life render us unable to act our part in strengthening the work already established, and in entering new territory. <SW, January 15, 1907 par. 16>

Schools and sanitariums are to be established. These should be located out of the cities. Students should be fitted to engage in various lines of God's work. We have been greatly favored in securing land and buildings suitable for sanitarium work, at prices far below the original cost. Through the work done in these institutions, we may reach all classes, high and low. The work in behalf of the sick and suffering was ordained of God. <SW, January 15, 1907 par. 17> Following in Christ's Footsteps

Christ's chief work was in the preaching of the gospel to the poor. He chose to minister to the needy, the ignorant. In simplicity he opened before them the blessings they might receive, and thus he awakened their soul's hunger for the truth, the bread of life. Christ's life is an example to all his followers. It is the duty of every one who has learned the way of life to teach others what it means to believe in the word of God. <SW, January 15, 1907 par. 18>

There are many in the shadow of death, who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness, yet we have words of hope for those who sit in darkness. <SW, January 15, 1907 par. 19>

"The land of Zabulon and the land of Nephtholim, 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. From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand." <SW, January 15, 1907 par. 20>

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude; and then he proclaimed to them the truths of the gospel. <SW, January 15, 1907 par. 21>

"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. <SW, January 15, 1907 par. 22>

"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 that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." <SW, January 15, 1907 par. 23>

Christians are not only to give freely of their means to sustain the Lord's work; wherever they are, they are to labor disinterestedly for souls. They themselves are to be sanctified through the truth, to be purified and cleansed from all pride and selfishness. Then they will be prepared to meet their solemn obligations to God, and to enlighten the minds of

others who are in darkness regarding Bible truth. Not one thousandth part of what should be done is being done by those who understand the plan of salvation. Every true Christian is so to represent the plan of salvation in his own consistent life, and in his unselfish efforts in behalf of others, that no one to whom he has access may say, "No man careth for my soul."

Ellen G. White.
Sanitarium, Cal., Dec. 6, 1906. <SW, January 15, 1907 par. 24>

February 5, 1907 True Worth

Mrs. E. G. White

In his word the Lord has shown what man may become if connected with the Source of all wisdom. The soul of every one is precious. All heaven is interested in the plan of salvation, and its power is waiting our demand. We may choose wisely, and through Christ become more precious in the sight of God than the golden wedge of Ophir, or we may become as sounding brass and a tinkling cymbal; but if we do degenerate, we shall lose heaven with all its riches. <SW, February 5, 1907 par. 1>

Character cannot be bought with gold; it cannot come to us by accident. Character is attained by individual effort, aided by the grace of Christ. It is formed by hard, stern battles with self. Conflict after conflict must be urged against hereditary tendencies. <SW, February 5, 1907 par. 2>

If the character is left to be molded as chance may direct, it will become deformed and unlovely. In every one there are weak points, and Satan takes advantage of these. Temptations will thicken about the pathway; but the Lord will help those who ask him in sincerity. Then stand fast in the strength of Jesus. Swerve not from the right to gain favor or to avoid difficulty. Christians can afford to be straightforward, and firm as a rock to principle; and all the excellence of character we attain will be gained by moving in this straight line. <SW, February 5, 1907 par. 3>

Be kind and considerate of others; but at the same time be frank and sincere, for the Lord despises dissembling. The standard of the world is not the criterion for the Christian: God and the right should be his motto. Truthfulness and frankness should be cherished. He should deal honestly and righteously in this present evil world. <SW, February 5, 1907 par. 4>

We can go through the world but once; we cannot come back to rectify mistakes; therefore every move should be made with godly fear and careful consideration. Honesty and policy will not harmonize; either truth and honesty will triumph, or policy will prevail, and honesty cease to direct. The two principles cannot act together; they can never be in agreement. <SW, February 5, 1907 par. 5>

These things will bear thoughtful consideration, close, critical examination. We are in the investigative judgment, and the work for the time is solemn heart-searching. The duty devolves upon every one to consider, to watch, and to pray. You are not bidden by the Lord to examine your neighbor's heart. Let your investigative powers be put to work to discover what is in your own heart, the defects in your own character, the work to be done in your own home. <SW, February 5, 1907 par. 6>

The proving time has come, and angels are watching the development of character. How many, since they have professed Christ, have changed for the better? My brother, my sister, are you becoming more and more like Jesus, who is pure, undefiled, holy? Can your associates see in you the likeness of Christ? Can they see that you maintain in your dress, in your conversation, in your daily life, the simplicity of your Master? <SW, February 5, 1907 par. 7>

The ambition of every soul should be to make straight his paths, that the feet of others may not be led astray. But the anxiety with many is to shape their course to be admired of men. What value can Christians place on the praise and flattery of men who have no reverence for God nor love for his truth? The honor received from such persons is of no worth. We should not aim to receive the applause of the world, but to honor Him who is worthy of the heart's best and holiest affections. This is a worthy ambition, and it brings the highest reward; for God has promised, "Them that honor me I will honor." <SW, February 5, 1907 par. 8>

O how much the Spirit of Christ is needed by every one who has any interest or acts any part in the work of God. God would have every one make the most of his talents and opportunities, putting them to a wise use, with an eye single to his glory. But self must not gain the mastery. Hide yourself in Jesus, and let him appear as "the One altogether lovely," the chiefest among ten thousand. <SW, February 5, 1907 par. 9>

It is the duty and privilege of all to use reason as far as man's finite faculties can go; but there is a limit to man's resources. There are many things that can never be reasoned out by the strongest intellect, or discerned by the most penetrating mind. Philosophy cannot determine the ways and works of God; the human mind cannot measure infinity. Jehovah is the fountain of all wisdom, of all truth, of all knowledge. There are high attainments that man can reach in

this life through the wisdom that God imparts; but there is an infinity beyond that will be the study and the joy of the saints throughout eternal ages. Man can now only linger on the border of that vast expanse, and let imagination take its flight. Finite man cannot fathom the deep things of God; for spiritual things are spiritually discerned. The human mind cannot comprehend the wisdom and power of God. <SW, February 5, 1907 par. 10>

February 12, 1907 Faithful and Slothful Servants

Mrs. E. G. White

All should endeavor to realize the shortness of time, and the solemnity and importance of the period in which we live. There is no time now to be spent in serving self, and in acquiring property for ourselves and our children. A change is to take place; a new order of things is to begin. The heavens are to be rolled together as a scroll; and then shall appear "the Son of man coming in the clouds with power and great glory." For "the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory." <SW, February 12, 1907 par. 1>

Then it is that "the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman," will receive as their works have been. Solemn hour, when the servants are reckoned with, and recompense is awarded to all. There will be no second trial. Probation will close forever. <SW, February 12, 1907 par. 2>

All unbelief in regard to the claims of God's law here ceases; for it is by this standard that all are judged. Every eye then sees God, and every soul realizes what has proved his ruin. It is then seen and acknowledged that God's law governs all created intelligences. There are none to question the authority of the great Lawgiver. Scoffers no longer say, "Where is the promise of his coming?" neither do they wonder that a peculiar people believed in, and waited for, their Lord's appearing. His coming is the greatest event in the world's history; and those who have had respect to all his commandments, are then classed among the loyal and true, and rewarded with eternal life. <SW, February 12, 1907 par. 3>

Shall we not all be aroused before probation closes, to see that fidelity to Christ in this life will meet with a sure reward when he shall give to every man according as his works have been? The Lord plainly tells what he thinks of those who sit at ease, leaving others to do the work assigned them. They are represented by the slothful man in the parable of the ten talents. "I was afraid," he says, "and went and hid thy talent in the earth." <SW, February 12, 1907 par. 4>

And why did the delinquent do this? Here is his answer: "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The Lord replies, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest thou not my money into the bank, that at my coming I might have received mine own with usury?" <SW, February 12, 1907 par. 5>

Then the sentence is pronounced: "Take the talent from him;" take away all my gifts and endowments, and all his opportunities for usefulness. For a time I lent him talents, and gave him opportunity to use them to my glory. He saw others at work, and might have joined them, and done much good; but he had no love for me or my service, and his life was spent in serving self. This indolent servant now sees that God's claims cannot be set aside with impunity. <SW, February 12, 1907 par. 6>

All have received talents, and all can use them in the service of the Master; but many choose to put skill, tact, perseverance, and energy into their business transactions. Too little is said to stir up these non-workers; but if anything is said, many pay no attention. The Lord Jesus is about to "be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." But men neglect all the claims of Jehovah, disregard his holy law, disappoint his expectations in everything, and yet they feel that they are not the ones who will be punished at Christ's coming. How terrible is the self-deception of those souls who are at ease in Zion. They believe everything in God's word that flatters their self-love, but they heed not the warnings and denunciations that make them uncomfortable. Like the Jews, many mistake the enjoyment of their privileges for the benefit they should derive from them. <SW, February 12, 1907 par. 7>

It is a great step heavenward, not only to see and love the truth, but to carry it out in the daily life. How changed will a man become under its sanctifying influence! "Wherefore if any man be in Christ, he is a new creature; behold, all things are become new." His words and deportment are such that it can in truth be said of him that he is a partaker of "the divine nature, having escaped the corruption that is in the world through lust." <SW, February 12, 1907 par. 8>

As long as probation lasts, there will be work to do for the Master. In the church burden-bearers are needed -- not those who are trying to occupy the highest position, but those who are humble, earnest workers for Jesus. Fathers and mothers in Israel are everywhere needed, those who will honor God in their families, in the church, among unbelievers, and wherever they are. Think of different ones for whom you can manifest an interest, and in the fear of God make

personal efforts to reach them. As long as, keeping self out of sight, and with heart filled with love, you labor to seek and to save that which was lost, the rich blessing of God will attend you. <SW, February 12, 1907 par. 9>

May the converting power of God come upon the churches, that they may feel a burden for souls, for the souls for whom Christ died, and seek to save them before the day of God's wrath breaks over the world. <SW, February 12, 1907 par. 10>

February 19, 1907 "Come Out from Among Them, and Be Ye Separate"

Mrs. E. G. White

The voice of the long-suffering Saviour invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To the needy, the fainting, those who are bowed down with burden and care and perplexity, the invitation is, Come. It is Christ's glory to encircle us in the arms of his mercy and love, and bind up our wounds. He will sympathize with those who need sympathy, and strengthen those who need strength. <SW, February 19, 1907 par. 1>

There is life and peace and joy in Jesus Christ. He is the sinner's friend. In him there is power and glory and strength for all. If we believe that this power and glory are ours, and comply with the conditions laid down in his word, we shall be strong in the strength of the Mighty One. <SW, February 19, 1907 par. 2>

But many professed Christians are well represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." <SW, February 19, 1907 par. 3>

There are conditions to meet if we would be blessed and honored by God. God has the first and highest claims upon his people. Set your affections upon him and upon heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing; for in touching this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" <SW, February 19, 1907 par. 4>

Will separation from the world, in obedience to the divine command, unfit us for the work the Lord has left us? Will it hinder us from doing good to those around us? --No; the firmer hold we have on heaven, the greater will be our power for usefulness. We should study the Pattern, that the spirit which dwelt in Christ may dwell in us. The Saviour was not found among the exalted and honorable of the world. He did not spend his time among those who were seeking their ease and pleasure. He worked to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the distressed and sorrowing. <SW, February 19, 1907 par. 5>

We are required to follow the Master's example. The more we partake of the spirit of Christ, the more we shall seek to do for our fellow men. We shall bless the needy and comfort the distressed. Filled with a love for perishing souls, we shall find our delight in following the footsteps of the Majesty of heaven. <SW, February 19, 1907 par. 6>

The requirements of God are set plainly before us; the question to be settled is, Will we comply with them? Will we accept the condition laid down in his word -- separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip-service, nor by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence. <SW, February 19, 1907 par. 7>

All our actions are affected by our religious experience. If our experience is founded in God; if we are daily tasting the power of the world to come, and have the fellowship of the Spirit; if each day we hold with a firmer grasp the higher life, principles that are holy and elevating will be inwrought in us, and it will be as natural for us to seek purity and holiness and separation from the world, as it is for the angels of glory to execute the mission of love assigned them. Every one who enters the pearly gates of the city of God will be a doer of the word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. <SW, February 19, 1907 par. 8>

Probation is about to close. In heaven the edict will soon go forth, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." <SW, February 19, 1907 par. 9>

Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure

men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. <SW, February 19, 1907 par. 10>

If we would not commit sin, we must shun its very beginnings. Every emotion, every desire, must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled. By faith and prayer all may meet the requirements of the gospel. None can be forced to transgress. Temptation, however strong, is never an excuse for sin. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim this very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and he will help in every time of temptation. Those who hunger and thirst for righteousness will be filled. <SW, February 19, 1907 par. 11>

March 5, 1907 Seeking the Lost

Mrs. E. G. White

Then drew near unto him all the publicans and sinners for to hear him. And the scribes and Pharisees murmured, saying, This Man receiveth sinners, and eateth with them." The Jewish leaders prided themselves on being God's chosen people; but they were full of selfishness and pride. When Christ came to them, they refused to receive him, because he did not flatter their pride nor indorse their opinions. They turned from him with scorn because he received publicans and sinners. By his ministry of mercy and compassion, Christ rebuked all pride and selfishness; therefore the Jews would have none of him. They were angry that the works they did to be seen of men did not awe or charm the great Teacher, or draw from him one word of approval. They flattered themselves, but Christ did not flatter them. He spoke against all vanity and pride as abhorrent to the Most High. It is the prayers of the humble and contrite that are heard and answered. God declares that he knows the proud afar off, but he says, "To this man will I look, even to him that is of an humble and contrite heart." <SW, March 5, 1907 par. 1>

The Pharisees could not bear to see the publicans following Christ and listening to his teaching with an interest that their teaching had never received. Hatred against the Saviour filled their hearts, and they said bitterly, "This Man receiveth sinners and eateth with them," implying that he chose these as his associates and was insensible to their wickedness. <SW, March 5, 1907 par. 2>

To this reproach Christ replied with the parable of the lost sheep. "What man of you," he said, "having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost." <SW, March 5, 1907 par. 3>

The loss of the sheep makes it necessary for the shepherd, at any cost, to seek for it. "Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Christ asked. The sheep has wandered from the fold, and the shepherd leaves the rest that he may seek for the lost one. It must be found, however dark the night or severe the tempest. At each step the shepherd calls the lost sheep by name, until in the distance he hears its faint and dying cry. In crevices and among the tangled briers he searches, until he finds it. Then carefully rescuing it from its peril, he places it on his shoulders, and goes home with rejoicing. <SW, March 5, 1907 par. 4>

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By making this gift to save perishing souls, God has shown the value he places on human beings. Then should any one, high, or low, rich or poor, be treated with contempt? Satan has made it his study to lay the temple of God in ruins, to obliterate the image of God in man. And by yielding to sin, men have become defiled and corrupted. Christ came, clothing his divinity with humanity, that he might touch humanity, without extinguishing it by divinity. He came to save the lost sheep. He became a servant that by loving service he might uplift the lowly. <SW, March 5, 1907 par. 5>

More than eighteen hundred years ago Christ walked on this earth, a man among men, yet a God. Hear what he said, "I am come to seek and to save that which was lost." A solemn duty rests upon every one who believes in Christ to go outside the church and seek in every way to save souls. To be a Christian means to be Christlike, and upon all Christians rests the duty of working as Christ worked. <SW, March 5, 1907 par. 6>

Christ came to this world to represent the character of God as expressed in his law, and in human nature he lived that law. So our lives are to be spent in doing God's will. We have been made repositories of sacred truth; but this truth is of no value to us unless it is practiced in the daily life. Christians are to do thorough work. Instead of expending their time and means in working for those who already have been blessed with so many opportunities and privileges that they do

not know how to appreciate them, let God's workers go into places where the truth has not been heard. Let earnest zeal and fervent piety be manifested in behalf of those who are in the darkness of error. Of those who work in this way Christ says, "Ye are laborers together with God." "Ye are the light of the world." "Ye are the salt of the earth." "Ye are my witnesses." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." <SW, March 5, 1907 par. 7>

We are to exert a saving influence over those who are without God and without hope in the world. The pathway to the city of refuge is to be kept free from the rubbish of selfishness and sin. Those who profess to be following the Lamb of God are to take every stumbling-block out of the way. But too often those who claim to believe the truth lay stumbling-blocks in the way of others. They say that they know Christ, but in works they deny him. By their trifling conduct they hurt those they might have helped. They sin against God and lie against the truth, imperilling their own souls and leading others astray. <SW, March 5, 1907 par. 8>

"Walk in wisdom toward them that are without, redeeming the time, because the days are evil." God's people are to be lights, shining amid the moral darkness of the world. By a godly life they are to show that the truth exerts an ennobling influence over them. <SW, March 5, 1907 par. 9>

March 12, 1907 Work While it is Called Today

Mrs. E. G. White

We are laborers together with God." Brethren and sisters, remember that it was your sins that made the cross of Calvary necessary, and that through Christ's sacrifice there, it is possible for you to live a new, transformed life. When you accepted Christ as your Saviour, you pledged yourselves to unite with him in an earnest, unwearied effort to seek to save the lost. You are to hold every power you possess as a precious trust to be used in God's service and to save souls. <SW, March 12, 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." At an immense cost, probation has been granted to human beings. At the day of judgment there will come to the lost a full realization of the meaning of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal. They will think of the high, pure association it was their privilege to gain. But it is too late! The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved." <SW, March 12, 1907 par. 2>

The world is to see God in his followers. Life and immortality are brought to light through those who are one with Christ. It is our privilege to have the Spirit that is the wisdom of heaven. Those who have the Spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their lives the power of Christ's grace. <SW, March 12, 1907 par. 3>

Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth. <SW, March 12, 1907 par. 4>

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 realize that the gospel is the *power of God* unto salvation to them that believe. I desire if possible to impress upon the hearts of Christians the importance of giving so pure and righteous a representation of God that the world shall see him in his beauty. I desire them to be so filled with the Spirit that dwells in him that the world shall have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives Christ. My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids. <SW, March 12, 1907 par. 5>

Each worker, while preserving his individuality, should seek to labor in harmony with every other worker. Each is to be united with his fellow-workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work. Each may receive light from the Source of light. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." <SW, March 12, 1907 par. 6>

All are to do their best. All are to keep looking to their Leader, studying the lessons he has given in his guidance of his people from the beginning. The experiences of Abraham, of Moses, of Daniel, contain lessons of great value to us at this time. <SW, March 12, 1907 par. 7>

Those whom God chooses as his workers are not always talented, in the estimation of the world. Sometimes he selects unlearned men. These have a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness.

Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Saviour's example of cross-bearing and self-denial. They are God's witnesses, revealing his compassion and love, and ascribing all the glory to him whom they love and serve. <SW, March 12, 1907 par. 8>

Constantly they are learning of the great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice his virtues; for their life is assimilated to his. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek: for they shall inherit the earth." <SW, March 12, 1907 par. 9>

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear his inspection. The Lord brings these workers into connection with those of more marked ability, to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in his chain of service. And it is his desire that every human instrumentality engaged in work for him shall be recognized, however small may be the work he does. <SW, March 12, 1907 par. 10>

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by him because they have felt it an honor to minister to those for whom he gave his life. <SW, March 12, 1907 par. 11>

April 16, 1907 Self-Exaltation

Mrs. E. G. White

Self-exaltation is a dangerous element. It tarnishes everything it touches. It is the offspring of pride, and it works so ingeniously that, unless guarded against, it will take possession of the thoughts and control the actions. The Laodicean message must be proclaimed with power; for now it is especially applicable. Now, more than ever before, are seen pride, worldly ambition, self-exaltation, double-dealing, hypocrisy, and deception. Many are speaking great swelling words of vanity, saying, "I am rich, and increased with goods, and have need of nothing." Yet they are miserable, and poor, and blind, and naked. <SW, April 16, 1907 par. 1>

There are some who sincerely desire to serve God, and who in true penitence seek that they may find him. But there are also others who go on frowardly in their own way. The Lord says to them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Let those who name the name of God search their hearts to see whether they be in the faith. Let them search the word carefully, reviewing the experience of God's ancient people. <SW, April 16, 1907 par. 2>

"An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the Angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim; and they sacrificed there unto the Lord." <SW, April 16, 1907 par. 3>

The people bowed before God in contrition and repentance. They offered sacrifice, and confessed to God and to one another. The sacrifices they offered would have been of no value if they had not shown true repentance. Their contrition was genuine. The grace of Christ wrought in their hearts as they confessed their sins and offered sacrifice, and God forgave them. <SW, April 16, 1907 par. 4>

The revival was genuine. It wrought a reformation among the people. They remained true to the covenant they had made. The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. His voice was no longer heard in reproof and warning. One by one the faithful sentinels who had crossed the Jordan laid off their armor. A new generation came upon the scene of action. The people departed from God. Their worship was mingled with erroneous principles and ambitious pride. <SW, April 16, 1907 par. 5>

"And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of

their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. . . . And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not." <SW, April 16, 1907 par. 6>

The multitudes who were fed by Christ thought they loved him, until he told them that they cared more for the bread that perishes than for the bread of eternal life. The rich young ruler thought he loved the Saviour. He had listened to the gracious words that fell from his lips, and had seen his wonderful works. But when the Saviour said, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me," he went away sorrowful, clinging to his idol. He loved his riches more than he loved Christ. Simon the Pharisee thought he loved Jesus, until he found that the Saviour did not esteem him as highly as he did a poor, sorrowful, repentant woman. <SW, April 16, 1907 par. 7>

With the Christian self-love, self-interest, must perish. There must be union with Christ. When on earth, he bound men to his heart by ties of love and devotion. He inspired hope and trust. He revealed in himself man's true ideal, and awakened a desire for its attainment; but he said no word to gratify curiosity or awaken selfish ambition. <SW, April 16, 1907 par. 8>

April 16, 1907 "The Lord Loveth a Cheerful Giver"

Sanitarium, Cal., March 8, 1907.

I address the members of all our churches. We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work. <SW, April 16, 1907 par. 1>

God is calling for men who will consecrate themselves to the work of soul-saving. Those who desire to be regarded by God as liberal should devote mind and heart -- the entire being -- to his service. When we begin to comprehend what a sacrifice Christ made in order to save a perishing world, there will be seen a mighty wrestling to save souls. O, that all our churches might see and realize the infinite sacrifice of Christ! <SW, April 16, 1907 par. 2>

As a people, we have been benumbed. Matters of but little importance have been brought in to absorb much means and precious talent. There are some whose hearts are responsive to the calls of God. But some are investing capital in enterprises that give no results in the salvation of souls. Such enterprises are snares of the enemy. <SW, April 16, 1907 par. 3>

The great enemy of souls would be pleased if we were kept busy with things of but little importance, and so should lose our present opportunities for labor. We need now to awake out of sleep, and to labor earnestly to warn those in the highways and in the byways. Soon the work will be finished, and now is our time to labor with intense energy and untiring industry. <SW, April 16, 1907 par. 4>

The judgments of God are in the earth, and, under the influence of the Holy Spirit, we must give the message of warning that he has entrusted to us. We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side. The Lord calls upon his people to labor,--labor earnestly and wisely,--while probation lingers. <SW, April 16, 1907 par. 5>

Among the members of our churches, there should be more house-to-house labor in giving Bible readings and distributing literature. A Christian character can be symmetrically and completely formed, only when the human agent regards it as a privilege to work interestedly in the proclamation of the truth, and to sustain the cause of God with means. The treasury must not be allowed to become empty, when there are such urgent calls for help from every part of the world. <SW, April 16, 1907 par. 6>

Every church-member should cherish the spirit of sacrifice. In every home there should be taught lessons of self-denial. Fathers and mothers, teach your children to economize. Encourage them to save their pennies for missionary work. Christ is our example. For our sake he became poor, that we through his poverty might be made rich. He taught that all his followers should unite in love and unity to work as he worked, to sacrifice as he sacrificed, to partake of his sufferings, that they may be partakers of his glory. <SW, April 16, 1907 par. 7>

The Lord now calls upon the members of the Seventh-day Adventist church in every locality to consecrate themselves to him, and to do their very best, according to their circumstances, to assist in his work. By their liberality in making gifts and offerings, he desires them to reveal their appreciation of his blessings, and their gratitude for his mercy. <SW, April 16, 1907 par. 8>

My dear brethren and sisters, all the money we have is the Lord's. I now appeal to you, in the name of the Lord, to

unite in carrying to successful completion enterprises that have been undertaken in the counsel of God, and that are waiting for their portion of the \$150,000 fund which has been called for by the General Conference Committee. <SW, April 16, 1907 par. 9>

Let not the work on the Nashville Sanitarium and the Takoma Park Sanitarium be hindered for lack of means. Let not the work of rebuilding at Huntsville be made difficult and burdensome because the necessary means is withheld. Let not those who are struggling to build up the other enterprises, great and small, that are needing the promised aid, become disheartened because we are slow to unite in making up the fund that is asked for. Let all our people arise, and see what they can do. Let them show that there is unity and strength among Seventh-day Adventists. <SW, April 16, 1907 par. 10>

In the providence of God, some may gather more wealth than do others. The Lord blesses them with health, with tact and skill, that they may receive of his goods and bestow upon others. The possession of means brings a test of character. All have a responsibility according to that which they have received; and from those who possess wealth, the Lord looks for bountiful gifts. To those who desire to be baptized with the Holy Ghost, I would say, Take up the work of God where you are, and with your gifts help the work in places nigh and afar off. <SW, April 16, 1907 par. 11>

My dear brethren and sisters, let us every one make a covenant with God by sincere self-denial and self-sacrifice, that we may help in extending the truth to many places. The Lord will certainly bless all who do his will without murmuring or complaining.

Mrs. E. G. White. <SW, April 16, 1907 par. 12>

April 23, 1907 The Example and Teaching of Our Redeemer

Mrs. E. G. White

Many see much to admire in the life of Christ. But true love for him can never dwell in the heart of the self-righteous. Not to see our own deformity is not to see the beauty of Christ's character. When we are fully awake to our own sinfulness, we shall appreciate Christ. The more humble are our views of ourselves, the more clearly we shall see the spotless character of Jesus. He who says, "I am holy, I am sinless," is self-deceived. Some have said this, and some even dare to say, "I am Christ." To entertain such a thought is blasphemy. <SW, April 23, 1907 par. 1>

Not to see the marked contrast between Christ and ourselves is not to know ourselves. He who does not abhor himself can not understand the meaning of redemption. To be redeemed means to cease from sin. No heart that is stirred to rebellion against the law of God has any union with Christ, who died to vindicate the law and exalt it before all nations, tongues, and peoples. Pharisaic self-complacency and bold assumptions of holiness are abundant. There are many who do not see themselves in the light of the law of God. They do not loathe selfishness; therefore they are selfish. Their souls are spotted and defiled. Yet with sin-stained lips they say, "I am holy. Jesus teaches me that the law of God is a yoke of bondage. Those who say that we must keep the law have fallen from grace." <SW, April 23, 1907 par. 2>

Christ says, "Blessed are they that do his commandments." The heavenly benediction is pronounced upon those who keep the law. "They shall have right to the tree of life," the Saviour declares, "and shall enter in through the gates into the city." <SW, April 23, 1907 par. 3>

We must decide for ourselves whether or not these words will be spoken to us. A right decision will be revealed by action in harmony with the law of God. But we cannot possibly keep the commandments without the help of Christ. He alone can save us, by cleansing us from all sin. He does not save us by the law; but neither will he save us in disobedience to the law. <SW, April 23, 1907 par. 4>

Christ draws us to himself because he has been lifted upon the cross of Calvary. He came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, he showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. <SW, April 23, 1907 par. 5>

The degree of our love for God depends upon the clearness and fulness of our conviction of sin. "By the law is the knowledge of sin." But so far is it from making arbitrary requirements, that it is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil. Fidelity to God involves fidelity to man. Thus the law not only points out sin, but it guards the rights, the individuality, of every human being. It restrains the superior from oppression, and the subordinate from disobedience. It insures man's well-being, both for this world and the world to come. To the obedient it is the pledge of eternal life; for it expresses the principles that endure forever. <SW, April 23, 1907 par. 6>

In his work of redemption God is infinitely wise and just and good; and the more we see of the perils to which we

have been exposed by sin, the more grateful we shall be for the deliverance he has wrought. But his plan for the redemption of the human race is not comprehended by the wisest of this earth. They may think and reason to the utmost of their ability; but they know almost nothing of the mysteries of the God who holds supervision over the universe.

<SW, April 23, 1907 par. 7>

God has worlds upon worlds that are obedient to his law. These worlds are conducted with reference to the glory of the Creator. As these inhabitants see the great price that has been paid to ransom man, they are filled with amazement. With intense interest they watch the controversy between Christ and Satan; and as this controversy progresses, and the glory of God shines brighter and brighter, they give praise to God. <SW, April 23, 1907 par. 8>

And yet, because finite men can discern a little of God's marvelous power, they take the glory that belongs to the Creator. Oh, that the veil could be removed, and they could see beyond their wisdom! Every mouth would cease its boasting, and men would see the greatness of the plans of God. <SW, April 23, 1907 par. 9>

God intends that to the earnest seeker the truths of his word shall be ever unfolding. The mysteries it contains are not such because God has sought to conceal truth; the inability to understand is not in his purpose, but in our inability to understand. But it is impossible for any human mind to exhaust even one truth or promise of the Bible. One catches the glory from one point of view, and another from another point; yet we can discern only gleamings. The full radiance is beyond our vision. It will take eternity to unfold it all. <SW, April 23, 1907 par. 10>

May 21, 1907 "Prepare to Meet Thy God"

Mrs. E. G. White

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." <SW, May 21, 1907 par. 1>

We are here warned not to defraud our souls of the privileges that the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch vigilantly for the coming of the Lord. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," is the apostle's exhortation. Every moment is to be faithfully employed. <SW, May 21, 1907 par. 2>

The apostle says, "It is God that worketh in you both to will and to do of his good pleasure." Thus plainly is it stated that, co-operating with God, we are to work out our own salvation. And in this life of faith and devotion, "he that shall endure to the end, the same shall be saved." <SW, May 21, 1907 par. 3>

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the grace of Christ their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. And while the foolish virgins awoke to find their lamps burning dimly or going out in the darkness, the wise virgins, their lamps burning brightly, entered the festal hall; and the doors were shut. <SW, May 21, 1907 par. 4>

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven lamps to the seven pipes, which are upon the top thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." <SW, May 21, 1907 par. 5>

By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the message of God's Spirit, the agencies of evil would have entire control over men. <SW, May 21, 1907 par. 6>

When the call shall come, "Behold, the Bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. But if

God's Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. The golden oil will be given to us. <SW, May 21, 1907 par. 7>

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be obtained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. All they have and are is consecrated to the Master's service. Thus they prepare to meet their Lord; and when he comes, they will say, with joy, "This is our God; we have waited for him, and he will save us. . . . We will be glad and rejoice in his salvation." <SW, May 21, 1907 par. 8>

June 11, 1907 "Abide in Me"

Mrs. E. G. White

In no way can Christ's disciples be cleansed but by obedience to the truth. The apostle Paul writes: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." And Peter writes: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." <SW, June 11, 1907 par. 1>

As the branch derives its nourishment from the vine, so all who are truly converted draw spiritual vitality from Christ. "Verily, verily, I say unto you," he declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. . . . <SW, June 11, 1907 par. 2>

"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." <SW, June 11, 1907 par. 3>

Thus Christ presents the false union with himself in contrast with the true. Those who have not a living connection with Christ may to outward appearance be in fellowship with him. Their names may be enrolled on the church books, but they are not members of his body. They do not bear fruit to the glory of God. "Ye shall know them by their fruits," Christ said. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." <SW, June 11, 1907 par. 4>

Christ has provided means whereby our whole life may be an unbroken communion with himself; but the sense of Christ's abiding presence can come only through living faith. There must be a personal consecration to him. Self must be hid with Christ in God; then the grace received will be constantly imparted as a grateful offering to God. In this union Christ identifies himself with man before God and the heavenly universe. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Our sins are reckoned to Christ. His righteousness is imputed to us, and we are made the righteousness of God in him. Because of his atoning sacrifice, our prayers go up to the Father, laden with the fragrance of Christ's character, and, one with Christ, we are accepted in the Beloved. <SW, June 11, 1907 par. 5>

Christ's connection with his believing people is illustrated by the parable of the vine and its branches as by no other. We should study the lesson, that we may know what the parent stock is to the branch, and in what light the Lord

regards those who believe and abide in Christ. Let all contemplate the completeness it is their privilege to have, and ask themselves the question, Is my will merged in Christ's will? Is the fulness and richness of the Living Vine -- his goodness, his mercy, his compassion and love -- seen in my life and character? <SW, June 11, 1907 par. 6>

A blessing and a power will attend the labors of those who are thus joined to Christ by a living faith. They will experience a higher culture of mind and heart. Selfishness will be overcome. Their prayers will be more fervent. The quickening, sanctifying influence of the Holy Spirit will be poured out upon them, and they will be brought nearer to the kingdom of heaven. <SW, June 11, 1907 par. 7>

June 18, 1907 A Call To Service

Mrs. E. G. White

This is life eternal," Christ prayed, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." There is in this prayer a greatness that no human language can express. Thousands upon thousands long for a knowledge of God. Some have a partial knowledge of him, but not the fulness of knowledge. Others, filled with unrest, long for something that they have not. <SW, June 18, 1907 par. 1>

Christ longed to help and save the perishing, and he expressed his longing in the words, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." <SW, June 18, 1907 par. 2>

The labor for which Christ saw there was so much need was harvesting. Harvesters are few. The work of gathering in the grain takes tact and skill, that none be lost. Winnowers of souls are needed in every place where the standard of truth, on which is inscribed the commandments of God and the faith of Jesus, has been uplifted. <SW, June 18, 1907 par. 3>

"The harvest truly is great, but the laborers are few." When Christ made this statement, there were scribes and Pharisees, priests and rulers, in every city and town in the land. But the Saviour saw that these teachers were wholly unfitted to minister to the spiritual needs of the people. "Ye know not the Scriptures, neither the power of God," he said to them. Ye teach for doctrine the commandments of men. <SW, June 18, 1907 par. 4>

To every one God has committed a work. Each one is invited to take Christ's yoke and learn of him. Intensity is needed in the work of seeking to save those who are perishing out of Christ. Satan is intense in his efforts to deceive souls and gather them under his banner of apostasy and rebellion, and his helpers are without number. <SW, June 18, 1907 par. 5>

The Lord has a great work to be done. He has decisive battles to be fought, and he calls upon young men and women to fight for him, to consecrate themselves to his work. "I have written unto you, young men, "John says, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.... Ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." <SW, June 18, 1907 par. 6>

And the apostle Paul wrote: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." <SW, June 18, 1907 par. 7>

It is God who implants his Spirit in the hearts of young men, leading them to fight for him against great odds. Thus he inspired Paul of Tarsus, who fought with all his intrusted capabilities for heaven's revealed truth, against apostates who ought to have upheld him. God's servants will have today to meet the same difficulties that Paul met. But Christ left the ninety and nine that he might seek and save the one lost sheep, and can we be justified in doing less? <SW, June 18, 1907 par. 8>

Sound an alarm throughout the length and breadth of the land. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. Having heard the solemn warning of the third angel, we are debtors to others, to impart the truth to them. <SW, June 18, 1907 par. 9>

We have no time to lose. The end is near. We must look our work fairly in the face, and advance as fast as possible in

aggressive warfare. The powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. God help us to give the warning now while we may, and with our eyes fixed on Jesus our Leader, press on to victory. <SW, June 18, 1907 par. 10>

September 24, 1907 Christ Our Redeemer

Mrs. E. G. White

Jesus, the author and finisher of our faith, lived not to please himself. Without humbling himself to the death of the cross, he could not have borne the penalty of transgression, and so he left heaven, and took his place in the ranks of fallen beings, enduring, for our sakes, suffering and abuse. <SW, September 24, 1907 par. 1>

It must have been a very severe ordeal for our Saviour to lay aside his royal robe and kingly crown, and clothe his divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, he came to give in his life a revelation of the character God requires of his children. He came that we might have an example of what human nature may become by receiving him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <SW, September 24, 1907 par. 2>

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. . . . Lo, I come to do thy will, O God;" "yea, thy law is within my heart." <SW, September 24, 1907 par. 3>

Think you not that Christ suffered loneliness of spirit, as, unrecognized and unhonored, he lived in the world that he himself had made? Who is he? Ask Isaiah. He will tell you:-- <SW, September 24, 1907 par. 4>

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." <SW, September 24, 1907 par. 5>

Ask him who was sent to announce his coming:-- <SW, September 24, 1907 par. 6>

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . I indeed baptize you with water . . . 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." <SW, September 24, 1907 par. 7>

Ask John, the beloved disciple. <SW, September 24, 1907 par. 8>

"In the beginning was the Word," he declares, "and the Word was with God, and the Word was God. . . . In him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." <SW, September 24, 1907 par. 9>

We turn to Peter, and he declares of his Master,-- <SW, September 24, 1907 par. 10>

"Thou art Christ, the Son of the living God." <SW, September 24, 1907 par. 11>

We ask Christ himself who he is, and he replies,-- <SW, September 24, 1907 par. 12>

"Before Abraham was, I AM." "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father." <SW, September 24, 1907 par. 13>

We ask Paul, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" <SW, September 24, 1907 par. 14>

With strength and assurance comes the answer, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." <SW, September 24, 1907 par. 15>

"Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." <SW, September 24, 1907 par. 16>

In him "we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." <SW, September 24, 1907 par. 17>

Jesus is our great Exemplar, and in his life and death he taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved, and yet man not utterly perish. If we are true servants of God, we shall follow our Saviour's example, and there will be no question in our minds whether or not we shall obey the divine law of ten commandments. <SW, September 24, 1907 par. 18>

October 1, 1907 The Cheerful Giver Accepted

Mrs. E. G. White

This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The Lord is our divine Creditor, and he has made us promises through the prophet Malachi that are very plain, positive, and important. It means very much to us whether or not we are rendering to him his own. He allows his stewards a certain portion for their own use, and if they will trade upon that which he claims, he will divinely bless the means in their hands. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." <SW, October 1, 1907 par. 1>

The only plan which the gospel has marked out for sustaining the work of God is one that leaves the support of his cause to the honor of men. With an eye single to the glory of God, men are to give to him the proportion which he has required. Viewing the cross of Calvary, looking upon the world's Redeemer, who for our sake became poor, that we through his poverty might be made rich, we shall feel that we are not to lay up for ourselves treasures on the earth, but to lay up treasures in the bank of heaven, which will never suspend payment nor fail. The Lord has given Jesus to our world, and the question is, What can we give back to God in gifts and offerings to show our appreciation of his love? "Freely ye have received, freely give." <SW, October 1, 1907 par. 2>

How much more eager will every faithful steward be to enlarge the proportion of gifts to be placed in the Lord's treasure-house, than to decrease his offering one jot or tittle. Whom is he serving? For whom is he preparing an offering?--For the One upon whom he is dependent for every good thing which he enjoys. Those who are recipients of his grace, who contemplate the cross of Calvary, will not question concerning the proportion to be given, but will feel that the richest offering is all too meager, all disproportionate to the great gift of the only begotten Son of the infinite God. Through self-denial, the poorest will find ways of obtaining something to give back to God. <SW, October 1, 1907 par. 3>

