



YI - The Youth's Instructor

Foreword

August 1, 1852 Communications.

Dear Young Friends:--You live in a dark and wicked world, subject to sickness, pain and death. You may see many things that look beautiful; but how soon they fade away. You may have a dear friend that you love; but soon that one may be torn from you by sickness and death, and you will then feel lonesome. [<YI, August 1, 1852 par. 1>](#)

You should have something substantial to fix your minds and affections upon, that can give real satisfaction and joy, and cheer your spirits in this dark world, and cause your sorrows to bring joy in the end. [<YI, August 1, 1852 par. 2>](#)

There is a blight upon everything. The earth feels the curse that God pronounced upon it, because of the disobedience of our first parents. They broke the command of God in eating of the forbidden tree, after he had given them the privilege of eating of all the other trees in the garden. They listened to the tempter, ate of the forbidden tree, and were expelled from the beautiful garden of Eden. [<YI, August 1, 1852 par. 3>](#)

The earth that was then so beautiful, was cursed, and the flaming sword was placed around the tree of life to guard it, lest man, in his sin, should approach that tree, and eat of its immortal fruit, and by so doing, live in sin for ever. [<YI, August 1, 1852 par. 4>](#)

The tree of life was designed to perpetuate immortality. Adam and Eve could eat of that tree, and enjoy its rich immortal fruit, until they transgressed the command of God. Death was then pronounced upon them, and all that should ever live upon the earth. There was no way of escape for us; no provision that we might again have access to the tree of life, if we would repent. Whatever evils might befall us, there was then no other way than to bear them without hope of having right to the tree of life, to eat of its leaves and fruit, and be healed. We must ever suffer and groan beneath the curse. [<YI, August 1, 1852 par. 5>](#)

But the Son of God, who was with the Father before the world was, took pity upon us in our lost condition, and offered to step in between us and the wrath of an offended God. Said Jesus, I will give my life for them. I will take the burden of the sins of the world upon men, and will make a way possible for these transgressors to find pardon and enjoy thy favor again, that they may repent and keep thy commandments, and again have access to the tree of life. God consented to give his only Son to die for lost man. [<YI, August 1, 1852 par. 6>](#)

The lovely Jesus laid aside his glory, and came into this dark world, and took upon himself our nature, to be wounded for our transgressions, to be bruised for our iniquities. O, what love for us.--He led a self-denying life, and had not where to lay his head. He was a man of sorrow and acquainted with grief, was despised and rejected, and finally was crucified for us. [<YI, August 1, 1852 par. 7>](#)

But you must not think that you have nothing to do, because Christ died for you. You must repent of all of your sins, and give your hearts to God, and then believe that the blood of Christ will cleanse you from all sin. Then if you keep all the commandments of God, the Sabbath with the rest you may through the merits of Christ, be brought back to the tree of life. This will be when Jesus comes to raise the righteous dead, and change the living saints. Then you will have right to the tree of life, and eat of the leaves, and immortal fruit of the tree of life and live for ever in perfect happiness.--Read Rev. xxii. 14. [<YI, August 1, 1852 par. 8>](#)

In the next paper I will speak of the beauties of the New Earth.

E. G. White.

Rochester, August, 1852. [<YI, August 1, 1852 par. 9>](#)

October 1, 1852 Communications.

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Beauties of the New Earth.

Dear Young Friends:--At the close of my communication in the first number of the *Instructor*, I stated that I would tell you something of the beauties of the New Earth, in the next paper, and now I will fulfill my promise. <YI, October 1, 1852 par. 1>

The glorious City of God has twelve gates, set with pearls most glorious. It also has twelve foundations of various colors. The streets of the City are of pure gold. In this city is the throne of God, and a pure, beautiful river proceeding out of it, as clear as crystal. Its sparkling purity and beauty makes glad the City of God. The saints will drink freely of the healing waters of the river of life. <YI, October 1, 1852 par. 2>

On either side of this beautiful river is the tree of life. And the redeemed saints, who have loved God and kept his commandments here, will enter in through the gates of the City, and have right to the tree of life. They will eat freely of it, as our first parents did before their fall. The leaves of that immortal wide-spread tree will be for the healing of the nations. All their woes will then be gone. Sickness, sorrow and death they will never again feel, for the leaves of the tree of life have healed them. Jesus will then see of the travail of his soul [Isa. liii, 11] and be satisfied, when the redeemed, who have been subject to sorrow, toil and afflictions, who have groaned beneath the curse, are gathered up around that tree of life to eat of its immortal fruit, that our first parents forfeited all right to, by breaking God's commands. There will be no danger of their ever losing right to the tree of life again, for he that tempted our first parents to sin, will be destroyed by the second death. <YI, October 1, 1852 par. 3>

All faces will reflect the image of their Redeemer. There will then be no anxious, troubled countenances, but all will be bright, and smiling in spotless purity. The angels will be there, also the resurrected saints with the martyrs, and the best of all, and what will cause us the most joy, our lovely Saviour who suffered and died that we might enjoy that happiness and freedom, will be there.--His glorious face will shine brighter than the sun, and light up the beautiful City, and reflect glory all around. <YI, October 1, 1852 par. 4>

Children will be there. They will never be engaged in strife or discord. Their love will be fervent and holy. They will also have a crown of gold upon their heads, and a harp in their hands. And their little countenances, that we here see so often troubled and perplexed, will beam with holy joy, expressive of their perfect freedom and happiness. They will express in child-like purity their wonder and delight, as they behold every thing around them so new and lovely. They will look to the blessed Saviour who has given himself for them, and, with admiration and love for him who is smiling upon them, raise their voices and sing to his praise and glory, while they feel and realized the matchless depths of a Saviour's love. <YI, October 1, 1852 par. 5>

This earth, dear children, is to be purified with fire; then it will be much more beautiful. The grass will be living green, and will never wither. There will be roses and lilies, and all kinds of flowers there. They will never blight or fade, or lose their beauty and fragrance. <YI, October 1, 1852 par. 6>

The lion, we should much dread and fear here, will then lie down with the lamb, and everything in the New Earth will be peace and harmony.--The trees of the New Earth will be straight and lofty, without deformity. <YI, October 1, 1852 par. 7>

The saints will have crowns of glory upon their heads, and harps of gold in their hands. They will play upon the golden harp, and sing redeeming love, and make melody unto God. Their former trials and suffering in this world will be forgotten and lost amid the glories of the New Earth. And they will ever have the approving smiles of Jesus upon them, and their happiness will be complete. There will be glory, glory all around. <YI, October 1, 1852 par. 8>

Dear children, the future abode of the saints will be all over glorious, and will you strive to be there? Let your minds dwell upon the glories of heaven, for this you may do with safety, and this will bring substantial joys, and will make you heavenly minded. If you have trials here, and feel lonesome, look away from this dark world to the bright glories of heaven. Set your affections upon heavenly joys, and then you will not feel so deeply the trials and disappointments of this life, for you will feel that you have a home in glory, a crown, a harp, and a lovely Saviour there. Strive for that blest inheritance which God has promised to those that love him, and keep his commandments.

E. G. White.

Rochester, October, 1852. <YI, October 1, 1852 par. 9>

December 1, 1852 Communications.

Dear Young Friends:--When young I felt the need of the Saviour, and was about eleven years old when I first rejoiced in his love. Previous to that time I had conviction of sin. I can recollect when very young, of feeling the necessity of having my sins forgiven and washed away, lest I should be for ever miserable. <YI, December 1, 1852 par. 1>

I had praying parents, who felt great anxiety for the welfare of their children. I remember of trying to appear perfectly indifferent before them, for fear they would think I was under conviction, while I bore an aching heart, and night and day was troubled, fearing death might come upon me while in sin. When thunder-storms would arise, O, what dreadful suffering I passed through in my mind. Nights I would often awake and cry, not daring to close my eyes in sleep, for fear the judgment might come, or the lightning kill me, and I be lost forever. <YI, December 1, 1852 par. 2>

Children, if any of you are without a hope in Christ, and you fear or tremble when any storm shall now arise, ask yourselves this question: If I fear now, how shall I stand in the great and dreadful day of God's wrath? None of the wicked can escape them. There will not be an hour, a moment lent you then to get prepared for that dreadful day. <YI, December 1, 1852 par. 3>

You will then witness, not merely rain, lightning and thunder; but every island will flee away, and the mountains will not be found. <YI, December 1, 1852 par. 4>

"And there fell upon men great hail out of heaven, every stone about the weight of a talent."--Rev. xvi, 21. The storm of God's wrath is soon coming upon a guilty world, and can you endure the thought of coming up to such a scene without a hope in God, and feeling that his withering frown is upon you? If you want a shelter, you must seek it now, and then you will be hid when the fierce anger of the Lord shall come. <YI, December 1, 1852 par. 5>

I remember of often hearing my mother pray for us; one night in particular after I had retired. I shall never forget that earnest prayer for her unconverted children. She appeared to be much distressed, as she wrestled with God for us. I never shall forget these words which kept in my mind day and night. "O! Will they wade through so many prayers, to destruction and misery." As I looked the matter over, thoughts would rush into my mind like this: The saints, and especially my parents, desire to save me from destruction, and yet I am so unthinking and cruel as to wade through their prayers, or drive off conviction that pressed upon me, and by my heedless course, plainly show that I choose death rather than life. <YI, December 1, 1852 par. 6>

Dear children, if you have praying parents, prize their prayers, heed their instructions, and remember that you will have to give an account for the privileges you now enjoy. All heaven is interested in your salvation. God has given his only beloved Son to die for your transgressions, angels are watching over you, and are trying to turn your attention to God, to seek your soul's salvation. Christians are interested for you, and labor and pray for you. Your parents, who have watched over you all your life, if they are Christians, are deeply interested for you. They bear your case to the throne, and earnestly plead for God to spare you, to not cut you off in sin, and you be lost forever. Their aching hearts will find no rest until they see you followers of the meek and lowly Saviour. And will you steel your hearts to all their prayers offered for you? Will you not be interested in your own soul's salvation? Will you think it brave (as I once thought) to appear unconcerned and thoughtless, as though you disregarded a mothers tears and prayers? O, will you "wade through so many prayers to destruction and misery?" When all are willing to help you, will you not help yourselves? <YI, December 1, 1852 par. 7>

I now have a mother's feeling of strong attachment and love for my children, and have often wished that I had my youthful days to live over again. O, how careful I would be of my parents feelings. I would love to obey them. I would open my whole soul to my anxious parents, and not do as I once did. <YI, December 1, 1852 par. 8>

If I was reading my Bible, and my parents would be coming into the room, I would hide it for shame. Children, if there is any one entitled to your confidence, it is your dear parents who have spent so many anxious hours for you in your infancy, and all your life, have watched over you, and loved you as none but a parent can love. <YI, December 1, 1852 par. 9>

In 1839, that faithful servant of the Lord. Wm. Miller, visited Portland Me., and gave a course of Lectures on the second coming of Christ. This had a great affect upon me. I knew that I must be lost if Christ should come, and I be found as I then was. At times I was greatly distressed as to my situation. But It was hard for me to give entirely up to the Lord. I knew that if I professed religion I must be a whole christian, and viewed it so great a thing to be a christian, that I feared I never should be one, if I professed religion. So I remained, suffering distress and anguish of spirit, some months. <YI, December 1, 1852 par. 10>

My parents were Methodists. I generally attended meeting with them; and at a camp-meeting held in Buxton, Me., which all the family attended, I resolved to give myself unreservedly to the Lord. I commenced there to seek the Lord with all my heart, and could not be satisfied with anything short of pure religion. My mind was in great distress some weeks. At a prayer-meeting I found relief. O, how sweet was peace of mind. Every thing seemed changed. <YI, December 1, 1852 par. 11>

I then felt no disposition to dress like the world, but wished to be plain in my dress, sober, and watchful, and put away all light and trifling conversation. <YI, December 1, 1852 par. 12>

The minister spoke to me about being baptized. I told him that I could not be baptized then, that I wished to see if I could endure the trials a christian would have to endure, before moving forward in such a solemn ordinance. <YI, December 1, 1852 par. 13>

When twelve years old, I wished to be immersed. The minister reluctantly consented to go into the water. He chose to sprinkle the candidates. It was a very windy day. The waves ran high, and dashed upon the shore; but I felt perfectly calm. My peace was like a river; and when I arose out of the water, my strength was nearly gone, for the power of God rested upon me, and my soul was filled to overflowing with his love. Such a rich blessing I never experienced before. I felt dead to the world, and that my sins were all washed away. <YI, December 1, 1852 par. 14>

The same day a sister and myself were taken into the church. I felt calm and happy, till I looked at the sister by my side, and saw gold rings on her fingers, and large gold ear-rings in her ears. Her bonnet was filled with artificial flowers, and was trimmed with costly ribbon, which was filled with bows upon her bonnet. My heart felt sad. I expected every moment that a reproof would come from the minister; but none came. He took us both into the church. My reflections were as follows: This is my sister, must I pattern after her? Must I dress like her? If it is right for her to dress so, it is right for me. I remembered what the Bible said about adorning the body. [1 Tim. ii, 9, 10.] For some time I was in deep trial, and finally concluded that if it was so sinful as I had thought it to be to dress like the world, those whom I looked up to as being devoted christians, and older in experience than myself, would feel it, and would deal plainly with those who thus went contrary to God's word. But I knew that I must be plain in my dress. I believed it to be wicked to think so much of appearance, to decorate our poor mortal bodies with flowers and gold. It seemed to me that we had better be humbling ourselves in the dust; for our sins and transgressions were so great that God gave his only beloved Son to die for us. <YI, December 1, 1852 par. 15>

I did not feel satisfied with what I enjoyed. I longed to be sanctified to God; but sanctification was preached in such a manner that I could not understand it, and thought that I never could attain to it, and settled down with my present enjoyment. <YI, December 1, 1852 par. 16>

In 1841, Wm. Miller gave another course of Lectures in Portland. I attended them, and felt that I was not ready for Christ's coming; and when the invitation was given for those who desired prayers to come forward, I pressed through the crowd, and in taking up this cross found some relief. <YI, December 1, 1852 par. 17>

I continued to plead with God for pure religion, and soon the cross of praying in a public meeting was presented before me. I was not humble enough to obey the Lord in this duty, fearing that if I attempted to pray, I could not, or my prayer would be very broken. Despair fastened upon me, and I was held in darkness three weeks. The suffering of my mind was great. O, how precious did the hope of a christian look to me then. And how wretched the case of the sinner, without a hope in Christ. <YI, December 1, 1852 par. 18>