Were the thousand channels of selfishness cut off that now exist, and the means directed in the right channel, there would be a large revenue flowing into the Lord's treasury. No one can practice real benevolence without practicing genuine self-denial. Self-denial and the cross lie directly in the path of every Christian who is truly following Christ. Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Will every soul consider the fact that Christian discipleship includes self-denial, self-sacrifice, even to the laying down of life itself, if need be, for the sake of him who has given his life for the life of the world? <SW, October 1, 1907 par. 4>

Christians who view Christ upon the cross, are bound by their obligation to God because of the infinite gift of his Son, to withhold nothing which they possess, however dear it may be to them. If they possess anything that can be employed to draw any soul, no matter how rich, or no matter how poor, to the Lamb of God who taketh away the sins of the world, they are to use it freely for this purpose. The Lord employs human agents to be co-workers with him in the salvation of sinners. <SW, October 1, 1907 par. 5>

The joy set before Christ, the joy which sustained him in all his sufferings, was the salvation of poor sinners. This should be our joy, and the spur of our ambition in the cause of our Master. In view of what Christ has done for us, and what he has suffered for sinners, we should, out of pure, disinterested love for souls, imitate his example by sacrificing our own pleasure and convenience for their good. In so doing we please God, and manifest our love and devotion to him as his servants. And he that is faithful to the end will reap the overcomer's sure reward. <SW, October 1, 1907 par. 6>

October 8, 1907 Unselfish Christian Effort

Mrs. E. G. White

John writes: "And after these things I saw another angel come down from heaven, having great power; and the earth

was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." <SW, October 8, 1907 par. 1>

The words of this scripture are to be fulfilled. Soon the last test is to come to all the inhabitants of the earth. At that time prompt decisions will be made. Those who have been convicted under the presentation of the word, will range themselves under the blood-stained banner of Prince Emmanuel. They will see and understand as never before that they have missed many, many opportunities for serving God. They will realize that they have not worked as zealously as they should to seek and save the lost, to snatch them, as it were, out of the fire. <SW, October 8, 1907 par. 2>

Soon the inhabitants of the world are to be arraigned before the judgment-seat of God, to answer for the deeds done in the body; and "Prepare to meet thy God" is the message we are everywhere to proclaim. The trumpet must give a certain sound. Clearly and distinctly the warning is to ring out, "Babylon the great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." <SW, October 8, 1907 par. 3>

Our work has been marked out by our Heavenly Father. Taking our Bibles, we are to go forth to warn the world. We are to be God's helping hand in saving souls. We are to be channels through which his love can flow to the perishing. A realization of the greatness of the work in which we have the privilege of taking part, ennobles and sanctifies the true worker. He is filled with the faith that works by love and purifies the soul. Nothing is drudgery to the one who submits to the will of God. "Doing it as unto the Lord" is the thought that throws a charm over the work that God gives him to do. <SW, October 8, 1907 par. 4>

The Lord's servants are to be "not slothful in business; fervent in spirit; serving the Lord." Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense of the sacredness of spiritual service than we have ever had. This realization will put persevering energy into the discharge of every duty. True religion is intensely practical. In the saving of souls nothing but earnest, whole-hearted labor will avail. We are to make our every-day duties acts of devotion, constantly increasing in usefulness because we look at our work in the light of eternity. <SW, October 8, 1907 par. 5>

Only a little longer will the voice of mercy be heard; only a little longer will the gracious invitation be given, "If any man thirst, let him come unto me, and drink." God sends his warning message to people everywhere. Let his people work so harmoniously, so earnestly, that all will take knowledge of them that they have been with Jesus. Let them speak the words of "truth and soberness," words of reason and good sense. <SW, October 8, 1907 par. 6>

Do you, dear reader, realize your responsibility? Are you doing this work that God has given you to do? Is the love of Christ abiding in your heart, softening and subduing your words? Do you seek for the Holy Spirit's power, humbling yourself before God? Have you surrendered yourself to him for purification and sanctification? Do you pray earnestly for the heavenly power that alone can quell the quick-rising anger and check the hasty words? Have you put away all self-seeking? Are you doing your work faithfully? Do you give such evidence that you are working with Christ that no one can justly question the worth of your labor? <SW, October 8, 1907 par. 7>

Draw your power from the highest Authority, the Lord Jesus Christ. He will aid you in your efforts to save those who are out of the fold. Remember that you are working for God, not for man. Plead earnestly for the power of God. Show a constantly increasing devotion to his service, and leave with him the measurement of your work. <SW, October 8, 1907 par. 8>

October 22, 1907 Christ's Sacrifice for Us

Mrs. E. G. White

The Lord created man pure and holy. But Satan led him astray, perverting his principles and corrupting his mind, turning his thoughts into a wrong channel. His purpose was to make the world wholly corrupt. But when the poor, condemned sinner was lying under the curse of the Father's broken law, Jesus so loved him that he gave himself for the transgressor. <SW, October 22, 1907 par. 1>

That he might accomplish his purpose of love, he became bone of our bone and flesh of our flesh. "As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." <SW, October 22, 1907 par. 2>

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." <SW, October 22, 1907 par. 3>

Christ redeemed man by the virtue of his blood. We cannot estimate the value of this precious ransom. <SW, October 22, 1907 par. 4>

Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God. Christ, the redeemer and restorer, was to sanctify and purify man's mind, making it a power that would draw other minds to himself. It is his purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity. He desires his children to reveal his character, to exert his influence, that other minds may be drawn into harmony with his mind. "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. . . . 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." <SW, October 22, 1907 par. 5>

Christ might, because of our guilt, have moved far away from us. But instead of moving farther away, he came and dwelt among us, filled with all the fulness of the Godhead, to be one with us, that through his grace we might attain perfection. By a death of shame and suffering he paid our ransom. From the highest excellency he came, his divinity clothed with humanity, descending step by step to the lowest depths of humiliation. No line can measure the depth of his love. <SW, October 22, 1907 par. 6>

Christ has shown us how much our God can love and suffer in order to secure our complete restoration. The Son of God, in whom dwelt absolute perfection, became sin for the fallen race. He did not know sin by the experience of sinning, but he bore the terrible weight of the guilt of the whole world. He became our propitiation, that all who receive him may become sons of God. The cross was erected to save man. Christ uplifted on the cross was the means devised in heaven of awakening in the human soul a sense of the sinfulness of sin. By the cross Christ sought to draw all to himself. He died as the only hope of saving those who because of sin were in the gall of bitterness. <SW, October 22, 1907 par. 7>

To break down the barrier that Satan had erected between God and man, Christ made a full and complete sacrifice, revealing unexampled self-denial. He revealed to the world the amazing spectacle of God living in human flesh, and sacrificing himself to save fallen men. What wonderful love! <SW, October 22, 1907 par. 8>

To carry this truth to the inhabitants of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it, and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God. <SW, October 22, 1907 par. 9>

The principle illustrated by the cross is to give, give. This principle, carried out in actual benevolence and good works, is the true fruit of the Christian life. <SW, October 22, 1907 par. 10>

November 5, 1907 A Call to Service

Mrs. E. G. White

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." <SW, November 5, 1907 par. 1>

True indeed are these words. Everywhere there are hearts crying out for the living God. The Lord has his representatives in all the churches, who have faithfully walked in all the light that has shone upon their pathway. They hunger to know more of the ways and works of God. 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 very verge of the kingdom, waiting to be gathered in. These demand the service of those to whom God has intrusted his truth. <SW, November 5, 1907 par. 2>

And those also who are dead in trespasses and sins demand our service. The man who is wholly absorbed in his countingroom, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the frequenter of the theater and the ball-room, put eternity out of their reckoning. They are not in the procession that is

moving heavenward, but are led by the great apostate, and if they continue in this path, they will with him be destroyed. All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of eternal life. The plagues and judgments of God are in the earth, and souls are going to ruin because the light of truth has not been flashed upon their pathway. <SW, November 5, 1907 par. 3>

The heart of God is moved. Souls are very precious in his sight. It was for this world that Christ wept in agony; for this world that he was crucified. God gave his only begotten Son to save sinners, and he desires us to love others as he loved us. He desires those who have a knowledge of the truth to impart this knowledge to their fellow men. <SW, November 5, 1907 par. 4>

Now is the time for the last warning to be given. There is a special power in the presentation of truth at the present time. <SW, November 5, 1907 par. 5>

The proclamation of the third angel's message is our work. We are to present the truth in regard to the Sabbath of the Lord. God's memorial of creation has been torn down and in its place there stands a false sabbath. Satan has led men to declare that this is the true Sabbath, and in the belief of this delusion millions are passing into eternity. But among many of those who ought to co-operate with him, there is a fearful lack of sympathy for souls unsaved. Unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the admonition to "watch for souls as they that must give an account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls? <SW, November 5, 1907 par. 6>

Who can sympathize with Christ in his distress and anguish, as with quivering lips he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"? Who can say with Jeremiah, "Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people"? <SW, November 5, 1907 par. 7>

We are living in the closing scenes of this earth's history. Prophecy is rapidly fulfilling. The hours of probation are fast passing. We have no time--not a moment--to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, "My Lord delayeth his coming." Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. <SW, November 5, 1907 par. 8>

The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is coming soon, and we must be ready and waiting for his appearing. O how glorious it will be to see him, and be welcomed as his redeemed ones! Long have we waited, but our faith is not to become weak. If we can but see the King in his beauty, we shall be forever and forever blessed. I feel as if I must cry aloud, "Homeward bound." We are nearing the time when Christ will come with power and great glory, to take his ransomed ones to their eternal home. <SW, November 5, 1907 par. 9>

November 12, 1907 By What Authority?

Mrs. E. G. White

It was the last days of the Saviour's life on earth. The crucifixion was just at hand. But Jesus taught in the temple, "and the blind and the lame came to him," and "he healed them." Now "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 they spake unto him, saying Tell us, by what authority doest thou these things? or who is he that gave thee this authority?" <SW, November 12, 1907 par. 1>

Christ answered them by asking a question. "I also will ask you one thing," he said, "which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" <SW, November 12, 1907 par. 2>

The priests and rulers were perplexed. "They reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things." <SW, November 12, 1907 par. 3>

In his wonderful deeds of healing, Christ had answered the question of the priests and elders. He had given them evidence of his authority which could not be controverted. But it was not evidence that they wished. They were anxious that he should proclaim himself as possessing divine authority, that they might misapply his words, and stir up the people against him. They wished to destroy his influence and put him to death. <SW, November 12, 1907 par. 4>

Christ knew that if this people could not recognize God in him, they would not believe his assurance that he was the Christ. They had seen the sick healed, and the dead raised to life. They had witnessed the resurrection of Lazarus after he had been in the grave four days. The moral supremacy of Christ was revealed in all his words, in every work of love and power, but they recognized it not. They thought to take him by guile, and cause him to speak something that they could use to his condemnation. But Christ not only evaded the issue they hoped to bring about, but turned the condemnation upon them. In the purity and self-denial of John's life, they had felt the power of God. Conviction had been sent to every soul. If they would not heed John's warning, they would not heed the words of Christ. <SW, November 12, 1907 par. 5>

John had preached the coming of the Messiah. In trumpet tones the works of the forerunner of Christ had rung their ears: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips, shall he slay the wicked. And righteousness shall be the girdle of his loin and faithfulness the girdle of his reins. <SW, November 12, 1907 par. 6>

"He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." <SW, November 12, 1907 par. 7>

For ages the people of Israel had been separating themselves from God, and they had lost sight of precious truths which he had committed to them. Now they refused to do the work which God had appointed them in revealing Christ to an apostate world. They professed to be anxious to know the will of God, but they rejected the evidence that Jesus was the Messiah, which was given them in such abundance. <SW, November 12, 1907 par. 8>

If the rejecters of light in Christ's day had opened their hearts to the appeals of the Spirit of God, they would have sympathized with the purpose and work of Christ. They would have seen in him the antitype of all their sacrificial offerings. They would have been saved from the terrible doom pronounced upon them by the One who gave his life that they might live. Israel would have had a God to deliver them from the bondage of the Roman yoke,--a God who would have done more for them than a loving father could do for his child. Christ wept over the obdurate city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." <SW, November 12, 1907 par. 9>

We have before us the example of the Jewish nation, who jealously cherished their self-righteousness. They had not that faith which works by love, and purifies the soul from all defilement. <SW, November 12, 1907 par. 10>

The truths of the Bible have again become obscured by custom, tradition, and false doctrine. The erroneous teachings of popular theology have made thousands of skeptics and infidels. There are errors and inconsistencies which many denounce as the teaching of the Bible, that are really false interpretations of Scripture adopted during the ages of papal darkness. Multitudes have been led to cherish an erroneous conception of God, as the Jews, misled by the errors and traditions of their time, had a false conception of Christ. "Had they *known*, they would not have crucified the Lord of glory." <SW, November 12, 1907 par. 11>

Let those who hear the message God sends today beware lest they follow the example of the self-exalted Jews. It is ours to reveal to the world the true character of God. Instead of criticising the Bible, let us seek, by precept and example, to present to the world its sacred, life-giving truths, that we may "show forth the praises of Him who hath called us out of darkness into his marvelous light." <SW, November 12, 1907 par. 12>

December 17, 1907 The Christian's Relation to Christ

Mrs. E. G. White

I am the vine, ye are the branches," Christ says; "he that abideth in me, and I in him, the same bringeth forth much fruit; for severed from me ye can do nothing." John 15:5, margin. The Jews had always regarded the vine as the most

noble of plants, and a type of all that was excellent and fruitful. When Christ was about to take leave of his disciples, he gave them this cherished plant as a beautiful emblem of his relation to believers. He had been presenting before them the close union with himself by which they could maintain spiritual life when his presence was withdrawn. To impress this truth upon their minds, he illustrated it by using the vine as its most appropriate and striking symbol. <SW, December 17, 1907 par. 1>

Can we conceive 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. Thus 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. <SW, December 17, 1907 par. 2>

All Christ's followers have as deep an interest in this lesson of the vine and its branches as had the disciples who listened to his words. In the apostasy, man alienated himself from God. The separation is wide and fearful; the power of evil is so identified with human nature that no man can overcome, except by union with Christ. But Christ has made provision again to connect us with himself, and through this union we receive moral and spiritual life and power. <SW, December 17, 1907 par. 3>

A connection with Christ can be established only by the exercise of a personal, living faith. When this intimacy of connection and communion is formed, our sins are laid upon Christ, and his righteousness is imputed unto us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted in the Beloved. Such a union is enduring; every other union must perish. <SW, December 17, 1907 par. 4>

"Severed from me ye can do nothing," Christ said. The branch cannot live separated from the vine; no more can we except we abide in Christ. "If a man abide not in me," Christ says, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." But "he that abideth in me," "the same bringeth forth much fruit." We shall bring forth the fruit of righteousness, fruit that will bless men and honor and glorify God. <SW, December 17, 1907 par. 5>

Christ is ever seeking to present before his followers the privileges that are offered to sinful, feeble humanity. He would teach them that only through him can it be restored to healthful growth. We are to bear in mind that the branches in the True Vine are the believers who are brought into oneness by connection with the Vine. <SW, December 17, 1907 par. 6>

The connection of the branches with one another and with the Vine constitutes them a unity, but this does not mean uniformity in everything. Unity in diversity is a principle that pervades the whole creation. While there is an individuality and variety in nature, there is a oneness in their diversity; for all things receive their usefulness and beauty from the same source. The great Master Artist writes his name on all his created works, from the loftiest cedar of Lebanon to the hyssop upon the wall. They all declare his handiwork, from the lofty mountain and the grand ocean to the tiniest shell upon the seashore. <SW, December 17, 1907 par. 7>

The branches of the vine cannot blend into each other; they are individually separate; yet every branch must be in fellowship with every other if they are united in the same parent stock. They all draw nourishment from the same source; they drink in the same life-giving properties. So each branch of the True Vine is separate and distinct, yet all are bound together in the parent stock. There can be no division. They are all linked together by his will to bear fruit wherever they can find place and opportunity. But in order to do this, the worker must hide self. He must not give expression to his own mind and will. He is to express the mind and will of Christ. The human family are dependent upon God for life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and he reveals himself as the great Reservoir of all that is essential for each separate life. <SW, December 17, 1907 par. 8>

Christian unity consists in the branches being in the same parent stock, the vitalizing power of the center supporting the grafts that have united with the Vine. In thoughts and desires, in words and actions, there must be an identity with Christ, a constant partaking of his spiritual life. Faith must increase by exercise. All who live near to God will have a realization of what Jesus is to them and they to Jesus. As communion with God is making its impress upon the soul, and shining out in the countenance as an illuminating light, the steadfast principles of Christ's holy character will be reflected in humanity. <SW, December 17, 1907 par. 9>

December 24, 1907 The Kingdom of Christ

Mrs. E. G. White

Whereunto shall we liken the kingdom of God? "said Christ," or with what comparison shall we compare it?" Christ found the kingdoms of the world corrupt. After Satan was expelled from heaven, he erected his standard of rebellion on

this earth, and sought by every means to win men to it. In order the more successfully to gain the allegiance of the world, he put on the garb of religion. By familiar intercourse, through his agents, with the inhabitants of the world, he worked to extend his power, that the contagion of evil might be wide-spread. His purpose was to establish a kingdom which would be governed by his own laws, and carried on with his own resources, independent of God; and so well did he succeed that when Christ came to the world to establish a kingdom, he looked upon the governments of men, and said, "Whereunto shall we liken the kingdom of God?" Nothing in civil society afforded him a comparison. The poor and needy, instead of being protected, were oppressed. The world had cast aside that class of people most needing care and attention; even the most earnest religionists among the Jews, filled with pride and prejudice, neglected them, and some among them even frowned upon their existence. <SW, December 24, 1907 par. 1>

In striking contrast to the wrong and oppression so universally practiced were the mission and work of Christ. Earthly kingdoms are established and upheld by physical force, but this was not to be the foundation of the Messiah's kingdom. In the establishment of his government no carnal weapons were to be used, no coercion practiced; no attempt would be made to force the consciences of men. These are the principles used by the prince of darkness for the government of his kingdom. His agents are actively at work, seeking in their human independence to enact laws which are in direct contrast to Christ's mercy and loving-kindness. <SW, December 24, 1907 par. 2>

Prophecy has plainly stated the nature of Christ's kingdom. He planned a government which would use no force; his subjects would know no oppression. The symbols of earthly governments are wild beasts, but in the kingdom of Christ, men are called upon to behold, not a ferocious beast, but the Lamb of God. Not as a fierce tyrant did he come, but as the Son of man; not to conquer the nations by his iron power, but "to preach good tidings unto the meek;" "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" "to comfort all that mourn." He came as the divine Restorer, bringing to oppressed and down-trodden humanity the rich and abundant grace of Heaven, that by the power of his righteousness, man, fallen and degraded though he was, might be a partaker of divinity. <SW, December 24, 1907 par. 3>

In the eyes of the world, Christ was peculiar in some things. Ever a friend of those who most needed his protection, he comforted the needy, and befriended those shunned by the proud and exclusive Jews. The forsaken ones felt his protection, and the convicted, repentant soul was clothed with his salvation. And he required of his subjects that they give aid and protection to the oppressed. No soul that bears the image of God is to be placed at the footstool of human power. The greatest possible kindness and freedom are to be granted to the purchase of the blood of Christ. Over and over again in his teaching, Christ presented the value of true humility, showing how necessary it is that we exercise helpfulness, compassion, and love toward one another. <SW, December 24, 1907 par. 4>

Professed Christians of today have the example of Christ before them, but do they follow it? Often, by the hardness of their hearts, they make it manifest that they do not belong to the kingdom of Christ. Too many educate themselves to censure and condemn, repulsing with harsh, stinging words those who may seek their help. But cold-hearted worldliness excludes the love of Jesus from the heart. We can cooperate with Christ in the upbuilding of his kingdom only by being sanctified by his Spirit. We must use no force, take up no weapons to compel obedience; for to do this would be to exhibit the same spirit revealed by the enemies of Christ. <SW, December 24, 1907 par. 5>

Christ taught that his church is a spiritual kingdom. He himself, "the Prince of peace," is the head of his church. In his person humanity, inhabited by divinity, was represented to the world. The great end of his mission was to be a sin-offering for the world, that by the shedding of blood an atonement might be made for the whole race of men. With a heart ever touched with the feelings of our infirmities, an ear ever open to the cry of suffering humanity, a hand ever ready to save the discouraged and despairing, Jesus, our Saviour, "went about doing good." His words inspired hope; his precepts awakened men to faith, and caused them to put their trust in him. <SW, December 24, 1907 par. 6>

Before man can belong to the kingdom of Christ, his character must be purified from sin and sanctified by the grace of Christ. He must become a member of Christ's body, receiving nourishment from him as the branches of the vine derive their strength from the parent stalk. And all who are members of the kingdom of Christ will represent him in character and disposition. Who are thus working out their lives in the service of Christ? All such will sit with him on his throne. But all who exalt themselves, all who oppress their fellow men in any wise, do this to Jesus Christ; for every soul has been purchased at an infinite price, and through faith in Christ is capable of receiving immortality, to live through the eternal ages. <SW, December 24, 1907 par. 7>

How long God will bear with the heartless indifference shown in the treatment of men toward their fellow men, we cannot determine. But "whatsoever a man soweth, that shall he also reap." If men sow deeds of love and compassion, words of comfort, hope, and encouragement, they will reap that which they have sown. <SW, December 24, 1907 par. 8>

Christ came to put down wickedness and oppression, and establish a kingdom of righteousness in this world. And his purpose will yet be carried out. The prophet says of him, "He shall not fail nor be discouraged till he have set judgment

in the earth." Then "a King shall reign in righteousness." His kingdom will embrace the whole earth, "and of the increase of his government and peace there shall be no end." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." <SW, December 24, 1907 par. 9>

February 4, 1908 God's Test of Obedience

Mrs. E. G. White

God will test all, even as he tested Adam and Eve, to see whether they will be obedient. Our loyalty or disloyalty will decide our destiny. Since the fall of Adam, men in every age have excused themselves for sinning, charging God with their sin, saying that they could not keep his commandments. This is the insinuation Satan cast at God in heaven. But the plea, "I cannot keep the commandments," need never be presented to God; for before him stands the Saviour, the marks of the crucifixion upon his body, a living witness that the law can be kept. It is not that men cannot keep the law, but that they will not. <SW, February 4, 1908 par. 1>

Today men dare to charge Christ with being a Sabbath-breaker. Those who make this charge, made by the scribes and Pharisees, place themselves on the side of the enemy of God, and directly contradict Christ's teaching. With sacrilegious words the Pharisees charged him with transgression, and if they could have fastened this crime upon him, as they flattered themselves they could do, they would have been able to prove that he would have to be sentenced by the very law he had given. But they could not prove in a single instance that his works were not in perfect harmony with the law. <SW, February 4, 1908 par. 2>

In his human nature Christ rendered perfect obedience to the law of God, thus proving to all that this law can be kept. He endured the death penalty himself, not to abrogate the law, not to immortalize sin, but to take away sin. It is because he has borne the punishment that man can have a second probation. He may, if he will, return to his loyalty. But if he refuses to obey the commands of God, if he rejects the warnings and messages God sends, choosing rather to echo the words of the deceiver, he is willingly ignorant, and the condemnation of God is upon him. He chooses disobedience because obedience means lifting the cross, and practicing self-denial. <SW, February 4, 1908 par. 3>

The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness. Each person, as a rational human being, is under the most sacred obligation to obey the law. The Spirit has been provided to enable all to do this. Those who transgress the law by resting on the first day of the week instead of on the seventh, bear false witness to the world. God desires his people to uphold the dignity of his law by resting on the seventh day, his memorial of creation. <SW, February 4, 1908 par. 4>

The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How shall an appreciation of God and heavenly things be developed unless it is in this life? If the claims and cares of the world are allowed to engross all our time and attention, our spiritual powers weaken and die for lack of exercise. In a mind wholly given up to earthly things, every inlet through which light from heaven may enter, is closed. God's transforming grace cannot be felt on mind or character. The talents which should be used in active piety are ignored and neglected. How, then, can a response be made when the invitation is heard, "Come; for all things are now ready?" How is it possible for a man to receive the commendation, "Well done, good and faithful servant," when he has been disobedient, unthankful, unholy, when he has trained his mind to disregard God's plainest requirements, and he loves the things of earth more than the things of heaven? <SW, February 4, 1908 par. 5>

But by faith and prayer all may meet the requirements of the gospel. No man can be forced to transgress God's holy law. Temptation, however strong, is no excuse for sin; for divine grace is sufficient for us, and "the Lord's eyes are over the righteous, and his ears are open unto their prayers." <SW, February 4, 1908 par. 6>

February 11, 1908 The Teacher Sent from God

Mrs. E. G. White

God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3:17. Looking upon men in their suffering and degradation, Christ perceived ground for hope where appeared only despair and ruin. Wherever there existed a sense of need, there he saw opportunity for uplifting. Souls tempted,

defeated, feeling themselves lost, ready to perish, he met, not with denunciation, but with blessing. <SW, February 11, 1908 par. 1>

The beatitudes were his greeting to the whole human family. Looking upon the vast throng gathered to listen to the sermon on the mount, he seemed for the moment to have forgotten that he was not in heaven, and he used the familiar salutation of the world of light. From his lips flowed blessings as the gushing forth of a long-sealed fountain. <SW, February 11, 1908 par. 2>

Turning from the ambitious, self-satisfied favorites of this world, Christ declared that those were blessed who, however great their need, would receive his light and love. To the poor in spirit, the sorrowing, the persecuted, he stretched out his arms, saying, "Come unto me, . . . I will give you rest." Matt. 11:28. <SW, February 11, 1908 par. 3>

In every human being he discerned infinite possibilities. He saw men as they might be, transfigured by his grace--in "the beauty of the Lord our God." Ps. 90:17. Looking upon them with hope, he inspired hope. Meeting them with confidence, he inspired trust. Revealing in himself man's true ideal, he awakened, for its attainment, both desire and faith. In his presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of his regard. In many a heart that seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life. <SW, February 11, 1908 par. 4>

Christ bound men to his heart by the ties of love and devotion; and by the same ties he bound them to their fellowmen. With him love was life, and life was service. "Freely ye have received," he said, "freely give." Matt. 10:8. <SW, February 11, 1908 par. 5>

It was not on the cross only that Christ sacrificed himself for humanity. As "he went about doing good" (Acts 10:38), every day's experience was an outpouring of his life. In one way only could such a life be sustained. Jesus lived in dependence upon God and communion with him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and his service for heaven and earth was without failure or faltering. <SW, February 11, 1908 par. 6>

As a man he supplicated the throne of God, till his humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, he imparted life to men. <SW, February 11, 1908 par. 7>

"Never man spake like this man." John 7:46. This would have been true of Christ had he taught only in the realm of the physical and the intellectual, or in matters of theory and speculation solely. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But he did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life, and that unite man with eternity. <SW, February 11, 1908 par. 8>

Instead of directing the people to study men's theories about God, his word, or his works, he taught them to behold him, as manifested in his works, in his word, and by his providences. He brought their minds in contact with the mind of the Infinite. <SW, February 11, 1908 par. 9>

The people "were astonished at his teaching [John 7:46, R. V.]; for his word was with power." Luke 4:32. Never before spoke one who had such power to awaken thought, to kindle aspiration, to arouse every capability of body, mind, and soul. <SW, February 11, 1908 par. 10>

Christ's teaching, like his sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in his teaching, and for which its principles have not a lesson. The Prince of teachers, his words will be found a guide to his co-workers till the end of time. <SW, February 11, 1908 par. 11>

To Christ the present and the future, the near and the far, were one. He had in view the needs of all mankind. Before his mind's eye was outspread every scene of human effort and achievement, of temptation and conflict, of perplexity and peril. All hearts, all homes, all pleasures and joys and aspirations, were known to him. <SW, February 11, 1908 par. 12>

He spoke not only for, but to, all mankind. To the little child, in the gladness of life's morning; to the eager, restless heart of youth; to men in the strength of their years, bearing the burden of responsibility and care; to the aged in their weakness and weariness,--to all his message was spoken,--to every child of humanity, in every land and in every age. <SW, February 11, 1908 par. 13>

In his teaching were embraced the things of time and the things of eternity--things seen, in their relation to things unseen, the passing incidents of common life and the solemn issues of the life to come. <SW, February 11, 1908 par. 14>

The things of this life he placed in their true relation, as subordinate to those of eternal interest, but he did not ignore their importance. He taught that heaven and earth are linked together, and that a knowledge of divine truth prepares man better to perform the duties of daily life. <SW, February 11, 1908 par. 15>

Christ lived, not to gratify himself, but to do good, to save others from suffering, to help those who most needed help. The bitter cup was apportioned to us to drink. Our sins mingled it. But our dear Saviour took the cup from our lips and drank it himself, and in its stead he presents to us a cup of mercy, blessing, and salvation. What a sacrifice was this! what love, what wondrous and matchless love! <SW, February 11, 1908 par. 16>

If Christ be in us the hope of glory, we shall walk even as he walked; we shall imitate his life of sacrifice to save others; we shall welcome a life of devotion, trial, and self-denial for his sake; so shall we share in his eternal joy and bliss. <SW, February 11, 1908 par. 17>

March 10, 1908 "Come Out from Among Them"

Mrs. E. G. White

Were it not for the communication between heaven and earth, there would be no light in the world. Like Sodom and Gomorrah, all men would perish beneath the just judgments of God. But the world is not left in darkness. Provision has been made whereby the communication between heaven and our souls may be free and open. It is our privilege to stand with the light of heaven upon us. The light of the glory of God, which shines in the face of Jesus Christ, may shine upon us. <SW, March 10, 1908 par. 1>

It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God. A separation from the world is required of us; for we cannot remain free from its pollution unless we follow the example of faithful Enoch. But how many are slaves to the lust of the flesh, and the lust of the eyes, and the pride of life. <SW, March 10, 1908 par. 2>

Those who profess the religion of Christ should understand the responsibility resting upon them. They should feel that this is an individual work. If each would realize this, and would act accordingly, the church would be as mighty as an army with banners. The heavenly Dove would hover over us, and the light of the glory of God would no more be shut away from us than it was from the devoted Enoch. <SW, March 10, 1908 par. 3>

The command is given, "Come out from among them, and be ye separate." But it is not for us to say, I have nothing to do with my neighbor. He is buried in the world; I am not his keeper. For this very reason we should have something to say to him. The truth was not given us to be hidden under a bushel, or enjoyed by ourselves alone. Let your light shine before men, is the command. Will we let it shine? <SW, March 10, 1908 par. 4>

The love revealed in Christ's life of self-denial and self-sacrifice is to be seen in the life of his followers. We are called "so to walk, even as he walked." The cause of our weakness is our refusal to obey this command. On every side opportunities are given us to work for our fellow men, in supplying not only their temporal wants, but also their spiritual necessities. It is our duty to lead souls to "the Lamb of God, which taketh away the sin of the world." It is important that we fill aright our position in the world, in society, and in the church; but in order to do this, we must have a firm hold upon righteousness. Our faith must reach within the veil, whither our Forerunner has for us entered. If we would take hold of the eternal promises of God, we must have a faith that will not be denied, a steadfast, immovable faith that will take hold of the unseen. <SW, March 10, 1908 par. 5>

It may be understood that as a church we believe that the seventh day is the Sabbath, and that Christ will soon return; but what good will this do our neighbors unless we carry our belief into our daily life? Our profession may be as high as heaven; but this will not save us or benefit our fellowmen, unless we are Christlike, unless we imitate the great Example. A pure example will do more to enlighten the world than all the high profession the church can make. In this way our light will shine, and others, seeing our good works, will glorify our Father who is in heaven. <SW, March 10, 1908 par. 6>

God calls us to labor in his vineyard. And the work is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. Often it is hindered by the failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come; thy will be done on earth as it is in heaven;" but if they fail of acting out this prayer in their lives, their petitions will be fruitless. But if we will walk humbly with God, if we will work in the spirit of Christ, none of us will carry heavy burdens. We shall lay them upon the great Burden-bearer. Then we may expect triumphs in the presence of the Lord, in the communion of his love. <SW, March 10, 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 those who shall be heirs of salvation. They guard us against evil, and press

back the powers of darkness that are seeking our destruction. <SW, March 10, 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." Zeph. 3:14, 17. This is the testimony the Lord desires us to bear to the world. His praise should continually be in our hearts and upon our lips. <SW, March 10, 1908 par. 9>

Such a testimony will have its effect upon others. And its influence is needed; for the end is near. God calls upon his church now to set in order the things that remain. Workers together with God, you are empowered by the Lord to take others with you into the kingdom. You are to be the Lord's living agents, channels of light to the world. <SW, March 10, 1908 par. 10>

I appeal to the churches: Stand out separate and distinct from the world,--in the world, but not of it, reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and byways of the earth. Were every member a living missionary, the truth for this time would speedily be proclaimed in all countries, to every people, nation, and tongue. And this is the work that must be done before the Lord shall come in his glory. <SW, March 10, 1908 par. 11>

March 24, 1908 Prevailing Faith

Mrs. E. G. White

Faith, the apostle says, "is the substance of things hoped for, the evidence of things not seen." The faith of the Christian rests on the Word of God, which is a lamp to the feet of his people. Following its rays, they walk in the light; but those who reject the light, determining not to hear and obey, will be left in the darkness of error. <SW, March 24, 1908 par. 1>

The day of God's vengeance is just before us. "And at that time shall Michael stand up, the great prince that 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." <SW, March 24, 1908 par. 2>

When the time of trouble comes, every case will have been decided. No longer will probation linger; no longer will there be mercy for the impenitent. Our own course of action is determining whether we shall be destroyed with the workers of iniquity, or delivered with the people of God. The Lord is willing to help us. While his face "is against them that do evil," his eyes "are over the righteous, and his ears are open unto their prayer." <SW, March 24, 1908 par. 3>

What we need now is a living, active faith in God. You do not know, dear reader, that you will live one day longer. You cannot call one hour your own. You do not know how soon death may feel for your heart-strings. Will you, then, let envy, hatred, and jealousy live in your hearts? or have you gained one precious attainment after another, until pride, malice, and selfishness have been swept away, and there remain the graces of the Spirit,--meekness, forbearance, gentleness, charity? God will help every one of us, if we will take hold of the help he has provided. <SW, March 24, 1908 par. 4>

This is an individual work. Every man is to build over against his own house. You have nothing to do with the sins of others, but you have much to do with yourself. Take your Bibles, and in humble faith send your petition to God. Do not rest day nor night until you can say, Hear what the Lord hath done for me,--until you can bear a living testimony, and tell of victories won. <SW, March 24, 1908 par. 5>

Jacob wrestled with the angel all night before he gained the victory. When morning broke, the angel said, "Let me go, for the day breaketh." But Jacob answered, "I will not let thee go, except thou bless me." Then his prayer was answered. "Thy name shall be called no more Jacob," the angel said, "but Israel; for as a prince hast thou power with God and men, and hast prevailed." <SW, March 24, 1908 par. 6>

When the test on Mount Carmel was over, and God had answered by fire, then it was that the prophet "went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees"--an attitude indicating deep humility and earnest supplication. Time after time Elijah sent his servant to see if in answer to his prayer a cloud was rising; but no cloud was to be seen. At the seventh time, the servant returned with the word, "There ariseth a little cloud out of the sea, like a man's hand." Did Elijah stand back and say, I will not receive this evidence; I will wait until the heavens gather blackness?--No; he ventured all upon that token from the Lord, and sent his messenger to tell Ahab that there was the sound of abundance of rain. <SW, March 24, 1908 par. 7>

We need the perseverance of Jacob, and the unyielding faith of Elijah,-- faith that will take hold, and will not let go. Inspiration tells us that Elijah was a man subject to like passions as we are; yet the Lord heard his prayer. And why should not the Lord be entreated in behalf of his people today? He will; for heaven is not closed against the fervent

prayer of the righteous. The only reason of our lack of power with God is to be found in ourselves. <SW, March 24, 1908 par. 8>

By many such a faith as these mighty men of God had in times past, is considered old fashioned. It is pronounced absurd, mystical, and unworthy of an intelligent mind. Unbelief of the truths of God's Word, because human judgment cannot comprehend the mysteries of his work, is found in every community, in all ranks of society. It is taught in many schools, and comes into the lessons of the nurseries. Everywhere the spirit of darkness in the garb of religion will confront the soul; thousands who profess to be Christians give heed to living spirits. And the time is not far distant when every soul will be tested. <SW, March 24, 1908 par. 9>

In the name of Christ I would address you: Abide in the faith which you have received from the beginning. We must keep close to the Word of God. There is danger in departing in the least from its instructions. We need its warnings and encouragement, its threatenings and its promises. We need the perfect example given only in the life and character of our Saviour. <SW, March 24, 1908 par. 10>

In order to stand fast in the truth we need to have a living, active faith in God and his Word. Without such faith it is impossible to please God; for "whatsoever is not of faith is sin." The faith that is required is not a mere assent to doctrines; it is the faith that works by love and purifies the soul. Humility, meekness, and obedience are not faith, but they are the effects, or fruits, of faith. Implicit trust in God's power to save, and its effect on the life and character, do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the people of God seal their destiny. <SW, March 24, 1908 par. 11>

Do not be afraid to trust God. Rely upon his sure promise, "Ask, and ye shall receive." Do not let go of the promise, even though you do not see an immediate answer to your prayers. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Man is erring, and although his petitions may be sent up from an honest heart, he does not always ask for the things that are good for him or that will glorify God. When this is so, our wise and good Father hears our prayers, and answers, sometimes immediately; but he gives us the things that are for our good and his own glory. If we could look into his plan, we should clearly see that our prayers are answered in wisdom and love. And through the temptations and trials of life the promise will be fulfilled, "I will guide thee with mine eye."