I found no relief until I made up my mind to obey the Lord, and take up the cross before me.--I attended a prayer-meeting, and, for the first time, prayed vocally. My burdened spirit found relief at every word I spoke, until I was perfectly free and happy. Light from the Lord shone into my heart. <YI, December 1, 1852 par. 19>

I was then free from pride. All that I desired to live for, was to glorify God, and him only did I wish to serve. All pride of dress was gone. The sacrifice that Christ had made to save me from sin, looked very great, and I could not dwell upon it without weeping. <YI, December 1, 1852 par. 20>

My health had been feeble for years, and often suffered great distress of body. But I could now bear it all cheerfully. I felt that my will was wholly swallowed up in the will of God. <YI, December 1, 1852 par. 21>

Often I could not sleep, I was so thankful that God had blessed me, and given me a good hope through Jesus Christ. I felt a longing of soul for the image of Christ to be reflected in me. Since that time I have had no desire to mingle with the world. <YI, December 1, 1852 par. 22>

Dear children, you can be wholly consecrated to God, and rejoice in a full and free salvation. You must first give yourselves unreservedly to him.--Do not think that your state is good enough, and make no effort to get nearer to God. Unless you overcome pride of dress, pride of heart, love of self all anger and every evil passion. God will not own you as his, and will not receive you to himself at his appearing. You can be overcomers. Go to God daily for strength, and every day overcome. When temptations arise, do not let them get the victory over you; but you must get the victory over them; and then you will feel the sweet assurance that God loves you. Be humble, be watchful and prayerful. Look to Jesus, he is your pattern. Strive to have your lives as much like his as possible. Do not rest satisfied until you know that you love God with all your heart, and that his will is your will. <YI, December 1, 1852 par. 23>

Keep his commandments holy. Do not speak your own words on the holy Sabbath, but talk of heavenly things. Talk of Jesus, his loveliness and glory, and of his undying love for you, and let your heart flow out in love and gratitude to him, who died to save you. O, get ready to meet your Lord in peace. Those who are ready will soon receive an unfading crown of life, and will dwell forever in the kingdom of God, with Christ, with angels, and with those who have been redeemed by the precious blood of Christ.

E. G. White.

Rochester, November, 1852. <YI, December 1, 1852 par. 24>

February 1, 1853 Keep the Sabbath Holy.

Those who wish to be blest and approved of the Lord in this world, and who expect to finally be saved, and have right to the tree of life, must keep the Sabbath holy. They should pray daily for grace and wisdom to keep from polluting it in any way. Isaiah says: "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain." Chap. lvi, 6, 7. <YI, February 1, 1853 par. 1>

Dear children, are you as careful as you should be in keeping the Sabbath? You have something to do besides laying aside your work and amusements on that day. If you, on that day, lay plans of what you will do when the Sabbath is past, or talk of your work, amusements and clothes, you pollute the Sabbath. The Prophet has in another chapter told us how to keep the Sabbath from polluting it, and nothing short of doing as he has pointed out will be keeping the Sabbath holy. He says: <YI, February 1, 1853 par. 2>

"If thou turn away thy foot from the Sabbath, [that is, from treading it down, or breaking it,] 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," &c. <YI, February 1, 1853 par. 3>

When you are speaking of your hope in God, of Jesus and of his soon coming, and of the beauties of the New Earth, you are not speaking your own words. Of these things you may freely speak on the Sabbath. On six days you may talk of business matters, and lay plans that are necessary; but the Sabbath is holy time, and all worldly thoughts must, on that day, be dismissed from the mind. The blessing of God will then rest upon you, and you will have the sweet consolations of his Spirit, and you will also have confidence when you approach the throne of grace.

E. G. W. <YI, February 1, 1853 par. 4>

January 1, 1854 Exhortation to the Young.

By Ellen G. White.

Dear Young Friends:--How are you spending your precious moments? Are you filling up the hours of probation, that God has allotted you here, in studying his Word, to learn how you can best show yourselves approved unto him? Or is your mind, which should be turned to serve the Lord perfectly, and keep his commandments, occupied by reading exciting stories and idle tales? Are not the golden moments which God has given you to prepare for heaven, misspent and abused, while you are filling your mind with worthless stories, which will not tend to make you holy and pure like your Saviour; but serve to corrupt your mind and fill it with pride, vanity and selfishness. <YI, January 1, 1854 par. 1>

Dear Friends, has not the word of God been slighted, and the truth neglected, and by some of you even made light of? Think seriously upon the course you are pursuing, while living a life of vanity and folly, and grieving that Saviour who died that you might live. <YI, January 1, 1854 par. 2>

How can you rest, knowing that Jesus does not smile upon you? that you have no tender look of compassion from him, because you reject offered mercy, and sin against him every hour? <YI, January 1, 1854 par. 3>

There is danger of your slighting him too long. Your time is taken up with the vanities of the world, and you seldom retain thoughts that you have a soul to save or lose. Have you forgotten that there is one who was wounded for your transgressions and bruised for your iniquities? One who is now pleading with his Father, and presenting his wounded hands and feet, and pierced side and spilt blood, and pleads with him to spare you a little longer; for he hung upon the cross to redeem you. O, what love! what unbounded love and condescension the Son of God manifested for us. He died to give life to those who were his enemies! <YI, January 1, 1854 par. 4>

Mercy's sweet call is now sounding; but it will soon die away. Probation's hour will soon be ended. The seven last plagues will fall, and then those who have chosen the pleasures of the world and rebelled against God, will cry for mercy when there will be none to answer their prayers. But a voice will be heard,--"Thou art weighed in the balance and found wanting." And as they realize that they have no shelter from the dreadful storm of God's wrath, they will plead for one little hour of probation that they may again hear the sweet voice, inviting "every one that thirsteth, come ye to the waters." It will then fall upon the ear, in that dreadful hour. "Too late! too late!" "Because I have called, and ye refused; I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity, I will mock when your fear cometh." <YI, January 1, 1854 par. 5>

Dear young friends, your case is not now hopeless. Jesus so loved you that he died for your sins, and requires of you in return for so great a sacrifice, to love him. He is ever ready to listen to your prayers, and accept the offering of a

broken heart and contrite spirit, and receive you into his fold. <YI, January 1, 1854 par. 6>

Your companions may scorn you, but what if they do? Remember they are weak mortals like yourself, and death can lay them low in a few moments. O, do not resist the sweet Spirit of God, for such company. They cannot save you when the wrath of God shall come upon all the wicked. <YI, January 1, 1854 par. 7>

If you leave the ways of sinners, and choose the narrow path that leads to heaven, it may convince your young companions of their folly and the danger they are in without a Saviour. They may at first laugh at you, but be patient. Meekly refer them to the word of God. Tell them, by making it your study, you are convinced it will judge you in the last day. That it is the foundation upon which you have built your hopes for heaven, and by searching its pages with a prayerful heart, you have ascertained how you could obtain durable riches. Live out your profession, meekly follow the lovely Pattern; and by a well ordered life you may be the means of winning them to Christ. <YI, January 1, 1854 par. 8>

As Jesus was about to leave his sorrowing disciples, and ascend to his Father, he comforted them with the assurance, that in his Father's house were many mansions, and he would go and prepare a place for them, and come again and take them to himself, that where he is, there they may be. Do you want a home with Jesus? a mansion in glory? Will you be an humble child of God, that you may have a share at last in the saints' immortal inheritance? <YI, January 1, 1854 par. 9>

If you love God and keep his commandments, when Jesus takes his faithful children home, he will give you a crown that will never dim; and you may freely eat of the immortal fruit of the tree of life, and of its healing leaves, and never more know sickness or sorrow; but your happiness will be complete, as you sing redemption's song.