<SW, March 24, 1908 par. 12>

March 31, 1908 *Our Accountability to God*

Mrs. E. G. White

God has committed to us sacred truths for which he holds us responsible. He has given us mental and moral faculties that should be developed by education into a well-balanced mind and a symmetrical character. But education alone will not prepare a man to meet the object of his creation. He needs the grace of God. Divine power united with human effort will enable him to do good and glorify his Creator. <SW, March 31, 1908 par. 1>

Few appreciate the value of man, and the glory that would redound to God, were he to cultivate and preserve purity, nobility, and integrity of character. The value that God sets upon man is shown by the price that has been paid for his redemption; his love is expressed in that he withheld not his beloved Son, but gave him to die for a sinful race. Angels could not, by any sacrifice that they could make, accomplish the work of man's redemption. It was only through the suffering and death of Christ that he could be restored to the favor of God. For our sakes He who knew no sin was made an offering for sin. He was afflicted, insulted, oppressed. Arraigned as a criminal, he suffered shame, insult, mockery, a cruel, painful death. <SW, March 31, 1908 par. 2>

Sin is the transgression of the law, and death is its penalty. It was to save man from these that Christ suffered. Through his perfect obedience, the law was exalted. He will elevate man and give him rich and glorious possessions if he will respect the claims of God's law; but if he chooses to ruin his hopes of heaven by his stubborn sinfulness, he will lose these blessings. To choose to be a sinner is to refuse to stand before the throne of God washed from the defilement of sin; it is to refuse the riches of eternal glory, refuse to be a joint-heir with Christ to the immortal inheritance;--it is to reject all these, and choose instead the sure consequences of sin, the sinner's fixed doom. <SW, March 31, 1908 par. 3>

Those who might do good service in advancing the cause of Christ, but who use their talents and influence to tear down instead of to build up, will feel the wrath of God. They will experience what Christ suffered in saving men from the penalty of the broken law. The value of man and the measure of his accountability can be known only by the cross of Calvary. He who presents himself to the sinner as the One strong to deliver, will prove himself mighty to execute wrath and judgment upon every unrepenting son of Adam. He who holds the worlds in position, who weighs the hills in scales, and the mountains in a balance, who taketh up the isles as a very little thing, will show himself mighty to avenge his unrequited mercy and spurned love. Those who flatter themselves that God is too merciful to punish the sinner,

have only to look at Calvary to make assurance doubly sure that vengeance will be visited upon every transgressor of his righteous law. <SW, March 31, 1908 par. 4>

The short space of time allotted to men here is exceedingly valuable. Now, while probation lingers, God proposes to unite his strength with the weakness of finite man. We should so educate ourselves that we can serve him intelligently. Those who have cherished skepticism may, by proper discipline of the mind, learn to cherish faith. Those who truly love God will desire so to improve the talents that he has given them, that they may be a blessing to others. And by and by the gates of heaven will be thrown wide open to admit them, and from the lips of the King of Glory the benediction will fall upon their ear like richest music, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus the redeemed will be welcomed to the mansions that Jesus is preparing for them. There their companions will not be the vile of earth, but those who through divine aid have formed perfect characters. Every sinful tendency, every imperfection, has been removed by the blood of Christ; and the excellence and brightness of his glory, far exceeding the brightness of the sun in its meridian splendor, is imparted to them. And the moral beauty, the perfection of his character, shines through them, in worth far exceeding this outward splendor. They are without fault before the great white throne, sharing the dignity and privileges of the angels. <SW, March 31, 1908 par. 5>

"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." In view of the glorious inheritance which may be his, "what shall a man give in exchange for his soul?" He may be poor; yet he possesses in himself a wealth and dignity that the world could never bestow. The soul, redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in heaven, in the presence of God and holy angels, over one sinner that repents,--a joy that is expressed in songs of holy triumph. <SW, March 31, 1908 par. 6>

April 7, 1908 The Peace that Passeth All Understanding

Mrs. E. G. White

Before our Lord went to his agony on the cross, he made his will. He had not silver or gold or houses to leave his disciples. He was a poor man, as far as earthly possessions were concerned. Few in Jerusalem were so poor as he. But he left his disciples a richer gift than any earthly monarch could bestow on his subjects. "Peace I leave with you, my peace I give unto you," he said; "not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." <SW, April 7, 1908 par. 1>

He left them the peace which had been his during his life on the earth, which had been with him amidst poverty, buffeting, and persecution, and which was to be with him during his agony in Gethsemane and on the cruel cross. <SW, April 7, 1908 par. 2>

The Saviour's life on this earth, though lived in the midst of conflict, was a life of peace. While angry enemies were constantly pursuing him, he said, "He that sent me is with me; the Father hath not left me alone; for I do always those things that please him." No storm of Satanic wrath could disturb the calm of that perfect communion with God. And he says to us, "My peace I give unto you." <SW, April 7, 1908 par. 3>

Those who take Christ at his word, and surrender their souls to his keeping, their lives to his ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by his presence. In perfect acquiescence there is perfect rest. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." <SW, April 7, 1908 par. 4>

It is the love of self that destroys our peace. While self is alive, we stand ready continually to guard it from mortification and insult; but when self is dead, and our life hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach, and blind to scorn and insult. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." <SW, April 7, 1908 par. 5>

Every man's experience testifies to the truth of the words of Scripture: "The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God, to the wicked." Sin has destroyed our peace. While self is unsubdued we find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet 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." <SW, April 7, 1908 par. 6>

"The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." When we receive Christ into the soul as an abiding guest, the peace of God, which passeth all understanding, will keep our hearts and minds. 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, cannot be made miserable. Envy will not be in his heart, evil surmisings will find no room there; hatred cannot exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife. <SW, April 7, 1908 par. 7>

God is love. He has a care for the creatures he has formed. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a precious privilege is this, that we should be sons and daughters of the Most High, heirs of God, and joint-heirs with Jesus Christ. How can we refuse to lift heart and voice in grateful praise, when we remember the love to us expressed by the cross of Calvary? <SW, April 7, 1908 par. 8>

Our God, the Creator of the heaven and the earth, declares, "Whoso offereth praise glorifieth me." All Heaven unite in praising God. Then let us learn the song of the angels now, that we may sing it when we join their shining ranks. Let us say with the psalmist, "While I live, I will praise the Lord; I will sing praises unto my God while I have any being." "Let the people praise thee, O God; let all the people praise thee." <SW, April 7, 1908 par. 9>

April 14, 1908 "Be Ye Separate"

Mrs. E. G. White

The requirements of God are set plainly before us; the question to be settled is, Will we comply with them? Will we accept the condition laid down in his Word -- separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip-service, nor by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence. <SW, April 14, 1908 par. 1>

As the truth is brought into practice in the life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of his meekness and grace; but we are to stand as firm as a rock to principle. It requires moral courage to do this, and those who are not firmly established on the Eternal Rock will be swept away by the worldly current. We can stand firm only as our life is hid with Christ in God. <SW, April 14, 1908 par. 2>

All our actions are affected by our religious experience. If our experience is founded in God; if we are daily tasting the power of the world to come, and have the fellowship of the Spirit; if each day we hold with a firmer grasp the higher life, principles that are holy and elevating will be inwrought in us, and it will be as natural for us to seek purity and holiness and separation from the world, as it is for the angels of glory to execute the mission of love assigned them. Every one who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. <SW, April 14, 1908 par. 3>

Probation is about to close. In heaven the edict will soon go forth, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. <SW, April 14, 1908 par. 4>

This is the reason why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature, -- hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life. We need to be fortified against the incoming foe, who is working with all deceivableness

of unrighteousness in them that perish; for unless we are watching and prayerful, these evils will enter the heart, and crowd out all that is good. <SW, April 14, 1908 par. 5>

Many who profess to believe the word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near. It is so easy to drift into worldly methods and customs, and have no more thought of the time in which we live than had the people in Noah's day. But if men forget, Satan does not; and while men sleep, he works. Through his influence, the lust of the flesh, the lust of the eyes, and the pride of life control men and women. Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious word of God is neglected. A novel or a story book engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the word of God is set aside. <SW, April 14, 1908 par. 6>

It was because they overlooked the word of God that the Jewish nation rejected Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. And in these last days professed Christians are committing the same sin. They are weighed in the balances and are found wanting because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance. <SW, April 14, 1908 par. 7>

I appeal to the churches: Stand out separate and distinct from the world, -- in the world, but not of it, reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and by faith carrying light into all the highways and byways of the earth. O that all may arouse and manifest to the world that theirs is a living faith, that a vital issue is before the world, and soon Jesus will come. Let men see that we believe that we are on the borders of the eternal world. <SW, April 14, 1908 par. 8>

April 28, 1908 Our Divine Helper

Mrs. E. G. White

From the beginning it has been Satan's plan to lead men to forget God, that he might secure them to himself. To do this he has misrepresented the character of God, and has led men to cherish false ideas of him. The Creator has been presented to their minds as possessing the attributes of the prince of evil himself,--as arbitrary, severe, and unforgiving,--that he might be feared, shunned, and even hated by men. It was by thus falsifying the character of God and exciting distrust of him, that Satan tempted Eve to transgress. By sin the minds of our first parents were darkened, and their natures were degraded. As men became bolder in sin, the knowledge and the love of God faded from their minds and hearts. "Because that, when they knew God, they glorified him not as God," they "became vain in their imagination, and their foolish heart was darkened." <SW, April 28, 1908 par. 1>

Christ came to reveal God to the world in his true character, as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to surround the throne of Deity was swept away, and the Father was again manifested to men as the Light of Life. <SW, April 28, 1908 par. 2>

When Philip came to Jesus with the request, "Show us the Father, and it sufficeth us," the Saviour answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" Christ here declares that he was sent into the world as a representative of the Father. And of his life here John testifies that it was "full of grace and truth." In his nobility of character, in his mercy and tender pity, in his love and goodness, he stands before us not only as the embodiment of divine perfection, but as the "image of the invisible God." <SW, April 28, 1908 par. 3>

Christ died to redeem the race, who had fallen under the power of Satan's temptations. To carry on this work, the Father has given him all power "in heaven and in earth," so that with him nothing is impossible. He will enable us to meet the enemy and all his forces. The battle against sin will be won, and the victory gained, by every one who chooses Christ as his leader, determined to do right because it is right. <SW, April 28, 1908 par. 4>

Then 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 cannot be surmounted in his strength. All who choose can come to him and find the help they need. 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 cannot subdue it, no temper so stormy that he cannot quell it, if the heart is surrendered to his keeping. Those who are overcome have only themselves to blame. <SW, April 28, 1908 par. 5>

He who commits his soul to Jesus need not despond. We have an all-powerful Saviour. Looking to Jesus, the Author and Finisher of our faith, we can say, "God is our refuge and strength, a very present help in trouble. Therefore will not

we 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." <SW, April 28, 1908 par. 6>

To all who receive him Christ will give power to become the sons of God. But do not think that the Christian life will be free from temptations. Temptations will come to every Christian. And there will be trials. Both the Christian and the one who does not accept Christ will have trials. The difference is that the latter is serving a tyrant, while the Christian is serving One who loved him, and gave himself for him. <SW, April 28, 1908 par. 7>

Even in the darkest hours we can trust the love of God. The work of creation was a work of love; but the Gift of God to save the guilty and ruined race, alone reveals the infinite depth of divine love and compassion. Only as we contemplate the great plan of redemption, and the blessings that come to us through Christ, can we realize what that love means to us. <SW, April 28, 1908 par. 8>

But our sea will not always be smooth. We shall have storm and tempest. But we are not to look upon these as something strange. Meeting difficulties is a part of our education, and is necessary to the formation of a strong, symmetrical character. And through trials we are to be purified and our faith strengthened. So James says, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." We do not always understand the meaning of our trials and difficulties; but in the future life we shall understand things that here greatly perplex us. We shall also realize how strong a helper we had, and how angels were commissioned to guard us as we followed the counsel of the Word of God. <SW, April 28, 1908 par. 9>

We must have help in meeting the darkness of error and the temptations and trials of life. But the help we need will not come from human beings. We must look to Him who has said, "All power is given unto me in heaven and in earth," "Lo, I am with you alway, even unto the end of the world." <SW, April 28, 1908 par. 10>

"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." <SW, April 28, 1908 par. 11>

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. <SW, April 28, 1908 par. 12>

June 16, 1908 A Lesson in Liberality

Mrs. E. G. White

In his wise plans God has made the advancement of his cause dependent upon the personal efforts of his people and upon their tithes and offerings. The Levitical dispensation was distinguished in a remarkable manner by the consecration of property. When we speak of the tithe as the standard of Jewish contributions to religious purposes, we do not speak understandingly. The Lord kept his claims paramount, and in almost every article they used, they were reminded of the Giver by being required to make returns to him. At the harvest and the vintage, the first-fruits of the field,--the corn, the wine, and the oil,--were to be consecrated as an offering to the Lord; also the first-fruits of the wool when the sheep were shorn and of the grain when the wheat was threshed. <SW, June 16, 1908 par. 1>

The Lord was first; but our gracious heavenly Father did not neglect the needs of the poor. The gleanings and the corners of the fields were reserved for them, and the poor, the widows, the orphans, and the strangers were to be invited to share their feasts. And at the close of every year, all were required to make solemn oath whether or not they had done according to the command of God. <SW, June 16, 1908 par. 2>

This arrangement was made to impress upon the people the thought that in everything the Lord must be first. He was the true proprietor of their fields, their flocks, and their herds, and it was he that sent them sunshine and rain for their seed-time and harvest. All was the Lord's, and he had made them stewards of his goods. <SW, June 16, 1908 par. 3>

The liberality of the Jews in the construction of the tabernacle and the erection of the temple illustrates a spirit of liberality which has never since been equaled. When the call came for offerings for the tabernacle, they had just been freed from their long bondage in Egypt. They were wanderers in the wilderness with small possessions and no flattering prospect of adding to them; but an object was before them,--to build a tabernacle for God. The Lord had

spoken, and they must obey his voice. They withheld nothing, but willingly, gladly, devoted to the Lord not a certain part of their increase, but a large portion of their actual possessions. No urging was needed. The people brought even more than was required; they gave until they were told to desist, for there was already more than enough. <SW, June 16, 1908 par. 4>

When the temple was to be built, the people rejoiced in the prospect of having a house for the worship of God, and they did not give reluctantly. In this case, as when the tabernacle was building, they devoted their means gladly and heartily to the Lord, and pleased him by so doing. David blessed the Lord before all the congregation, and gave thanks, saying, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." "O Lord our God, all this store that we have prepared to build thee a house for thine holy name, cometh of thine hand, and is all thine own." <SW, June 16, 1908 par. 5>

David well understood from whom came all his bounties. Would that those who now rejoice in a Saviour's love could realize that their silver and gold are the Lord's, and should be freely used to promote his glory, not grudgingly given or retained to enrich and gratify themselves. <SW, June 16, 1908 par. 6>

How can Christians, who boast of a broader light than had the Hebrews, give less than they? Living near the close of time, can they be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit their own nation; the work in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and peoples; its publications, printed in many different languages, are to be scattered abroad like the leaves of autumn. <SW, June 16, 1908 par. 7>

It is written: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." Again: "He that saith he abideth in him ought himself also so to walk even as he walked." In our place, what would our Saviour do? What would be his efforts for the salvation of souls? His example shows what he would do. He left his royalty, laid aside his glory, and clothed his divinity with humanity, that he might reach men where they were. Yea, more, he laid down his life for sinners. <SW, June 16, 1908 par. 8>

The spirit of liberality is the spirit of heaven; the spirit of selfishness is the spirit of Satan. The cross of Christ appeals to the benevolence of all his followers. The principle there illustrated is to give, give. This, carried out in good works, is the true fruit of the Christian life. The principle of worldlings is to get, and thus they expect to secure happiness; but carried to its conclusion, the result is misery and death. <SW, June 16, 1908 par. 9>

We should be zealous workers in the cause of God, seeking to impress sinners with an exalted sense of God's love to man, to lead them, repenting and believing, to a divine Redeemer. 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 an incomparable love is this,--a theme for the most profound meditation! How the amazing love of God for a world that did not love him, brings the soul into captivity to the divine will. Men who are crazy for gain, and disappointed and unhappy in their pursuit of the world, need this truth to quiet the restless hunger and thirst of their souls. <SW, June 16, 1908 par. 10>

Let us give while we have the power; let us do while we have the strength; let us work while it is day; let us devote our time and our means to the service of God, that we may have his approbation and receive his reward. <SW, June 16, 1908 par. 11>

June 23, 1908 The Rejection of Light

Mrs. E. G. White

Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. <SW, June 23, 1908 par. 1>

God has given us his commandments, not only to be believed, but to be obeyed. The great Jehovah laid the foundations of the earth, arrayed the whole world in a robe of beauty, and filled it with things useful to man; and when he had created all the wonders of the land and of the sea, he instituted the Sabbath day and made it holy. God blessed and sanctified the seventh day, because he rested upon it from all his work of creation. <SW, June 23, 1908 par. 2>

The Sabbath was made for man. God designed that upon that day men should engage in no secular pursuits, but should worship him. And those who reverence the commandments of God, will, after seeing the claims of the fourth precept of the decalogue, obey it without questioning the feasibility or convenience of such obedience. But if light on this subject is presented from the word of God, and men reject that light, they thereby refuse to obey God, and cannot be saved in their disobedience. <SW, June 23, 1908 par. 3>

But none will be held responsible for light which they never received. Christ said of the scribes and Pharisees, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Again he said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made

blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." <SW, June 23, 1908 par. 4>

Thus Jesus caused the Pharisees to understand that if he, the light and truth, had not come, they would not have been guilty of the sin of rejecting him. But he came, and flashed the light upon their pathway, and they chose darkness rather than light. This was their guilt. Thus it is with the Sabbath. We are not living in the age in which our fathers lived. God gave them treasures of wisdom which have come down along the line to our time. We have all the light that they had, and additional light is continually shining, and will shine more and more unto the perfect day. This generation is responsible, not only for the light imparted to past generations, but for the more abundant light now shining. In order to be blessed of God as our fathers were blessed, we must be faithful in improving the increased light, as they were faithful in improving the light that God gave them. Our heavenly Father requires of his people devotion and obedience according to the light and truth given them. His claims are right and just, and he will accept nothing less; all his righteous demands must be fully met, or they will remain in force against the transgressor. <SW, June 23, 1908 par. 5>

The understanding of those who trifle with the plain testimonies of God's Word, and refuse to believe because it is inconvenient or unpopular to do so, will become darkened; truth will appear to them as error, and error will be accepted as truth. There are so many teachers who confuse the mind, and lead men away from the path of obedience, that we need to watch, and pray much for divine guidance. Those who transgress God's law will have much to say about charity; and when the truth is spoken, they talk of the liberality of God's Word and the license given in it. But love for Christ and for the souls for whom he died, will lead the servant of God to make faithful warnings and appeals. <SW, June 23, 1908 par. 6>

Those who walk in the light will progress. They will grow up to the full stature of men and women in Christ Jesus. This is the result of sanctification through the truth. Truth is progressive: and those who are preparing for the last great day will go forward, in accordance with the accumulated light which shines upon them from the prophecies and from the lessons of Christ and his apostles. <SW, June 23, 1908 par. 7>

Regarding the rapidly approaching advent of our Lord, the prophet Malachi raises the question, "Who may abide the day of his coming? and who shall stand when he appeareth?" Surely the arrows of God's wrath will pierce where the arrows of conviction could not. Where will the sinner flee when God pronounces judgment against him? Where will be the men in whom he trusted? where are the false shepherds that led him astray? They can pay no ransom for his soul; for they themselves will be pressed under a still heavier load of guilt. The dens and caves of the earth afford no shelter for either deceiver or deceived. <SW, June 23, 1908 par. 8>

There are souls to be saved; but the plan of salvation must be God's plan. He will not lower his law to meet man's standard. But through the merits of the blood of a crucified and risen Saviour, all who will may become overcomers. It is an exalted privilege to become sons and daughters of God. Christ says, "I have kept my Father's commandments." He pleased his Father in all things; it was his meat and drink to do his divine will. We should imitate Christ in his implicit obedience. And night and day our prayers should ascend to heaven, that we may walk in the light of truth, and at last be permitted to sing the song of triumph in the kingdom of glory. <SW, June 23, 1908 par. 9>

June 30, 1908 Christ's "Living Epistles"

Mrs. E. G. White

The apostle Paul says to his Corinthian brethren, "Ye are. . . the epistle of Christ. . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." For the disciples of Christ are his representatives upon the earth. If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of character, and they will become mediums through whom God will communicate his divine will, the truth of heavenly origin, to those who have no knowledge of the way of life and salvation. <SW, June 30, 1908 par. 1>

The people of God are lights in the moral darkness of the world, dotting the country, the towns, the villages, and the cities, "a spectacle unto the world, to angels, and to men." God cannot display the knowledge of his will and the wonders of his grace in the unbelieving world, without these, his witnesses. This is God's plan: that men and women who are partakers of his great salvation through Christ, shall be his missionaries, bodies of light throughout the world, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. <SW, June 30, 1908 par. 2>

The people must be warned to prepare for the coming judgment. And for this purpose God calls for workers who are true and faithful, pure and holy, for those who have felt their own need of the atoning blood of Christ and the

sanctifying grace of his Spirit. The self-sufficient, the envious and jealous, the critical and fault-finding, can well be spared. When we see men firm in principle, fearless in duty, zealous in the cause of God, gentle and tender, patient toward all, ready to forgive, manifesting love for souls for whom Christ died, we know they have "the wisdom from above," that is "first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits." And the Lord can bless their labors as he cannot those of the self-centered and self-sufficient. <SW, June 30, 1908 par. 3>