Rochester, Dec. 16th, 1853. <YI, January 1, 1854 par. 10>

April 1, 1854 He Will Come Again.

Jesus is coming! He will visit this world again, but not as at his first advent, to be despised, scoffed at and hated, to have his head pierced with a crown of thorns, and have nails driven through his precious hands and feet. As they nailed him to the cross, what pain this holy sufferer must have endured. Yet his bodily suffering was little compared with the anguish of his spirit, while the burden of the sins of the whole world was upon him, which caused him to exclaim, My God, my God, why hast thou forsaken me? For our sins the Son of God endured all this. <YI, April 1, 1854 par. 1>

Jesus is coming! But not to be the meek suffering Teacher he once was. He then took upon himself our nature, and sympathized with all suffering mankind, listening to their tales of woe, and soothing their sufferings, healing their sicknesses, forgiving their sins, causing the sinking and fainting to hope. For doing others good the wicked Pharisees could not bear Jesus among them. His holy, self-denying life constantly reproved their covetous, unholy lives. And because the minds of many were turned to this new and blessed Teacher, and they believed he was the Son of God, the Pharisees feared that they should not receive so much honor, and they said he was not fit to live, and cried out, Away with him, crucify him, crucify him! <YI, April 1, 1854 par. 2>

But while the Son of God was being wounded, bruised and smitten for our transgressions and sins, all Heaven was watching over the scene, and every harp was hushed in silence while the Beloved of the Father was suffering. He died on Calvary's cross--Angels witnessed it. He was laid in Joseph's new tomb, and a heavy stone was rolled at the door of the sepulchre, and a guard placed around it to watch the tomb. But myriads of angels, bright and strong, were watching over his resting place, and at the appointed time, one of them was commissioned to "go roll away the stone from the door of the sepulchre." And what could those keepers do? Feeble men! A little before they might have laughed at, and derided the Saviour of the world, as he hung upon the cross; but now the presence of one angel from glory causes them to become "as dead men." The tomb could hold Jesus no longer, and he arose from the dead and appeared to his sorrowing disciples, and comforts them. He remained with them forty days, to bless, cheer and strengthen them, and then was taken up into heaven--a cloud received the one they so much loved out of their sight. And as they stood gazing into heaven, as he was taken away from them, two men [angels] in white apparel stood by them and inquired why they stood gazing up into heaven. Said these angels, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Precious, indeed, was this promise to those sorrowing disciples, that they should again see Jesus who was greatly beloved by them all. Precious also is this promise to every true follower of Christ. None who truly love Jesus will be sorry that he is coming again. And as they approach nearer to the coming of the Son of man, the true lovers of Jesus will look forward with joyous hope, and will seek to get all ready to behold him whom their souls loveth, who died to redeem them. <YI, April 1, 1854 par. 3>

Jesus is coming! But not to listen to the woes of mankind, and to hear the guilty sinner confess his sins, and to speak pardon to him; for every one's case will then be decided for life or death. Those who have lived in sin will remain

sinner forever. Those who have confessed their sins to Jesus in the Sanctuary, have made him their friend and have loved his appearing, will have pardon written for all their sins, and they, having purified their souls "in obeying the truth," will remain pure and holy forever. <YI, April 1, 1854 par. 4>

Jesus is coming as he ascended into heaven, only with additional splendor. He is coming with the glory of his Father, and all the holy angels with him, to escort him on his way. Instead of the cruel crown of thorns to pierce his holy temples, a crown of dazzling glory will deck his sacred brow. He will not then appear, the man of sorrows and acquainted with grief; but his countenance will shine brighter than the noon-day sun. He will not wear a plain seamless coat, but a garment whiter than snow--of dazzling brightness. <YI, April 1, 1854 par. 5>

Jesus is coming! But not to reign as a temporal prince. He will raise the righteous dead, change the living saints to a glorious immortality, and, with the saints, take the kingdom under the whole heaven. This kingdom will never end. Then those who have patiently waited for Jesus, will be made like him. <YI, April 1, 1854 par. 6>

If one angel from heaven caused the Roman guard to fall as dead men, how can those who are unprepared, unholy, bear the sight and live, of seeing Jesus in the glory of his Father and ten thousand angels accompanying him. O how can sinners bear this sight! They will cry for rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. <YI, April 1, 1854 par. 7>

Dear young reader, seek a thorough preparation to meet Jesus, that when he appears you may exclaim with joy, "Lo this is our God, we have waited for him, and he will save us." Eternal life will then be yours, and you will be a partaker with Christ of his glory, ever to hear his glorious approving voice, and behold his lovely person.

E. G. W. <YI, April 1, 1854 par. 8>

May 1, 1854 To the Young.

My dear young friends, Are you preparing for Christ's coming? Do you, in all your actions, seek to glorify God? I have greatly feared that many of you who profess the religion of Christ are careless, and will be found wanting when the destiny of every one shall be fixed. <YI, May 1, 1854 par. 1>

Jesus is now pleading for you in the Sanctuary. You can now come to him and he will give you strength. He will wash away your sins if you truly repent of them, and humbly and earnestly seek his pardon. He knows your weakness, and is ready to have compassion upon you, although you may have sinned much against him. Some of you may have faults that it seems hard for you to correct and overcome. You may feel discouraged at times, and think that it is impossible to live out religion; but do not give over the effort. Be determined to get the victory over yourself. You can live out your profession. You can set a good example to your friends and associates, which will tell to them that there is a reality in religion, that you are Christians in deed and in truth; for they will see that religion corrects your faults, makes you mild and humble, and removes from you self-conceit, vanity and pride. <YI, May 1, 1854 par. 2>

You have no strength of your own to overcome your faults. You may make good resolutions, and promise much in your own strength that you will do, but through temptation you may soon be led astray. But this need not discourage you. There is one to whom you can go for strength, and his grace will be sufficient for you. You can tell him your weakness. He that died for you will be ever ready to listen to your earnest prayer for help to overcome your faults, that you may be a sincere Christian and glorify God. Do not forget to pray. Secret prayer is too much neglected. I fear that you suffer things of little importance to engross your mind, and cause you to neglect this important duty. You can all find time to pray, and when you pray, let it be in faith believing that Jesus hears you, and that you will receive the strength you so much need. There is strength for you, and you can obtain it; but not unless you earnestly desire it, and ask for it. The body must have temporal food in order to live. It is just as necessary that the soul should often receive a supply of spiritual food in order to flourish, and bear the fruits of the Spirit: meekness, humility, patience, &c. By daily receiving this strength from heaven, you can cheerfully say that the yoke of Christ is easy and his burden is light. <YI, May 1, 1854 par. 3>

Pure religion gives health, liberty and happiness to the soul, but to live in sin, brings bondage now, and destruction at last. There is no pleasure like that of serving God, and having a good conscience; and there is no real peace without the approbation of God. <YI, May 1, 1854 par. 4>

Dear young friends, make thorough work. Do not be half hearted in the service of God. Follow the meek Pattern; study his life and character and strive to imitate it. Live to the glory of God, and try to obey the truth as you hear it from your parents, and the servants of God. Study your Bible much, and have your conversation pure and holy. Go by yourself and pray, at least three times a day, and do not let it end here, but while about your work, keep your heart

uplifted to God for strength and grace, that you may do all to the glory of God. By thus doing you can shut out vain and foolish thoughts, and there will be but little room for the temptation of the enemy. <YI, May 1, 1854 par. 5>