All the followers of Jesus have their work to do, in their families, in their neighborhoods, in the towns and cities where they live. If they are consecrated, they become channels of light. God makes them instruments of righteousness to communicate the light of truth, the riches of his grace, to others. The unbelieving may appear indifferent and careless; yet God impresses and convicts their hearts that there is a reality in the truth. It is God's design that all should be warned and tested, and have an opportunity to decide for or against the truth, that they may be without excuse. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they will do well to take heed, as unto a light that shines in a dark place. The truth will be presented to all who will take heed, contrasting truth with the fables taught by men who profess to understand the Word of God and to be able to instruct those in darkness. <SW, June 30, 1908 par. 4>

Such is the value of men made in the image of God, that the Father is satisfied with the infinite price paid when he yielded up his own dear Son to die for their redemption. What wisdom, mercy, and love in its fulness, are here manifested. It is through the cross alone that we can estimate the worth of a human soul. <SW, June 30, 1908 par. 5>

What a responsible work to unite with the world's Redeemer in the work of saving men for whom he died. This is a work that calls not only for self-sacrifice and benevolence, but also for perseverance, courage, and faith. The reason that the results of the labors of many who minister in word and doctrine are so small, is that they have not the fruits of the grace of God in their own hearts and lives. Many manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister has no right to sit down at ease when the truth is powerless, and souls are not stirred by its presentation. He should resort to prayer; he should work and pray without ceasing. <SW, June 30, 1908 par. 6>

In order for laborers to grow in grace and in the knowledge of the truth, they must have a varied experience, which will be best acquired in extended labor in new fields, coming in contact with all classes of people, living in different localities, and with all varieties of minds. This calls into exercise varied talents. It drives the true laborer to God and the Bible for light, and strength, and knowledge, that he may be able to meet the wants of the people. He should heed the exhortation given to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season." Wisdom is needed to decide on the most appropriate subjects to be presented on different occasions. <SW, June 30, 1908 par. 7>

Again Paul exhorts Timothy: "Be thou an example to the believers in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." <SW, June 30, 1908 par. 8>

July 14, 1908 The Government of God

Mrs. E. G. White

It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Ps. 119:126-128. If this prayer was appropriate in David's time, it is especially appropriate now; for the warring powers of darkness are prevailing to a remarkable extent. The law of God is made void in the land, and the penalty of its transgression is death. For this cause Christ suffered death for man, bringing to light life and immortality. <SW, July 14, 1908 par. 1>

When Christ died, the death-knell of sin and Satan was sounded. The effect of his work was to destroy him that had the power of death; therefore we are today prisoners of hope. How grateful we should be that, notwithstanding this earth is so small, God notices even us. The nations are before him as a drop in a bucket, and as small dust in the balance; and yet the great, the stupendous work that has been done for us shows how much our Saviour loves us. <SW, July 14, 1908 par. 2>

When we look at the cross of Calvary, we cannot doubt God's love or his willingness to save. He has worlds upon worlds that give him divine honor; but so great was his love for the fallen race that he gave his well-beloved Son to die

that they might be redeemed from eternal death. In view of this great salvation, we cannot afford to lose our souls; we cannot afford to sin against God. Life, eternal life in the kingdom of glory is worth everything. But if we would obtain this precious boon, we must live a life of obedience to all of God's requirements; we must carry out the principles of the Christian religion -- which are the principles of the divine law -- in all our daily life. <SW, July 14, 1908 par. 3>

Satan gained such control over the Jewish nation that they rejected and crucified the Son of God. As soon as Christ was raised from the dead, he started the lie that Christ's body had been stolen. He thought by this method to conceal the fact that it was the Son of God who died and was raised again. He now pretends to exalt Christ before the Christian world by telling them that instead of keeping the seventh-day Sabbath, they must keep the first day of the week in memory of Christ's resurrection. Anything, he cares not what, to show that the law of God can be changed! If he can make the world believe that this law can be changed, he will have gained his point. <SW, July 14, 1908 par. 4>

There is one pointed out in prophecy as the man of sin. Taking the suggestion of Satan concerning the law of God, which is as unchangeable as his throne, the man of sin represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By so doing he exalts himself above God, and leaves the world to infer that God is fallible. If it were indeed true that God made a rule of government that needed to be changed, it would certainly show fallibility. <SW, July 14, 1908 par. 5>

But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt that law, and show to the universe that God is just and his law unchangeable. But here is the papacy trying to amend the law; and the Christian world has sanctioned its efforts by adopting the Sunday institution. <SW, July 14, 1908 par. 6>

God has borne long with the perversity of the human race; he has tried to win them to himself. But the time will come when they will have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations in the books of heaven, and soon their cup will be full. And every one who sees the light in regard to the law of God, should help to repair the breach that has been made in that law by the man of sin.

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations. And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." <SW, July 14, 1908 par. 7>

We should consider that it was not merely to accomplish the redemption of man that Christ came to earth; it was not merely that the inhabitants of this little world might have a just regard for the law of God; but it was to demonstrate to all the worlds that the divine law is unchangeable, and that the wages of sin is death. The very fact that it was necessary for him to give his life for the fallen race, shows that the law of God will not release man from one tittle of its claims upon him. The fact that he bore the penalty of transgression is a mighty argument to all created intelligences, in heaven and in other worlds, that that law is changeless; that God is righteous, merciful, and self-denying; and that his administration is one of justice and mercy. <SW, July 14, 1908 par. 8>

July 21, 1908 The Spirit of Law-Breakers, And How to Meet It

Mrs. E. G. White

The Jewish nation would not receive the light which Christ brought to them. The wonderful evidences of his Messiahship which he gave in the miracles he performed in healing the sick and raising the dead, instead of softening their hearts and overcoming their wicked prejudices, inspired them with such hatred and fury as Satan possessed when he was thrust out of heaven. The greater the light and evidence that they had, the greater was their hatred. And finally they determined to extinguish the light by putting Christ to death. <SW, July 21, 1908 par. 1>

The law of God is the foundation of his government in heaven and on earth, and those who hate that law are on the same ground as the unbelieving Jews. They will not admit the claims of that law, nor open their eyes or consciences to the evidences on this subject. In many cases they are in as hopeless a state as were the Jews in their rejection of Christ. <SW, July 21, 1908 par. 2>

How did Christ meet the opposers and cavilers in his day? -- He went about doing good. Benevolence was the life of his soul, and the eternal welfare of sinners regulated his conduct. He not only did good to all who came to him soliciting his mercy, but he perseveringly sought out those who needed his ministrations. He ate and lodged with the

rich and the poor, and made himself familiar with the occupations of men. Thus he disarmed prejudice and gained access to hearts. <SW, July 21, 1908 par. 3>

In the subjects he presented and his manner of teaching, Christ met the needs of every class of his hearers. He availed himself of every opportunity to give instruction on the heavenly doctrines and precepts which should be incorporated into the lives of the people, and which should make them distinct from all other religionists, because of their holy, elevated character. The most learned and intellectual were charmed with his discourses, which were yet so plain and simple as to be comprehended by the humblest minds. <SW, July 21, 1908 par. 4>

The Saviour was never elated by applause, nor dejected by censure or disappointment. When he met with the greatest opposition and the most cruel treatment, he was of good courage. <SW, July 21, 1908 par. 5>

One of the most important discourses Inspiration has given us, Christ preached to only one listener. As he sat by the well to rest, a Samaritan woman came to draw water, and he saw an opportunity to reach her mind, and through her to reach the minds of the Samaritans, who were in great darkness and error. Although weary, he presented the truths of his spiritual kingdom, which charmed the heathen woman, and filled her with admiration for Christ. She went out publishing the news, "Come, see a man which told me all things that ever I did; is not this the Christ?" Her testimony converted many to a belief in Jesus as the Messiah, and through her report many came to hear for themselves, and believed because of his own word. <SW, July 21, 1908 par. 6>

The teachers of divine truth should carefully study the life of Christ, and the practical lessons he taught on true godliness and right living for all who should believe on his name. They should be imbued with the spirit of their great Example, and have a high sense of the sacred life of a follower of Christ. Here is a field of study for the Bible student that he cannot possibly be interested in without having the Spirit of the divine Teacher in his own heart. Here are subjects which Christ presented to all classes; and thousands of people of every stamp of character, of every grade of society, were attracted and charmed with the matter brought before them. <SW, July 21, 1908 par. 7>

The truth of God is plain and conclusive. It is harmonious, and in contrast with error shines with clearness and beauty. Its consistency commends it to every heart that is not filled with prejudice. The Sacred Book, inspired by God, and written by holy men, is a perfect standard of doctrine and character, and a guide under all circumstances of life. It sets forth distinctly the duties of both old and young. If it is allowed to influence the life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. <SW, July 21, 1908 par. 8>

The days are evil, wickedness prevails; therefore there is the greater need that Christ should now be faithfully represented to the world as a mighty Saviour, able to save unto the uttermost all that come unto God by him. The men and women whom we daily meet are judgment-bound. They will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices are we willing to make for their salvation? <SW, July 21, 1908 par. 9>

July 28, 1908 The Power of Love

Mrs. E. G. White

Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good and nothing else but good. Whatever is done from pure love, be it ever so small and contemptible in the sight of men, is wholly fruitful; for God regards the love that actuates the worker more than he does the amount of work done. <SW, July 28, 1908 par. 1>

Love is of God. The unconverted heart cannot produce this plant of heavenly growth, which lives and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit or reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet mighty in its purpose to overcome great evils. It is subduing and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, authority, or force is used, and love is not manifestly present, resistance is aroused in those whom we wish to reach. <SW, July 28, 1908 par. 2>

Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. He could command wisdom and strength; but the means he employed to overcome evil were the wisdom and strength of love. He is our example. He lived to bless others, and went about doing good. Love beautified and ennobled all his actions. <SW, July 28, 1908 par. 3>

"Whatsoever ye would that men should do to you, do ye even so to them." Blessed results would follow as the fruit of such a course. "With what measure ye mete, it shall be measured to you again." Here are strong motives which should constrain us to love one another with a pure heart fervently. The measure we mete is always meted to us again. <SW, July 28, 1908 par. 4>

Pure love is simple in its operation, and is distinct from any other principle of action. Love of influence and a desire for the esteem of others may produce a well-ordered life and frequently a blameless conversation. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions, acknowledge truth, and express humility and affection, while the motives are deceptive and impure. The actions that flow from such a life will be destitute of the savor and fruits of true holiness, because the principle of true love is lacking. Love should be cultivated and cherished, for its influence is divine. <SW, July 28, 1908 par. 5>

Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises them. With amusements and folly he mingles some little improvement, and deceived souls make the excuse that great good is to be derived from them. This is only the deceptive masking of Satan's arts. Beguiled souls take one step, then are prepared for the next. Satan does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause. The hypocritical Pharisees prayed and fasted, and observed the forms of godliness while corrupt at heart. <SW, July 28, 1908 par. 6>

Solomon says, "He that trusteth in his own heart is a fool," and this truth was never more applicable than at the present time. It is inappropriate for Christians, in any age of the world, to be lovers of pleasure; but how much more so now, when the scenes of earth's history are so soon to close. Yet one of the sins that constitute a sign of the last days is this love of pleasure on the part of professed Christians. Then deal truly with your own soul, dear reader. Search carefully. The welfare of your soul and your eternal happiness depend upon your foundation being built on Christ. Do not rest until you can say, My life is hid with Christ in God, and when he who is my life shall appear, then shall I also appear with him in glory. <SW, July 28, 1908 par. 7>

The love and grace of God! O precious grace, more valuable than fine gold! It subdues sin; elevates and ennobles the spirit beyond all other principles. It sets the heart and affections upon Heaven. While those around us may be absorbed in the pleasures and vanities of the world, the conversation is in heaven, whence we look for the Saviour; the soul is reaching out after God for pardon and peace, for righteousness and true holiness. Converse with God, and contemplation of things above, transform the soul into the likeness of Christ. <SW, July 28, 1908 par. 8>

August 4, 1908 Whom Will Christ Welcome?

Mrs. E. G. White

Christ says to his redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. <SW, August 4, 1908 par. 1>

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Faithful work is acceptable to God. Heaven smiles upon the one who through patient continuance in well-doing accomplishes a work which can only be done through self-denying labor. Talk is cheap; but good works, like carrying for the needy, the fatherless, and widows, are genuine fruits, and grow naturally on a good tree. This is working together with Christ. <SW, August 4, 1908 par. 2>

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep . . . unspotted from the world." Christ requires deeds of benevolence, of kind words, of tender regard for the poor, the needy, and the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, and the stranger made welcome to a seat at your fireside and a place in your heart, angels come very near; and an answering strain responds in heaven; for every deed of justice and mercy makes sweet music in the courts of the great King. The Father from his throne beholds, and numbers the doers with his most precious treasures. "And they shall be mine, saith the Lord of hosts, in that day, when I make up my jewels." Every kind and merciful act is counted as if done for Jesus, and brings the doer into closer relationship with

him. <SW, August 4, 1908 par. 3>

Then shall Christ "say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, . . . and did not minister unto thee? Then shall he answer, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." <SW, August 4, 1908 par. 4>

What a oneness Jesus here expresses as existing between himself and his suffering disciples. He makes their case his own. He identifies himself with them as being in person the very sufferer. And the terrible punishment threatened those on the left is not in this case on account of their great sins. They are not condemned for the things they did do, but for what they did not do. Mark it, selfish Christians, every neglect of yours to the needy poor, the widow, the fatherless, is a neglect to Jesus in their persons. You are unfaithful to the duties Heaven assigns you. You please yourself, and can take your portion with the self-pleasers. <SW, August 4, 1908 par. 5>

Our heavenly Father lays blessings disguised in our pathway, but some will not touch these for fear of detracting from their own enjoyment. Angels are waiting to see if we will accept these opportunities, if we will bless others that they may bless us again. The Lord himself has made us to differ -- some poor, some rich, some afflicted -- that all may have an opportunity to develop character. The poor are purposely permitted of God to be thus, that we may be tested and proved, and develop what is in our hearts. <SW, August 4, 1908 par. 6>

"Be not forgetful to entertain strangers," an apostle says; "for thereby some have entertained angels unawares." When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God; and through the miracle that followed, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they will do their duty cheerfully, for the glory of God. <SW, August 4, 1908 par. 7>

"That which ye sow shall ye also reap." The harvest is coming, the great reaping time, when we shall reap what we have sown. There will be no failure in the crop; the harvest is sure. Now is the sowing time. Now is the time to become rich in good works, "ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life." <SW, August 4, 1908 par. 8>

August 11, 1908 The Law of God not Abrogated by the Saviour

Mrs. E. G. White

There stood up a certain lawyer, and tempted Christ, saying, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Christ here shows the lawyer that it is not alone a professed belief in the claims of God's law that makes the Christian; it is the carrying out of that law. To love God with all the heart and our neighbor as ourselves is the true fruit of piety. <SW, August 11, 1908 par. 1>

God has given us his holy precepts, because he loves mankind. To shield us from the results of transgression, he reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and he gave us the precepts of the law that in obeying them we might have joy. When at Jesus' birth the angels sang-- "Glory to God in the highest,
And on earth peace, good will toward men."

they were declaring the principles of the law which he had come to magnify and make honorable. <SW, August 11, 1908 par. 2>

When the law was proclaimed from Sinai, God made known to men the holiness of his character, that by contrast they might see the sinfulness of their own. The law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart by the Holy Spirit. This work it is still to do. <SW, August 11, 1908 par. 3>

In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart; as the light of Christ reveals to men their need of his cleansing blood and his justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith. "The law of the Lord is perfect, converting the soul." <SW, August 11, 1908 par. 4>

"Till heaven and earth pass," said Jesus, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that his law is changeless and eternal. Though they may pass away, the divine precepts shall endure. "It is easier for heaven and earth to pass, than one tittle of the law to fail." The system of types that pointed to Jesus as the Lamb of God was to be abolished at his death; but the precepts of the decalogue are as immutable as the throne of God. <SW, August 11, 1908 par. 5>

Since "the law of the Lord is perfect," every variation from it must be evil. Those who disobey the commandments of God, and teach others to do so, are condemned by Christ. The Saviour's life of obedience maintained the claims of the law; it proved that the law could be kept in humanity, and showed the excellence of character that obedience would develop. All who obey as he did, are likewise declaring that the law is "holy, and just, and good." On the other hand, all who break God's commandments are sustaining Satan's claim that the law is unjust, and cannot be obeyed. Thus they second the deceptions of the great adversary, and cast dishonor upon God. They are the children of the wicked one, who was the first rebel against God's law. To admit them into heaven would again bring in the elements of discord and rebellion, and imperil the well-being of the universe. No man who wilfully disregards one principle of the law shall enter the kingdom of heaven. <SW, August 11, 1908 par. 6>

The Lord means what he says, and man cannot set aside his commands with impunity. The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law. Their sin brought guilt and sorrow upon the world, and caused the death of the Son of God. He was subjected to insult, rejection, and crucifixion by the very ones he came to save. What infinite expense attended that disobedience in the garden of Eden. <SW, August 11, 1908 par. 7>

God will not pass over any transgression of his law more lightly now than when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. He said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." <SW, August 11, 1908 par. 8>

God has spoken, and he means that man shall obey. He does not inquire if it is convenient for him to do so; and if we are true servants of God, there will be no question in our minds as to the course we will take. <SW, August 11, 1908 par. 9>

August 18, 1908 Repent, and Do the First Works

Mrs. E. G. White

Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." <SW, August 18, 1908 par. 1>

At the first, the experience of the church at Ephesus was marked by childlike fervor and simplicity. An ardent, heartfelt love for Christ controlled the believers. They rejoiced in the love of God because Christ was an abiding presence in their hearts. In sentiment and action they were united. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace came into their lives. They trusted in the Lord. They did not think of hoarding the precious treasures of the grace of Christ. Their highest aim was to win souls to the Saviour. They felt the importance of their calling; and weighted with the precious message of the gospel, -- peace on earth and good will toward men, -- they called upon all to come to Christ. <SW, August 18, 1908 par. 2>

In every city around them the work was carried forward. Warm, inspired appeals were made, and sinners were brought to the cross. In their turn they felt that they must tell of the inexhaustible treasure they had found. They could not rest until the beams of light which had illumined their minds were shining into the minds of others. Multitudes of believers were made acquainted with the reason of the hope held by the Christians. Precious light was flashed into minds darkened by error. <SW, August 18, 1908 par. 3>

After a time coldness crept into the church. Differences unworthy of notice sprang up, and the eyes of the believers were taken from beholding Jesus as the author and finisher of their faith. Their love for one another began to wane. The multitudes that might have been convicted and converted by a faithful practice of the truth were left unwarned. <SW, August 18, 1908 par. 4>

How is it with the church of today, which has received such great light? God sees that its members have lost the love

for souls which Christ revealed to them when first they saw his unspeakable mercy for the fallen race. Then they could not keep silent. They were filled with a desire to give to others the blessings they had received. Thus it is with all who are truly converted. Those who love sinners with the love of God, will work the works of God. <SW, August 18, 1908 par. 5>

Let the church arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the work that he did while on this earth. That belief that is laid aside when convenient, and put on and off like a garment, is not the religion of Christ, but a spurious article that will not bear the tests even of this world. True religion is ever distinctly seen in our words and deportment, and in every act of life. The knowledge that we are children of God should give tone and character even to the every-day duties of life, making us not slothful in business, but fervent in spirit. Such a religion will bear the scrutiny of a critical world with a grand consciousness of integrity. <SW, August 18, 1908 par. 6>

The end of all things is at hand, and we have no time to be idle, or to live in pleasure, at cross purposes with God. <SW, August 18, 1908 par. 7>

We need to break up the monotony of our religious labor. We may perform all the outward acts of service, and yet be as destitute of the quickening influence of the Holy Spirit as the hills of Gilboa were destitute of dew and rain. We need spiritual moisture; and we need also the bright beams of the Sun of Righteousness to soften and subdue our hearts. <SW, August 18, 1908 par. 8>

Remember that there are those who will perish unless we, as God's instrumentalities, work with a determination which will not fail or become discouraged. The Lord will provide ways and means for those who will seek him with all the heart. He has in readiness the most precious revelations of his grace to strengthen and encourage the sincere, humble worker. There is no excuse for the faith of our churches being so feeble. "Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate. He dispatches his messengers to every part of his dominion to communicate his will to his creatures. He walks in the midst of his churches. He desires to sanctify, elevate, and ennoble his followers. The influence of those who truly believe in him will be a savor of life in the world. Christ holds the stars in his right hand, and it is his purpose to let his light shine forth through them to the world. Thus he desires to prepare his people for higher service in the church above. He has given us a great work to do. Let us do it faithfully. Let us show forth in our lives what divine grace can do for humanity. <SW, August 18, 1908 par. 9>

August 25, 1908 "Go, and Do Thou Likewise"

Mrs. E. G. White

Behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? <SW, August 25, 1908 par. 1>

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. <SW, August 25, 1908 par. 2>

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." <SW, August 25, 1908 par. 3>

Here the conditions of inheriting eternal life are plainly stated by our Saviour in the most simple manner. The man robbed and wounded represents those who are objects of our interest, sympathy, and charity. If we neglect to care for the needy and unfortunate, whoever they may be; if because they are no kith or kin to us we are not pitiful and compassionate to humanity, we do not answer the claims that God has upon us; and how can we have a firm assurance of eternal life? <SW, August 25, 1908 par. 4>

Every one must give to God an account of himself, whether he is faithful or otherwise. Great principles have been laid down in the Divine Word, which are sufficient to guide us in our Christian walk and general deportment. But those have never kept the principles of the law of God who have never felt the burden of the duty of man toward his fellow-men. Those who do not open their hearts to the wants and sufferings of humanity, will not open their hearts to the

claims of God stated in the first four precepts of the decalogue. Idols claim the heart's affections, and God does not reign supreme. <SW, August 25, 1908 par. 5>

The simplicity of the Word will ever lead us to feel a sympathy for the woes of others. We need to cultivate sympathy and love. The exercise of these traits is a part of the life-work which Christ has assigned to us all. And when the cases of all come in review before God, the question asked will not be, What have they professed? but, What have they done? Have they been doers of the Word? Have they lived for themselves? or have they been exercised in works of benevolence, in deeds of kindness, denying themselves that they might bless others? If the record shows that their characters have been marked with tenderness, self-denial, and benevolence, they will receive from Christ the benediction, "Well done!" "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." <SW, August 25, 1908 par. 6>

Many times our best efforts may seem to be disregarded and lost upon others, and we may be disappointed in the results; but this should not lead us to become weary in well doing, and indifferent to the woes of others. How often is Christ disappointed in his children, yet he has given them unmistakable evidences of his love. What if he had refused to bear our iniquity because he was rejected by many, and so few appreciated the infinite blessings he came to bring them? We need to encourage painstaking effort. We are in the world to do work for the Master. Why, then, should we become discouraged and give up when we do not see the immediate results we desire? <SW, August 25, 1908 par. 7>

"Bear ye one another's burdens, and so fulfil the law of Christ," the apostle exhorts us. Keeping the commandments requires of us self-denial for the good of others, not that good works alone can save us; but we surely cannot be saved without good works. After we have done all that we are capable of doing, we are still unprofitable servants; and Christ must be our righteousness and the crown of our rejoicing. <SW, August 25, 1908 par. 8>

September 1, 1908 Experience as a Teacher

Mrs. E. G. White

Experience is said to be the best teacher, and genuine experience is indeed superior to knowledge gained from books. But habits and customs gird people as with iron bands, and these habits and customs are generally justified by experience, according to the common understanding of the term. Very many cling to injurious habits, which are decidedly enfeebling to physical, mental, and moral health, and against all remonstrances concerning their course, they urge their experience. But true experience is in harmony with natural law and science. <SW, September 1, 1908 par. 1>

It is right here that we have met with the greatest difficulties in religious matters. The plainest facts may be presented, and the clearest truths brought before the mind, sustained by the Word of God. but ear and heart are closed, and the all-convincing argument is "my experience." Some will say, "The Lord has blessed me in believing and doing as I have; therefore I cannot be in error." Thus the most elevating, sanctifying truths of the Bible are rejected for what they are pleased to call their experience. <SW, September 1, 1908 par. 2>

The Lord made man upright in the beginning. Adam was a perfect type of man, possessing a perfectly balanced mind. Adam and Eve were permitted to eat of all trees in the garden, save one. Concerning the tree of the knowledge of good and evil, the Lord said, "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Eve was beguiled by the serpent to believe that God would not do as he said he would. "Ye shall not surely die, the serpent said, Eve ate, and imagined that she felt the sensations of a new and more exalted life. She bore the fruit to her husband; and it was her "experience" that had an overmastering influence upon him. The serpent had said she should not die, and she felt no ill effects. <SW, September 1, 1908 par. 3>

The experience of his wife stood arrayed against the positive command of Jehovah, and Adam permitted himself to be seduced by it. Thus it is with the religious world generally. God's express commands are transgressed; and "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. <SW, September 1, 1908 par. 4>

In the face of the most positive commands of God, men will follow their own inclination, and then dare to pray over the matter, and endeavor to prevail upon God to allow them to go contrary to his expressed will. They have exercises of mind which they consider a most wonderful experience which God has given them; but God is not pleased with such prayers, and it is not God who gives them the "wonderful experience." True experience will be in perfect harmony with natural and divine law; but a false experience will array itself against the principles of science and the precepts of Jehovah. Superstition and bigotry control the minds of many and blind their judgment, so that they do not discern their duty to their fellow-men nor to yield unquestioned obedience to the will of God. <SW, September 1, 1908 par. 5>

Balaam inquired of God if he might go to Moab to curse Israel, because for so doing he had the promise of great

reward. God said, "Thou shalt not go." But Balaam was urged by the messengers, and greater inducements were presented. Balaam had been shown the will of the Lord in the matter, but he was so eager for the reward that he ventured to ask the Lord the second time. The Lord permitted Balaam to go. Then he had a wonderful experience; but who would wish for such an experience? <SW, September 1, 1908 par. 6>

There are persons who would understand their duty clearly, if their duty was in harmony with their natural inclinations. Reason and circumstances may point out their duty clearly; but when the path of duty is not in line with their inclinations, these evidences are frequently set aside. Then these persons will presume to go to God to learn their duty. But God will not be trifled with. He will permit such persons to follow the desires of their own hearts. "My people would not hearken to my voice," he says; "so I gave them up unto their own hearts' lust; and they walked in their own counsels." Ps. 81:11,12. <SW, September 1, 1908 par. 7>

An experience of genuine faith is followed by love, and love by unquestioning obedience. All the powers and passions of the converted man are brought under the control of Christ. The Holy Spirit is a renewing power, transforming to the divine image all who will receive it. The daily inquiry is, "Lord, what wilt thou have me to do? For the true Christian accounts the service of Jesus as the truest joy and freedom. The law of God is his delight. And instead of trying to bring the divine requirements into harmony with his own inclinations or deficiencies, he is constantly striving to rise to the level of their perfections. <SW, September 1, 1908 par. 8>

September 8, 1908 Walk in the Light

Mrs. E. G. White

God's people dwell too much under a cloud of unbelief. It is not his will that they should do this. Jesus is light, and in him is no darkness at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and they that follow him are also the light of the world; for they do not walk in darkness, but have the light of life. Every disciple of Christ should be a light in the world. While they enjoy communion with God, they will seek intercourse with their fellow-men, that by words and acts they may express the love of God that animates their hearts. In this way they will be lights in the world. And their light will not go out or be taken away, but will shine with increasing brightness on those who walk in the path of obedience. <SW, September 8, 1908 par. 1>

Accountable beings must walk in the light that shines upon them. The Spirit, wisdom, and goodness of God, revealed in his Word, are to be exemplified by his people. He requires of them according to the grace and truth given them. All his righteous demands must be fully met. If the people of God fail to do this, their light becomes darkness, and their darkness is great according as their light was abundant. <SW, September 8, 1908 par. 2>

It is not for lack of knowledge that God's people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. But they have seen light and heard much truth, yet many are not wise and holy. God calls upon his people to act. The truth that has reached their understanding, but which they, instead of cherishing, have neglected or refused, will condemn them. What more could have been done for God's vineyard than has been done? but the minds of his people are not exercised unto godliness and true holiness. If their moral character and true state do not correspond with the blessings, privileges, and light which have been conferred upon them, angels make the report, "*Wanting*." <SW, September 8, 1908 par. 3>

From some the knowledge of their true state seems to be hidden. They see the truth, but perceive not its duties or its claims; or they hear the truth, but do not fully understand it, because they do not conform their lives to it. Yet they rest as unconcerned and self-satisfied as if the pillar of cloud by day and the pillar of fire by night, as tokens of God's favor, went before them. How great is the darkness of such! yet they know it not. No stronger delusion can deceive the human mind than that which makes them believe that they are right and accepted of God, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They believe that they are rich and have need of nothing, when they are poor, wretched, blind, and naked, and need all things. <SW, September 8, 1908 par. 4>

The people of God should be careful to depart from all iniquity. Christ is denied in many ways. We may deny him by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest little wisdom. We make ourselves weak. Then with our feeble efforts we cannot resist the great enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. <SW, September 8, 1908 par. 5>

Many who profess Christ are by no means laborers in his vineyard. In any worldly enterprise they manifest energy, an ambition to accomplish their object; but in the enterprise of everlasting life, where all is at stake, and their eternal

happiness depends upon their success, they seem as indifferent as if another were playing the game of life for them, and they had nothing to do but to wait the result. If they would manifest the same degree of zeal and earnestness to gain everlasting life that they do in their worldly pursuits, they would be victorious overcomers. <SW, September 8, 1908 par. 6>

The life and spirit of Christ are our only standard of excellence and perfection, and our only safe course is to follow the Saviour's example. There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world. But it is the privilege of the Christian to obtain strength from God day by day. Fervent and effectual prayer will be regarded in heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, there is fear in the enemy's camp, and something must be done. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master. <SW, September 8, 1908 par. 7>

September 15, 1908 Gain that is Loss

Mrs. E. G. White

Christ is our example. We are to study his life, his method of teaching, and follow his footsteps. <SW, September 15, 1908 par. 1>

On one occasion Christ was teaching, and, as usual, others besides his disciples had gathered about him. He had been speaking to the disciples of the scenes in which they were soon to act a part. They were to publish abroad the truths he had committed to them, and they would be brought in conflict with the rulers of this world. For his sake they would be called into courts and before magistrates and kings. He had assured them of wisdom which none could gainsay. His own words, that moved the hearts of the multitude, and brought to confusion his wily adversaries, witnessed to the power of that indwelling Spirit which he had promised to his followers. <SW, September 15, 1908 par. 2>

But there were many who desired the grace of heaven only to serve their selfish purposes. They recognized the marvelous power of Christ in setting forth the truth in a clear light. They heard the promise to his followers of wisdom to speak before rulers and magistrates. Would he not lend his power for their worldly benefit? <SW, September 15, 1908 par. 3>

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me." Through Moses, God had given directions concerning the transmission of property. The eldest son received a double portion of the father's estate, while the younger brothers were to share alike. This man thinks that his brother has defrauded him of his inheritance. His own efforts have failed to secure what he regards as his due; but if Christ will interpose, the end will surely be gained. He has heard Christ's stirring appeals, and his solemn denunciations of the scribes and Pharisees. If words of such command could be spoken to this brother, he would not dare to refuse the aggrieved man his portion. <SW, September 15, 1908 par. 4>

In the midst of the solemn instruction that Christ had given, this man had revealed his selfish disposition. He could appreciate that ability of the Lord which might work for the advancement of his own temporal affairs; but spiritual truths had taken no hold on his mind and heart. The gaining of the inheritance was his absorbing theme. Jesus, the King of glory, who was rich, yet for our sake became poor, was opening to him the treasures of divine love. The Holy Spirit was pleading with him to become an heir of the inheritance that is "incorruptible, and undefiled, and that fadeth not away." He had seen evidence of the power of Christ. Now the opportunity was his to speak to the great Teacher, to express the desire uppermost in his heart. But, like the man with the muck-rake in Bunyan's allegory, his eyes were fixed on the earth. He saw not the crown above his head. Like Simon Magus, he valued the gift of God as a means of worldly gain. <SW, September 15, 1908 par. 5>

The Saviour's mission on earth was fast drawing to a close. Only a few months remained for him to complete what he had come to do in establishing the kingdom of his grace. Yet human greed would have turned him from his work, to take up the dispute over a piece of land. But Jesus was not to be diverted from his mission. His answer was, "Man, who made me a judge or a divider over you?" <SW, September 15, 1908 par. 6>

Jesus could have told this man just what was right. He knew the right in the case; but the brothers were in a quarrel because both were covetous. Christ virtually said, It is not my work to settle controversies of this kind. He came for another purpose, to preach the gospel, and thus to arouse men to a sense of eternal realities. <SW, September 15, 1908 par. 7>

In Christ's treatment of this case is a lesson for all who minister in his name. When he sent forth the twelve, he said, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." They were not to settle the temporal affairs of the people. Their work was to persuade men to be reconciled to God. In this work lay their power to bless humanity. The only remedy for the sins

and sorrows of men is Christ. The gospel of his grace alone can cure the evils that curse society. The injustice of the rich toward the poor, the hatred of the poor toward the rich, alike have their root in selfishness, and this can be eradicated only through submission to Christ. He alone, for the selfish heart of sin gives the new heart of love. Let the servants of Christ preach the gospel with the Spirit sent down from heaven, and work as he did for the benefit of men. Then such results will be manifest, in the blessing and uplifting of mankind, as are wholly impossible of accomplishment by human power. <SW, September 15, 1908 par. 8>

September 22, 1908 The Graces of the Spirit

Mrs. E. G. White

We are plainly told what are the fruits of the Spirit. They are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Since the word of inspiration has told us what they are, and has made plain to us how we can cherish and cultivate them, who in the day of God can be found excused for cherishing evils that will shut him out of the everlasting kingdom? <SW, September 22, 1908 par. 1>

Are you in a position where you do not possess these graces of the Spirit? Just as soon as any one crosses or offends you, does there arise in your heart a feeling of bitterness, a spirit of rebellion? If this is the spirit that you have, remember that it is not the spirit of Christ. It is another spirit that is ruling the life and molding the character. <SW, September 22, 1908 par. 2>

We need to have a spirit of gentleness. We cannot live right in the family without it. In order to have the proper control of our children, we must manifest a spirit of meekness, gentleness, and long-suffering. If we would teach them to be gentle and patient, we must manifest these qualities ourselves. If we would win their affections, we must manifest a loving, gentle spirit to them. We cannot win them by fretfulness, fault-finding, and scolding. But there should be no weakness or unwise indulgence on the part of parents. The mother should have firmness and decision, and never allow herself to be swerved from the right. Her commands should be carried out at all times; but she can do this with gentleness and meekness, and without awakening a spirit of opposition. A family trained after this plan will be a power in favor of Christianity; for the children will grow up God-fearing men and women. But in a family where the opposite course is taken, even though the parents may profess to be followers of Jesus, you will almost surely find the children going in the ways of the world. And what influence does this have upon the outside world? Does it testify in favor of Christianity? -- No, indeed. <SW, September 22, 1908 par. 3>

We need to have godliness and faith. Any one can be just what he chooses to be. Character is not obtained by receiving an education. Character is not obtained by amassing wealth or gaining worldly honor. Character is not obtained by proxy. We must work for it ourselves, with a purpose, will, and determination. To form a character that God will approve requires persevering effort. But we are to believe in God, and trust in his willingness and power to help and save. Christ says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." How? -- By the cultivation of the graces of the Spirit -- love, joy, peace, long-suffering, gentleness, goodness, meekness, faith. <SW, September 22, 1908 par. 4>

We should all have an interest in this matter of faith. Christ said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Here is the promise. Where is the faith to grasp it, and never give up until the victory is gained? There is not a soul that is not indebted to God. Christ died for all. He died for you, reader, that you might have the graces of the Spirit, that you might become conquerors, that you might have eternal life. <SW, September 22, 1908 par. 5>

We want piety. If piety was practiced every day, you would find that it would be a living testimony to the youth and to all around you. Have you the light? Is your fire kindled from off the altar? Then let your light shine forth in good works to those around you. Let the divine rays of truth shine upon those who are in error and in moral darkness. There are some who realize their need of light, and help, and strength, and you are to let your light shine to them. <SW, September 22, 1908 par. 6>

A genuine receiver of truth is a doer of the Word, and not a hearer only. As the truth is brought into the life, the whole character is changed. "Old things are passed away; behold, all things are become new." The character of the truly converted soul will be marked with simplicity. He will be spiritually minded. Self-exaltation will cease, for his affections have centered in a new channel. He now loves Jesus with his whole heart, and his brethren as the purchase of the blood of Christ. Here is fruit that will certainly appear in the renewed heart. <SW, September 22, 1908 par. 7>

We have a most solemn faith. Believing as we do that Christ is soon to come, what manner of persons ought we to be in all holy conversation and godliness! What holy energy and diligence should be manifested in our lives. <SW, September 22, 1908 par. 8>

We all need the graces of the Spirit of God. May God help us to seek for this experience, and not to rest until we have received it. Come where the living waters flow, and drink of salvation. Then if Christ is in you a well of water springing up into everlasting life, you may water all that are around you, and bring others into the kingdom of God. May you, dear reader, receive that divine inheritance. Christ has bought you, and you cannot afford to be lost. May you in divine strength make your calling and election sure. <SW, September 22, 1908 par. 9>

September 29, 1908 Love for the Erring

Mrs. E. G. White

Christ came to bring salvation within the reach of all. Upon the cross of Calvary he paid the infinite redemption price for a world lost. His self-denial and self-sacrifice, his unselfish labor, his humiliation, and, above all, the offering up of his life, testify of the depth of his love for fallen man. It was to seek and to save that which was lost that he came to earth. His mission was to sinners -- sinners of every grade, of every tongue and nation. He paid the ransom price for all. None were passed by, no matter how erring and sinful; his labors were especially for those who most needed the salvation he came to bring. His great heart of love was stirred to its depths for those who were the most hopeless, and who most needed his transforming grace. <SW, September 29, 1908 par. 1>

In the parable of the lost sheep is represented the wonderful love of Christ for the erring and the wandering. The true shepherd leaves the flock that love him, and goes out into the wilderness, enduring hardship, and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When after diligent search the lost is found, the shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow him, nor does he drive it back; but he tenderly gathers it in his arms, and placing it upon his shoulders, bears it to the fold. Then he calls upon his neighbors to rejoice with him over the lost that is found. Thus is illustrated the wondrous love of Christ for the lost and perishing. <SW, September 29, 1908 par. 2>

The parable of the prodigal son and that of the lost piece of silver teach the same lesson. Christ does not bestow all his blessings upon those who accept his salvation, content with their gratitude and love. Every soul that is especially imperiled by falling into temptation or sin pains his loving heart, and calls forth his tenderest sympathy and most earnest care. Over one sinner that repents he rejoices with exceeding joy. <SW, September 29, 1908 par. 3>

These lessons are for our benefit. Christ has enjoined upon his disciples that they co-operate with him in his work; that they love one another as he has loved them. The agony he endured upon the cross testifies of the estimate he places upon the human soul. All who accept this great salvation pledge themselves to be co-workers with him. They are to work as he worked and love as he loved, even those who are in ignorance and sin. <SW, September 29, 1908 par. 4>

But there is a great lack of deep, earnest, soul-touching sympathy for the tempted and the erring. Many pass by on the other side, keeping as far as possible from those who most need help. Sometimes the newly converted or weak soul yields to some form of temptation, and is overtaken in a fault. In such cases the instructions of God's Word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." But how little of the pitying tenderness of Christ is manifested by his professed followers. <SW, September 29, 1908 par. 5>

Let those who have been remiss in this work consider their duty in the light of the great commandment, "Thou shalt love thy neighbor as thyself." This obligation is resting upon all. All are required to seek to diminish the ills and multiply the blessings of their fellow-creatures. If we are strong to resist temptation, we are under the greater obligation to help those who are weak and yielding. If we have knowledge, we should instruct the ignorant. If God has blessed us with this world's goods, it is our duty to succor the poor. We must work for the good of others, and let all within the sphere of our influence be partakers of whatever of excellence we may possess. None should be content to feed on the bread of life without sharing it with those about them. <SW, September 29, 1908 par. 6>

God has ordained that in order to grow in grace and in a knowledge of Christ, men must follow his example, and work as he worked. It will often require a struggle to control our own feelings, and refrain from speaking in a manner to discourage those who are laboring under temptation. A life of daily communion with God, a life that will shed light upon the path of others, cannot be maintained without earnest, persistent effort. But such effort will yield precious fruit, blessing both the receiver and the giver. The spirit of unselfish love for others gives depth, stability, and Christlike loveliness of character, and brings peace and happiness into the heart. <SW, September 29, 1908 par. 7>

There is no room for sloth or selfishness; but those who exercise the Christian graces will grow. They will have spiritual muscle, and will be strong to work for God. They will have clear spiritual perception, growing faith, and

increased power in prayer. Those who are watching for souls, those who devote themselves most fully to labor for the salvation of the erring, are most surely working out their own salvation. <SW, September 29, 1908 par. 8>

The erring can be restored in no other way than in the spirit of love and meekness. Then let us never become cold, unsympathetic, and censorious. And let us never lose an opportunity to say a word to encourage and inspire hope. We cannot tell how far-reaching may be our words of kindness, our efforts to lighten some burden. <SW, September 29, 1908 par. 9>

October 13, 1908 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 practiced, and so many interpretations are placed upon Christ's requirement, that its force and beauty are lost sight of. We have very uncertain views of the great mercy and loving-kindness of God. He is full of compassion and forgiveness, and freely pardons when we truly repent and confess our sins. But when the message of God's pardoning love comes from a heart that has an experimental knowledge 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. <SW, October 13, 1908 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. <SW, October 13, 1908 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. <SW, October 13, 1908 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." <SW, October 13, 1908 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 that 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." <SW, October 13, 1908 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. <SW, October 13, 1908 par. 6>

Brethren, 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. <SW, October 13, 1908 par. 7>

October 20, 1908 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.