It is natural for the young to be gay and sprightly, and forgetful of God; therefore there is need of double watchfulness. Watch every moment, keeping your mind stayed upon God, instead of having it upon dress, and suffering pride to dwell in your heart. Seek to deny yourself; be holy; let your mind dwell upon heaven, and let your conversation be there also. <YI, May 1, 1854 par. 6>

There always should be a plain and decided difference between the followers of the meek and lowly Jesus, and those of the world. Those who follow Christ will choose the suffering, self-denying part, and will have his approbation here, and will incur the scorn and displeasure of this proud world; but will have glory, immortality and eternal life hereafter. Those who choose to go with the world, follow its fashions and have its approbation here, will have the displeasure of God, and will lose heaven and immortal glory, and finally die the second death. <YI, May 1, 1854 par. 7>

Young friends, which will you choose? To live a life of self-denial here, act out the religion of Jesus which you profess, be singular in the eyes of the world, and reap life everlasting; or will you put off the preparation, live half-hearted in the cause of God, merely having the name of a Christian, a form of godliness, and thereby dishonoring your profession, and then in the day of God's wrath that is just before us, be weighed in the balance and found wanting, shut out from heaven and lost forever! <YI, May 1, 1854 par. 8>

There is joy and consolation for the true-hearted, faithful Christian, that the world knows not of. To them it is a mystery. The Christian's hope is big with immortality and full of glory. It reacheth to that within the vale, and is as an anchor to the soul, both sure and steadfast. And when the storm of God's wrath shall come upon the ungodly, this hope will not fail them, but they are hid as in the secret of his pavilion.

E. G. W.

Rochester. <YI, May 1, 1854 par. 9>

October 1, 1855 Watch and Pray.

Take ye heed, watch and pray," were the words of our Saviour spoken in reference to the time of the end, and his second coming to take his faithful children home. <YI, October 1, 1855 par. 1>

First, you are to watch. Watch, lest you should speak hastily, fretfully and impatiently. Watch, lest pride should find a place in your heart. Watch, lest evil passions should overcome you, instead of your subduing them. Watch, lest a careless, indifferent spirit comes upon you, and you neglect your duty and become light and trifling, and your influence savor of death, rather than life. <YI, October 1, 1855 par. 2>

Second, you are to pray. Jesus would not have enjoined this upon you, unless there was actual necessity for it. It is well known to him that of yourself you cannot overcome the many temptations of the Enemy, and the many snares laid for your feet. He has not left you alone to do this; but has provided a way that you can obtain help. Therefore he has bid you to pray. <YI, October 1, 1855 par. 3>

To pray aright, is to ask God in faith for the very things you need. Go to your chamber, or in some retired place, and ask your Father for Jesus' sake to help you. There is power in that prayer that is sent up from a heart convinced of its own weakness, yet earnestly longing for that strength that comes from God. The earnest, fervent prayer will be heard and answered. Go to your God who is strong, and who loves to hear children pray, and, although you may feel very weak, and find yourself at times overcome by the Enemy, because you have neglected the first command of our Saviour, to watch, yet do not give up the struggle. Make stronger efforts yourself than before. Faint not. Cast yourself at the feet of Jesus, who has been tempted, and knows how to help such as are tempted. Confess your faults, your weakness, and that you must have help to overcome, or you perish. And as you ask, you must believe that God hears you. Plead your case before God, through Jesus, until your soul can with confidence rely upon him for strength, and you feel that you are not left to do the work of overcoming alone. God will help you. Angels will watch over you. <YI, October 1, 1855 par. 4>

But before you can expect this help, you must do what you can on your part. Watch and pray. Let your prayers be fervent. Let this be the language of your heart, "I will not let thee go unless thou bless me." Have a set time, a special season for prayer at least three times a day. Morning, noon, and at night Daniel prayed to his God, notwithstanding the king's decree, and the fearful den of lions. He was not ashamed, or afraid to pray, but with his windows opened he prayed three times a day. Did God forget his faithful servant when he was cast into the lion's den? O, No. He was with him there all night. He closed the mouths of these hungry lions, and they could not hurt the praying man of God. <YI, October 1, 1855 par. 5>

Children, you cannot live without food; you would soon feel the cravings of hunger, and your bodies would pine and die. You need spiritual food just as much, and often, as your body needs temporal food. Three times a day is none to often to draw strength from heaven, or sap and nourishment from Christ, the living vine. Read the words of our Saviour in Matt. v, 6. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

E. G. W. <YI, October 1, 1855 par. 6>

January 1, 1856 The New Year.

Dear Children:--Can you look back upon your course through the past year with sweet satisfaction? Have you made progress in the way to heaven?--Have you been overcoming your pride of heart, your pride of dress, and are you becoming more humble, meek, like Jesus, the lovely Pattern? <YI, January 1, 1856 par. 1>

The new year has commenced, and with the commencement of this new year, you should dedicate yourselves to God. Now give yourself to him, soul, body, and spirit, to do his will. Let all selfishness, your disobedience to your parents, all your faults, and besetting sins die with the old year. Begin this new year to the glory of God. Pray to him, morning, noon, and night, to give you a meek and humble spirit, a mild temper, an affectionate disposition. Live as you never lived before. Begin this new year with new feelings, fresh desires, and a strong determination to glorify God. <YI, January 1, 1856 par. 2>

This year can be the happiest year of your life; you can do more good to others than you have ever yet done. You can be a comfort to your parents, and a blessing to all around you. Commence the year aright, by devoting yourself to God. Spend a portion of your time each day in praying to him for strength, that you may resist evil, and every day overcome, until it will be easy praying, easy believing. <YI, January 1, 1856 par. 3>

Let your thoughts dwell upon things of earth less, and upon heaven more. When you are with your associates, talk about Jesus instead of dress and appearance, Do you love Jesus? If you do you will love to talk about him. Do you love his appearing? If you do, you will love to dwell upon it, Does heaven charm you? Does it attract you? If so, you cannot hold your peace. You will talk about it; for you will always have it uppermost in your mind, and be ready to converse, when you meet with your friends, upon that which most charms, and engrosses the mind, Talk about your hopes of heaven, your joys, your eternal prospects, and then when you part with your friends, you will be benefited by each others society, and there will be a sweet satisfaction when you meet and when you part, instead of barrenness of soul, and an empty feeling. <YI, January 1, 1856 par. 4>

Children, you have something to do, as well as those that are older than you, in prayer and conference meetings. Tell the feelings of your soul, what Jesus has done for you, your trials and joys, that those older may pray for you, and give you right counsel I have felt sad sometimes as I have seen some children, that I thought wanted to be good, talk in meeting things they did not understand. Instead of telling their simple story, they exhort those experienced in the things of God. I have enquired of myself why the parents of these children do not instruct them in a tender, faithful manner that would not discourage, but help the children. The children could modestly and with simplicity tell their feelings, express their love to God, and they would fill their little place, do their duty, be blest of God in bearing their testimony, and all would be blest in hearing them. <YI, January 1, 1856 par. 5>

Children, you must have an experience. If you love Jesus, your lives will be *marked with that love*. You will show it. You will not be passionate, evil-tempered, or disobedient to your parents. You must watch and pray, and the Lord will help you to overcome. Do not neglect your precious Bible. My heart aches as I realize how little some children love their Bible. Even some who profess to love God, often love story-books, and idle tales, more than the word of God. <YI, January 1, 1856 par. 6>

I fear that some of you love these story-books better than your own little paper published especially for you. It is the only children's paper published in the land teaching the present truth, instructing you how you may keep God's commandments and live, and his law as the apple of your eye. Do you read your little paper as carefully as you should? Do you try to do all you can to aid in its publication? Many of you need not wait for your parents to do this, You can earn something yourselves, that it may be all your own paper. Cannot you deny yourselves of something and make a sacrifice? in your dress that you do not actually need, and lay it by you in store, to give to assist in the publication of your own little paper. Must the children's paper go down, and stop because you have not interest enough to sustain it? <YI, January 1, 1856 par. 7>

Many of you take other papers. Cannot you give up those, that lack the very thing needful for your salvation, the commandments of God and the faith of Jesus, and use the means you give for these papers to support your own little

paper? You will be happier in doing this, than in laying out your means in gratifying love of vain reading, and pride of dress. The Lord will smile upon such a disposition of your means. [<YI, January 1, 1856 par. 8>](#)

Those that publish your paper will strive to make it interesting for you, and it will benefit you, and will give you true light on your path to heaven. While story-books will only excite and please for the moment, and are no benefit to the mind. The reading of story-books will eclipse the glory and beauty of God's word, and make your little paper that teaches you to understand that word, uninteresting to you. [<YI, January 1, 1856 par. 9>](#)

Dear children, look to your eternal interest. Love what God loves, and have your thoughts tending heaven-ward. O, do not let the mind be filled with earth, vanity and pride, You will have trials, but go to Jesus for patience and strength that you may hold the victory. Let your trust be fully in God. Remember that Jesus died to save you, and cannot you deny yourself for Jesus, and for others good? Jesus has gone to prepare mansions for those that love him, that where he is gone, they may be also. If you are faithful, you will go to those blest mansions. All will be joy, beauty and loveliness. There no trials will ever come. There none will say, I am sick. Heaven, sweet heaven, will be our blest and happy home.

Ellen G. White. [<YI, January 1, 1856 par. 10>](#)

February 1, 1856 Thankfulness, and the True Object of Our Affections.

Dear Children:-- We have much to be thankful for. Yes, we have enough to cause our hearts to overflow with love and praise to our Redeemer. We should be very thankful that we are numbered with those who keep the Commandments of God. [<YI, February 1, 1856 par. 1>](#)

Do you seek to glorify God, and honor him in your life? You should seek and pray for a spirit of thankfulness for all the blessings you enjoy, and seek earnestly for the Holy Spirit to dwell in you. If you do not possess the Holy Spirit, there is a fault, and the fault is in you; for Jesus says, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." With such an assurance as this of the willingness of your Father in heaven to give you his Holy Spirit, how can you remain away from him? How can you longer neglect to ask him in confidence to perform that work in you so necessary to make you a devoted Christian? O, come to Jesus now, dear young friends, with a broken heart, and with confidence in the mercy and promises of God, plead for pardon for your past wanderings from the fold of Christ--plead in earnest prayer till you feel his pardoning love, and the fullness of his Spirit dwelling in you, [<YI, February 1, 1856 par. 2>](#)

Why are the young generally so backward to talk of a Saviour's love? They can readily talk of dress, the appearance, and of things that are of but little consequence. "Out of the abundance of the heart the mouth speaketh." Those who profess to love God, should delight to talk of him they love. And if his love is in the heart, the mouth will speak it out. His praise will be in your hearts and on your lips. Your song will be "Hear, what the Lord has done for me." Your hearts can beat with ardent affection and love for Jesus, who first loved you. [<YI, February 1, 1856 par. 3>](#)

Why do we not hear the voices of the young, in praise to God for his love that is shed abroad in their hearts? I fear that things of less importance divert the mind, and that the affections, designed by God to be bestowed upon their Redeemer and Saviour, are placed upon others. There is an affection and attachment manifested among the young that is wrong. This uniting with a few, to the exclusion of others, and the few uniting together to praise, caress and flatter each other, is a curse to themselves and to all within its influence. It has a blighting effect upon all the young that such associate with. Spiritual death marks their track, and they leave a curse behind them where they go. They act out the foolish affection manifested by the world for each other. Those who do not profess to love God, have chosen poor earthen vessels, or weak mortals, as their gods to place their affections upon, and this is their all and in all. But we profess to have a noble Object on whom to bestow our ardent affection and warmest love. [<YI, February 1, 1856 par. 4>](#)

The young associating together might be a benefit instead of a curse. If they had God's glory in view when they meet, they would watch their opportunity to do good, to correct a selfish, vain, trifling spirit, exaltation and pride, and help one another. But there is but little of this faithfulness manifested among the young. Many join hands to take the affections from Jesus, and center them upon each other. They unite in trifling and foolish conversation. This affection cherished among them, is a curse. Let the affections first center in Christ, pass through the right channel, be purified by his Spirit, then they will lead to a yearning of soul for each other, not to bundle together to their hurt, but an earnest desire to have all share the gift of Jesus and his love. [<YI, February 1, 1856 par. 5>](#)

The young can find words enough to express their ardent affection for each other. They are none at loss for words. But when Jesus is mentioned, many are silent. His name does not arouse the ardent love of the soul. Why are such so

dumb to the wondrous love of God? Why, at the mention of Jesus name whose love was so exalted, so devoted, so pure, do they hold their peace? Dear friends, have you no words to speak in Christ's favor? Have you no ardent affections to bestow upon Him that was meekly slain to save you from death? Why! O, why! do we not hear your voices in the full gratitude of your soul speak forth his praises? Why are not the praises of God heard gushing from your affectionate hearts, warmed by a Saviour's love? His love should call forth music from the soul and lips. What is the matter children? "Out of the abundance of the heart, the mouth speaketh." A fountain cannot send forth sweet water and bitter. You visit the fountain of salvation too seldom. You must be devoted, yes, consecrated to God. He wants the whole heart. He is a jealous God, and he requires the whole heart, and the warmest affections. Children, arouse, to your eternal interest. Your season to lay up a treasure in heaven will soon be past. Awake every energy of thy soul. Awake and love and adore thy Redeemer. Be a living example to others, and give full proof that you are Christ's disciples.

E. G. White. <YI, February 1, 1856 par. 6>

March 1, 1856 Watch and Pray.