<SW, October 20, 1908 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 practice unfavorable to the health of the body, should be resolutely shunned. We cannot 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." <SW, October 20, 1908 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.

<SW, October 20, 1908 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. <SW, October 20, 1908 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. <SW, October 20, 1908 par. 5>

Conscientious, enthusiastic workers are needed. The Lord is soon coming. The time for labor is short. The months of 1908 are swiftly passing. Soon this year with its burden of records will be numbered with the past. 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. <SW, October 20, 1908 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.

<SW, October 20, 1908 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. <SW, October 20, 1908 par. 8>

Life is short. The things of the world must perish with the using. Let us be wise, and build for eternity. We cannot

afford to idle away our precious moments, or engage in busy activities that will bring forth no fruit for eternity. Let the time hitherto devoted to idleness, frivolity, 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." <SW, October 20, 1908 par. 9>

November 3, 1908 Nature Speaks of God

Mrs. E.G. White

The glory of God is displayed in his handiwork. Here are mysteries that the mind will become strong in searching out. Minds that have been amused and abused by reading fiction may in nature have an open book, and read truth in the works of God around them. All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green, velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light, studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurrent seasons in perfect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for the stretch of the imagination. <SW, November 3, 1908 par. 1>

If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and true, the heart cannot but be filled with reverence, and they will adore the God of nature. The contemplation and study of God's character as revealed in his created works will open a field of thought that will draw the mind away from low, debasing, enervating amusements. <SW, November 3, 1908 par. 2>

When the Lord was training Israel to be the special representatives of himself, he gave them homes among the hills and valleys. In their home life and their religious service they were brought in constant contact with nature and the Word of God. So also Christ taught his disciples by the lake, on the mountain-side, in the fields and groves, where they could look upon the things of nature by which he illustrated his teachings. <SW, November 3, 1908 par. 3>

So through the creation we are to become acquainted with the Creator. The book of nature is a great lesson-book, which in connection with the Scriptures we are to use in teaching others of his character, and guiding lost sheep back to the fold of God. As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction that logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see him, the ear too dull to hear his voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written Word are impressed on the heart. <SW, November 3, 1908 par. 4>

In these lessons direct from nature, there is a simplicity that makes them of the highest value. All need the teaching to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. Too often the minds of students are occupied with men's theories and speculations, falsely called science and philosophy. They need to be brought into close contact with nature. Let them be taught to see the harmony of the natural with the spiritual. Let everything which their eyes see or their hands handle be made a lesson in character-building. Thus the mental powers will be strengthened, the character developed, the whole life ennobled. <SW, November 3, 1908 par. 5>

But the teacher of sacred truth can impart only that which he himself knows by experience. Christ taught the truth because he was the truth. His own thought, his character, were embodied in his teaching. So with his servants: those who would teach the Word are to make it their own by a personal experience. They cannot teach from nature without being in sympathy with nature and nature's God. <SW, November 3, 1908 par. 6>

But the knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity. God has provided for man subjects of thought which will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and the earth beneath, filling the heart with gratitude and thanksgiving. Every nerve and sense will respond to the expressions of God's love in his marvelous works. <SW, November 3, 1908 par. 7>

God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows us how he estimates true beauty. The ornament of a meek and quiet spirit is in his sight of great price. Shall we not seek earnestly to gain that which God estimates as more valuable than costly dress, or pearls, or gold? The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character, or make us less lovely here in this world. The Redeemer has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the glowing beauty of the flowers of the field, and said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not

arrayed like one of these." Here he shows that, even though persons may toil with weariness to make themselves objects of admiration, that which they value so highly will not bear comparison with the flowers of the field. <SW, November 3, 1908 par. 8>

In the growth and development of nature, learn the principles of Christ's kingdom. Thus the light of heaven will quicken the mind. Christ himself will be your teacher. Those who combine with their school education a knowledge of God's working through physical life, in the garden of nature, will receive lessons simple, yet full of instruction, in regard to his working through spiritual life, in the garden of the heart. Such an education will restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a co-worker with Christ in his mission of mercy to the world. It will make him a member of the heavenly family, and prepare him to share the inheritance of the saints in light. <SW, November 3, 1908 par. 9>

December 15, 1908 Honoring God

Mrs. E. G. White

The question is asked, "When the Son of man cometh, shall he find faith on the earth?" The Saviour is calling souls to come to him. The bells of heaven are ringing out the blessed invitation, "Come." The Spirit of God is pleading, "If any man thirst, let him come unto me and drink." These are precious words of encouragement and hope. <SW, December 15, 1908 par. 1>

It is the privilege and duty of every church-member to consecrate heart and soul to God. At your baptism you pledged yourselves to believe in God, to obey his Word, to receive his grace. You pledged yourselves to live the principles of the gospel, and to labor together with Christ with all the ability God has given you. None can refuse to represent him in word and deed, and be guiltless. None are excused for living idle lives. <SW, December 15, 1908 par. 2>

The presence of the Father, the Son, and the Holy Spirit, the three highest powers in the universe, is pledged to be with every striving soul. They will impart grace and strength to all who will watch unto prayer, to all who will purify the soul by obedience to the truth. And they will make the believer instrumental in leading other souls to accept Christ by faith. <SW, December 15, 1908 par. 3>

The duty to reflect light rests upon every church-member. "Ye are the light of the world," Christ declared to his followers. "A city that is set on an hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If the believer fails of drawing light from the Sun of righteousness, he cannot reflect light. <SW, December 15, 1908 par. 4>

"He that is not with me," Christ said, "is against me; and he that gathereth not with me scattereth abroad." Those who do not cast their influence on the side of Christ, Satan imbues with his spirit to act in unison with the enemy of good. We cannot afford to do this. When we give to the cause of evil the influence and ability which belong to the cause of truth, angels are disappointed, and Christ is dishonored. Those who are true to their baptismal pledge cannot be indifferent to the work of saving souls. To those who by their influence gather with Christ, angels will give ability to labor successfully for him. <SW, December 15, 1908 par. 5>

The servant of God is to be learning constantly how he may reflect light to the world. By his earnest devotion to the cause of the coming King, he is to be a spectacle to the world, to angels, and to men. He has become dead to worldly inducements, and lives unto God; and the words of his mouth, the modest dress, the humble spirit, unfailingly testify that he is a laborer together with God. <SW, December 15, 1908 par. 6>

Spiritual indolence brings discouragement to the church. The example of one indolent soul may do much harm, for it will be copied by others just according to the possibilities of its influence. The Lord calls upon all who profess his name to exalt his character before men, by words and works revealing their faith in him. In response to our desire to labor for Christ, heavenly angels will place opportunities before us by which we may make known the salvation of God. <SW, December 15, 1908 par. 7>

For God's people are to be channels for the outworking of the highest influence in the universe. A great work is to be accomplished by them in setting before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral corruption. This is his means of restoring his moral image in man. It is his remedy for universal disorganization. <SW, December 15, 1908 par. 8>

The purpose which God seeks to accomplish through his people today is the same that he desired to accomplish through Israel when he brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the church, the world is to have a representation of his character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and serve God. <SW, December 15, 1908 par. 9>

The Lord has his eye upon every one of his people; he has his plans concerning each. It is his purpose that those who practice his precepts shall be a distinguished people. To the people of God today as well as to ancient Israel belong the words written by Moses through the Spirit of inspiration: "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut.

7:6. <SW, December 15, 1908 par. 10>

Brethren, "we are made a spectacle unto the world, and to angels, and to men." Then "what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming of the day of God?" I Cor. 4:9; 2 Peter 3:11, 12, margin. <SW, December 15, 1908 par. 11>

March 1, 1909 The Perils of the Last Days

Mrs. E. G. White

We are living in a time of lawlessness. It is described by the prophets: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Isa. 59:14; Hos. 4:2. While but a small part of the evil and corruption of our large cities is ever published, there is enough to make the daily papers a daily comment on these texts. <SW, March 1, 1909 par. 1>

The passing days are eventful and full of peril. Signs of a most startling character appear in floods, in hurricanes, in tornadoes, in earthquakes, in casualties by sea and land. The judgments of God are falling on the world, that men may be awakened to the fact that Christ will come speedily. <SW, March 1, 1909 par. 2>

The prevailing spirit of our time is one of infidelity and apostasy. The spirit manifested in the earth is a spirit of pride and self-exaltation. Men boast of illumination which in reality is the blindest presumption. Many do not hesitate to exalt human reason, to idolize human wisdom, and to set the opinions of men above the revealed wisdom of God. <SW, March 1, 1909 par. 3>

The truth as it is in Jesus is regarded as an old-fashioned doctrine. Maxims and theories from the world have been worked into the church, and vain philosophy and science, falsely so called, are in the eyes of men of more value than the Word of God. <SW, March 1, 1909 par. 4>

Why are these things so? Why is there such a spirit of lawlessness in the social world, and such a medley of strange doctrines in the church? Is it not because among the great mass of professed Christians, the grievous sin of transgressing the law of God is not understood? Even ministers in the pulpit "make void" that law. The result is a general weakening of the bonds of righteousness, a far-reaching tendency to lawlessness, to crime of every sort. Nor can we wonder. When men are not taught that they must obey the law of God, how can they be expected to obey the laws of men? <SW, March 1, 1909 par. 5>

The Lord requires no less of man now than he required of Adam,--perfect obedience to his law, unblemished righteousness. The requirement under the covenant of grace is just as broad as that made in paradise,--harmony with his law, which is holy, and just, and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament no less is required than was required under the Old Testament. Let no one take up with the delusion, so pleasant to the human heart, that God will accept of sincerity, no matter what may be the faith or how imperfect the life. God requires of his children perfect obedience. <SW, March 1, 1909 par. 6>

In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of his righteousness, we may become co-laborers with Christ in his work for fallen men. Those who are willing to drift along with the current of evil, and do not try to help restrain transgression in the family and in the church, that everlasting righteousness may be brought in, do not have true faith. Through the Holy Spirit Christ works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ. <SW, March 1, 1909 par. 7>

Let the soul look to Jesus. "Behold the Lamb of God, which taketh away the sin of the world." No one will be forced to look to Christ, but the yearning entreaty is going out, "Look and live." In looking unto Christ, we shall see that his love is without a parallel; that the Saviour has taken the place of the guilty sinner, and has imputed unto him his own spotless righteousness. <SW, March 1, 1909 par. 8>

The sinner loves Christ, because Christ first loved him, and love is the fulfilling of the law. The repenting soul realizes that God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Spirit of God works in the believer's soul, enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Christ Jesus. <SW, March 1, 1909 par. 9>

December 1, 1909 "Even at the Door"

Mrs. E. G. White

The signs in the sun, moon, and stars have been fulfilled. Since that time earthquakes, tempests, tidal waves, pestilence, and famines have multiplied. The most awful destructions, by fire and flood, are following one another in quick succession. The terrible disasters that are taking place from week to week speak to us in earnest tones of warning, declaring that the end is near, that something great and decisive will soon of necessity take place. <SW, December 1, 1909 par. 1>

Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. <SW, December 1, 1909 par. 2>

Probationary time will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save. <SW, December 1, 1909 par. 3>

The day of Christ's coming will be a day of judgment upon the world. When the multitude of the lost--those whom God has favored with great light, but who rejected the light; those who might have been saved, had they obeyed God's law, but who refused to obey--when these see the Son of man coming in the clouds of heaven, they will understand the great sacrifice made in their behalf; they will understand the unmeasured love of the Redeemer, his incarnation, the sweat-drops of blood, the marks of the nails in his hands and feet, the pierced side; and they will ask to be hidden from the face of him that sitteth on the throne, and from the wrath of the Lamb. They see as in reality the condemnation of Christ, and hear the loud cry, "Release unto us Barabbas." They hear the question, "What shall I do then with Jesus?" and the answer, "Crucify him, crucify him!" <SW, December 1, 1909 par. 4>

The reign of appearance and pretense is over. The righteous Judge speaks with awful emphasis as he utters the sentence, "I know you not, . . . depart from me." <SW, December 1, 1909 par. 5>

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. <SW, December 1, 1909 par. 6>

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus he welcomes them, to live hereafter in eternal communion with himself. And every voice in the heavenly mansions echoes and re-echoes the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." <SW, December 1, 1909 par. 7>

Jesus is coming, coming with clouds and great glory. A multitude of shining angels will attend him. He will come to honor those who have loved him and kept his commandments, and to take them to himself. He has not forgotten them or his promise. <SW, December 1, 1909 par. 8>

There will be a re-linking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed." <SW, December 1, 1909 par. 9>

No human language can fully describe the reward of the righteous. It will be known to those only who behold it. There the heavenly Shepherd leads his flock to the fountains of living water. The tree of life yields its fruit every month, and the leaves of the tree are for the healing 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. <SW, December 1, 1909 par. 10>

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." <SW, December 1, 1909 par. 11>

"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: . . . Mine elect shall long enjoy the work of their hands." <SW, December 1, 1909 par. 12>

There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow,

nor crying. . . . for the former things are passed away." "The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." <SW, December 1, 1909 par. 13>

That time is near. A little while, and we shall see the King in his beauty. A little while, and he will present his faithful ones "faultless before the presence of his glory with exceeding joy." <SW, December 1, 1909 par. 14>

May 1, 1914 "Be of Good Cheer"

Mrs. E. G. White

I feel very thankful that it is our privilege to believe in God and to walk carefully in accordance with the instruction he has given us in his Word. If we do this, our hearts will respond to the impressions of the Spirit of God, and we shall follow on to know the Lord, whose going forth is prepared as the morning. And let us always remember that just as his going forth is prepared as the morning, so we are to expect the revelations of his grace as we advance. But if we keep silent, if we do not feel the importance of moving in harmony with his will, we shall not have his blessing attending us. We can not afford, brethren and sisters, to be without his help and guidance. We need to be in a position where we can talk with God. We are to commune with him. He who is our sanctification, our righteousness, has given us the privilege of being in a position where we may have a continually increasing faith. We must ever live by faith, and follow on to know the Lord. <SW, May 1, 1914 par. 1>

God's promises to us are so rich, so full, that we need never hesitate or doubt; we need never waver or backslide. In view of the encouragements that are found all through the Word of God, we have no right to be gloomy or despondent. We may have weakness of body; but the compassionate Saviour says: "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." <SW, May 1, 1914 par. 2>

Will you believe these assurances? Will you say, "Yes, Lord, I take thee at thy word. I will begin to talk an increase of faith: I will take hold of the promises; they are for me." Oh, brethren and sisters, what we want is a living, striving, growing faith in the promises of God, which are indeed for you and for me. <SW, May 1, 1914 par. 3>

Many, many times I have been impressed by the Lord to speak words of courage to his people. We are to put our trust in God, and believe in him, and act in accordance with his will. We must ever remain in a position where we can praise the Lord and magnify his name. Then we shall see light in his Word, and follow on to know him, whose going forth is prepared as the morning. <SW, May 1, 1914 par. 4>

In the first epistle of Peter we read: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." <SW, May 1, 1914 par. 5>

These words are all-sufficient evidence that God desires us to receive great blessings. His promises are so clearly stated that there is no cause for uncertainty. He desires us to take him at his word. At times we shall be in great perplexity, and not know just what to do. But at such times it is our privilege to take our Bibles, and read the messages he has given us; and then get down on our knees, and ask him to help us. Over and over again he has given evidence that he is a prayer-hearing and prayer-answering God. He fulfils his promises in far greater measure than we expect to receive help. <SW, May 1, 1914 par. 6>

So long as Satan continues to live, we shall have perplexity; and if we choose to follow the counsel of the enemy, we shall have constant difficulty; but if we refuse to yield to satanic influences, choosing rather to lay hold on God and on the promises of his Word, we shall be able to help and strengthen and uphold one another. Thus we shall bring into the work with which we are connected a spirit of courage. Never are we to utter a word that would arouse doubt or fear, or that would cast shadows over the minds of others. I am determined not to permit myself to speak discouraging words; and when I hear criticism and complaint, or an expression of doubt and fear, I know that he who thus speaks has his eyes turned away from the Saviour. I know every such person does not appreciate him who at infinite sacrifice left the royal courts and came down into the world that was lost, and lived among the children of men in order that he might speak words of hope and good cheer to the discouraged and desponding. <SW, May 1, 1914 par. 7>

Wherever we are, we are under obligation as disciples of our Lord and Master, to anchor our faith in the promises of God. Individually we are to believe. We are not to cast about for a possible doubt, or imagine that sometime we may

have to stand beneath the shadow of a cloud that seems to be gathering. We are chosen of God to be his children. We have been bought with an infinite price, and we have no occasion for placing the suggestions of the enemy before the assurances of the Lord Jesus Christ. <SW, May 1, 1914 par. 8>

The Lord desires us to act sensibly. We shall have trials; we need never expect anything else; for the time has not yet come when Satan is to be bound. Wherever we may be, we shall continue to have trials. But if we give up to the suggestions of the enemy, we lose the battle. Can we afford to yield to the arch-deceiver?--Oh, no! We are to turn for help and deliverance to Him who "according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ," even the hope of an eternal inheritance reserved for those "who are kept by the power of God through faith unto salvation." <SW, May 1, 1914 par. 9>