"Take ye heed, watch and pray," were the words of our Saviour spoken in reference to the time of the end, and his second coming to take his faithful children home. <YI, March 1, 1856 par. 1>

First, you are to watch. Watch, lest you should speak hastily, fretfully and impatiently. Watch, lest pride should find a place in your heart. Watch, lest evil passions should overcome you, instead of your subduing them. Watch, lest a careless, indifferent spirit comes upon you, and you neglect your duty and become light and trifling, and your influence savor of death, rather than life. <YI, March 1, 1856 par. 2>

Second, you are to pray. Jesus would not have enjoined this upon you, unless there was actual necessity for it. It is well known to him that of yourself you cannot overcome the many temptations of the Enemy, and the many snares laid for your feet. He has not left you alone to do this; but has provided a way that you can obtain help. Therefore he has bid you to pray. <YI, March 1, 1856 par. 3>

To pray aright, is to ask God in faith for the very things you need. Go to your chamber, or in some retired place, and ask your Father for Jesus' sake to help you. There is power in that prayer that is sent up from a heart convinced of its own weakness, yet earnestly longing for that strength that comes from God. The earnest, fervent prayer will be heard and answered. Go to your God who is strong, and who loves to hear children pray, and, although you may feel very weak, and find yourself at times overcome by the Enemy, because you have neglected the first command of our Saviour, to watch, yet do not give up the struggle. Make stronger efforts yourself than before. Faint not. Cast yourself at the feet of Jesus, who has been tempted, and knows how to help such as are tempted. Confess your faults, your weakness, and that you must have help to overcome, or you perish. And as you ask, you must believe that God hears you. Plead your case before God, through Jesus, until your soul can with confidence rely upon him for strength, and you feel that you are not left to do the work of overcoming alone. God will help you. Angels will watch over you. <YI, March 1, 1856 par. 4>

But before you can expect this help, you must do what you can on your part. Watch and pray. Let your prayers be fervent. Let this be the language of your heart, "I will not let thee go unless thou bless me." Have a set time, a special season for prayer at least three times a day. Morning, noon, and at night Daniel prayed to his God, notwithstanding the king's decree, and the fearful den of lions. He was not ashamed, or afraid to pray, but with his windows opened he prayed three times a day. Did God forget his faithful servant when he was cast into the lion's den? O, No. He was with him there all night. He closed the mouths of these hungry lions, and they could not hurt the praying man of God. <YI, March 1, 1856 par. 5>

Children, you cannot live without food; you would soon feel the cravings of hunger, and your bodies would pine and die. You need spiritual food just as much, and often, as your body needs temporal food. Three times a day is none too often to draw strength from heaven, or sap and nourishment from Christ, the living vine. Read the words of our Saviour in Matt. v. 6. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

E. G. W. <YI, March 1, 1856 par. 6>

May 1, 1856 The Lord is Good.

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Dear Children:--For some months past I have been afflicted with oppressed lungs. In addition to this, a few weeks since I had an attack of brain fever. I gave up my husband and children. I knew I must die unless God in mercy should rebuke the disease. The prayer of faith was offered, and immediate relief given. The fever was rebuked, and I was set free, and made triumphant in God. It seemed to me that Jesus was again upon earth, and even in the room with us. I felt his power, and his sweet blessing settled upon me like the dew. <YI, May 1, 1856 par. 1>

The oppression of lungs still troubled me. We asked Jesus to remove the difficulty. We presented the case to Jesus, who went about doing good upon earth, and healing all manner of sickness. He has gone to his Father, but yet pleads for us, and we can feel his power upon earth. We can come to him by faith, and tell him our wants, and he is ever ready to have compassion. He has done this for me. <YI, May 1, 1856 par. 2>

One night I had pleasant dreams all through the night. I dreamed of exhorting the people, with much freedom. In the morning I awoke free from pain. I was strongly impressed that the angel of the Lord had touched me while I was sleeping, and I was made whole. I have been free since. An entire change has taken place. <YI, May 1, 1856 par. 3>

Children, let us love and obey the Lord that we may ask and receive. If I had not had Jesus to flee to in my trouble and distress, I might now be lying in the cold grave, and my children left motherless. Praise the Lord, O my soul, and all that is within me, for his loving kindness changeth not.

E. G. W. <YI, May 1, 1856 par. 4>

June 1, 1856 "Search the Scriptures,

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For in them ye think ye have eternal life, and they are they which testify of me." John v. 39. <YI, June 1, 1856 par. 1>

Dear children, I have feared there was a lack on your part in searching the Scriptures. Nothing should divert you from obeying this command. Time given you to prepare for heaven is precious, and the way to find out your duty to God, and learn the narrow path leading to heaven, is to search God's holy word. By that word you will see that it is no small thing to be a Christian. <YI, June 1, 1856 par. 2>

In order to be a follower of Jesus, you must be often found studying the Word. Go to it for counsel, for direction, for knowledge, and you will find it sufficient for all this. It will thoroughly furnish you unto all good works. <YI, June 1, 1856 par. 3>

There is an evil among the young that has caused me hours of sorrow. The reading of story-books and newspapers of the day. Dear children, as long as you do this, the religion of Jesus cannot dwell in your heart. What does the reading of these story-book and newspapers do for you? Does it make you sober-minded? Does it fit you for prayer in secret? Does it adorn the Christian? Does it show to the world that you love religion, and your Bible, and that your thoughts are much on God and heaven? Does it show that you are walking with God and holding communion with him? Answer these questions to your God. <YI, June 1, 1856 par. 4>

In every case where there is a thirst for light and vain reading, the word of God lies neglected, and there is no thirst for holy and pure reading, the more you read these books, the greater is your thirst for reading, and the religion of Jesus is crowded out. You may still retain the name and form, but these are only a curse, when the vital part is gone. The mind that should be stayed upon God, is under an unhealthy excitement, and prayer is hardly thought of. I know it is sin to read the books and papers of the day. It poisons the mind that should be pure to serve the Law of God. And again, time is wasted; time that is not your own, but lent you of God; and he holds you responsible for it; and in the day of judgment you must give an account what disposition you have made of your time. <YI, June 1, 1856 par. 5>

You have an influence. You not only injure your own soul, but you encourage others to follow your example, and the end thereof you will find to be death. Jesus is crowded out of your thoughts, and vanity and folly takes its place. Your mind is perverted, if not corrupted. Some have reasoned, even parents, that it was harmless reading. But it is hurtful enough to grieve the Spirit of God away, and destroy the soul. <YI, June 1, 1856 par. 6>

You should profess the religion of Jesus, and the Third Angel's Message understandingly. You do not want to believe the truth merely because your parents do, but because the Bible teaches it. Then search the Scriptures, that you may know yourself that you have a well-grounded hope. Dear children you must have an experience in the things of God. Acquaint yourselves with the word of God, that if need be, you can tell others your reasons for believing as you do. <YI, June 1, 1856 par. 7>

I have had an experience in this matter. I have ever had a natural love for reading; but since I have learned to prize the approbation of God, and have tasted the sweetness of his love, I have had a work to do, to lay aside vain reading, and turn to God's word. At times I have been overcome, by my love of reading. And O how soon my soul was barren, and

my love for the word of God gone. It was difficult to fix my mind upon God, or approach him as I should. And I could not find comfort or peace again until I humbly confessed my sin to God. Many of the young that I am acquainted with have had the same experience. I have not only had an experience in this matter, but God has shown me in vision the withering effects of this unprofitable reading. I dare not keep silent longer, lest the blood of your souls be found in my garments. <YI, June 1, 1856 par. 8>

Children, I want to arouse you to this evil. I want you to awake, and now take the word of God as the man of your counsel. It may be difficult for you to love to study the word of God at once, when you have not been in the habit of studying it, but God will help you. Pray for his forgiveness for neglecting his holy word so long, and then beg of the Lord to give you love and interest in his word, be in earnest in the matter. When I lose my love for the Bible I am alarmed. I know that I do not love Jesus if I do not love to search the Book that testifies of him.

E. G. W. <YI, June 1, 1856 par. 9>

July 1, 1856 Jesus Says

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"Blessed are they which do hunger and thirst after righteousness for they shall be filled." <YI, July 1, 1856 par. 1>

Those who hunger for food and thirst for water cannot be satisfied with gold, silver, or costly dress. None of these things can take the place of bread and water. They must have bread and water or perish. <YI, July 1, 1856 par. 2>

So those who really hunger and thirst for righteousness can never be satisfied with worldly riches or worldly pleasures. O, no: they want righteousness; something that reaches above the treasures of earth and takes hold of eternal life. <YI, July 1, 1856 par. 3>

The promise is to those who hunger and thirst for righteousness, "They shall be filled." Blessed promise. We can have righteousness if we hunger and thirst for it; and those who really hunger and thirst will often be found pleading before God. A mere desire will not obtain the blessing. But those who would obtain it must wrestle in prayer, and by faith claim the sweet promise, "They shall be filled."

E. G. W. <YI, July 1, 1856 par. 4>

August 1, 1856 Salvation Through Christ.

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Dear Young Friends:--You live in a dark and wicked world, subject to sickness, pain and death. You may see many things that look beautiful; but how soon they fade away. You may have a dear friend that you love; but soon that one may be torn from you by sickness and death, and you will then feel lonesome. <YI, August 1, 1856 par. 1>

You should have something substantial to fix your minds and affections upon, that can give real satisfaction and joy, and cheer your spirits in this dark world, and cause your sorrows to bring joy in the end. <YI, August 1, 1856 par. 2>

There is a blight upon everything. The earth feels the curse that God pronounced upon it, because of the disobedience of our first parents. They broke the command of God in eating of the forbidden tree, after he had given them the privilege of eating of all the other trees in the garden. They listened to the tempter, ate of the forbidden tree, and were expelled from the beautiful garden of Eden. <YI, August 1, 1856 par. 3>

The earth that was then so beautiful, was cursed, and the flaming sword was placed around the tree of life to guard it, lest man, in his sin, should approach that tree, and eat of its immortal fruit, and by so doing, live in sin for ever. <YI, August 1, 1856 par. 4>

The tree of life was designed to perpetuate immortality. Adam and Eve could eat of that tree, and enjoy its rich immortal fruit, until they transgressed the command of God. Death was then pronounced upon them, and all that should ever live upon the earth. There was no way of escape for us; no provision that we might again have access to the tree of life, if we would repent. Whatever evils might befall us, there was then no other way than to bear them without hope of having right to the tree of life, to eat of its leaves and fruit, and be healed. We must ever suffer and groan beneath the curse. <YI, August 1, 1856 par. 5>

But the Son of God, who was with the Father before the world was, took pity upon us in our lost condition, and offered to step in between us and the wrath of an offended God. Said Jesus, I will give my life for them. I will take the

burden of the sins of the world upon me, and will make a way possible for these transgressors to find pardon and enjoy thy favor again, that they may repent and keep thy commandments, and again have access to the tree of life. God consented to give his only Son to die for lost man. <YI, August 1, 1856 par. 6>

The lovely Jesus laid aside his glory, and came into this dark world, and took upon himself our nature, to be wounded for our transgressions, to be bruised for our iniquities. O, what love for us! He led a self-denying life, and had not where to lay his head. He was a man of sorrow and acquainted with grief, was despised and rejected and finally was crucified for us. <YI, August 1, 1856 par. 7>

But you must not think that you have nothing to do, because Christ died for you. You must repent of all of your sins, and give your hearts to God, and then believe that the blood of Christ will cleanse you from all sin. Then if you keep all the commandments of God, the Sabbath with the rest, you may through the merits of Christ, be brought back to the tree of life. This will be when Jesus comes to raise the righteous dead, and change the living saints. Then you will have right to the tree of life, and eat of the leaves, and immortal fruit of the tree of life and live for ever in perfect happiness. Read Rev. xxii, 14.

E. G. W. <YI, August 1, 1856 par. 8>

October 1, 1857 Jesus Calls.

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Dear Children:--Jesus is inviting you to open the door of your hearts, and let him in. What are you going to do? Will you search carefully your heart, and see what you indulge in and cherish, that displeases Jesus and keeps the door of your heart shut against the dear Saviour? Is pride, or love of the world, or selfishness in your heart shutting Jesus from you? If it is keep Jesus out no longer. Turn these things out of your heart. Go alone and pray for grace, overcoming grace. Die to these sins, and make the happy exchange for Jesus, his presence, his love, his power. <YI, October 1, 1857 par. 1>

Says Jesus, "If any man hear my voice, and open the door, I will come in and sup with him and he with me." Have you heard the voice of Jesus? Have you responded to that voice? Has the cutting, saving message taken hold of the soul, and worked a reformation in the life? Or, have you suffered this precious voice, to be drowned by the confusion of the world? You can hear his voice if you will. You must first listen, then hear his voice, then empty the heart of besetting sins, that room may be made for Jesus, that he may come in and abide there. <YI, October 1, 1857 par. 2>

Children, if you overcome your besetments you must pray, and watch yourselves with jealous care. The grace of God is sufficient for you. It is sufficient for the weakest, and the strongest must depend upon the same grace, or perish. To obtain this grace, you must go to your closet and there plead with God. "Create in me a clean heart O God, and renew a right spirit within me." Be in earnest, be sincere. Fervent prayer availeth much. When you sincerely feel without the help of God you perish, then will he appear for you. Then, as you hunger and thirst for righteousness, Jesus will come in and sup with you, and you with him. Often will your faith be tested, be tried; but tire not. Be unwearied in your efforts. Trust God, and your heart will again be joyous with a sense of pardoned sin, and a holy confidence in your Redeemer

E. G. White. <YI, October 1, 1857 par. 3>

November 1, 1857 "It's Natural."

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My heart is drawn out for the young. The great work of overcoming is before them, and the greatest task of all is, to subdue self, and obtain victory over natural besetments, hasty temper, pride, &c. <YI, November 1, 1857 par. 1>

I have seen professed Christians act out their *natural* infirmities, let their evil temper get the victory over them, and after the excitement has passed, reflection and reason teaches them they have greatly erred. They excuse themselves by saying, "*It's natural* for me to be quick, it's my temperament." With some, pride is a besetting sin that must be subdued, but their excuse is, "*It's natural.*" <YI, November 1, 1857 par. 2>

I have heard the most covetous and selfish, when reproved for these sins, urge the excuse, "*It's natural.*" I was taught to be so." O, what an excuse for a Christian, "*It's natural.*" "*It's natural*" to give way to a passionate temper. "*It's*

natural" to indulge in pride. *"It's natural"* to be covetous and selfish. <YI, November 1, 1857 par. 3>

Let me ask you professed christian, are you going into heaven with all these *"natural"* infirmities unsubdued? No, *never!* Heaven will not be marred with the presence of any with *"natural"* infirmities. <YI, November 1, 1857 par. 4>

Well since these infirmities must be overcome, what shall we do? Shall we excuse ourselves by saying *"It's natural?"* or shall we rather go about the work earnestly to subdue self, and take the steps necessary to be taken, to accomplish the object? <YI, November 1, 1857 par. 5>

"It's natural" is the excuse that comes from a carnal heart. The axe has not been laid at the root of the tree. There has not been a thorough acquaintance with the heart, and poisonous weeds that choke every good growth have been permitted to flourish there. These evils must be rooted out, these besetments overcome, or lose heaven. <YI, November 1, 1857 par. 6>

Look to the rock that is higher than you, plead with God in secret prayer for grace. All these *"natural"* infirmities can be overcome by grace. But the *"natural,"* carnal, heart is not subject to the Law of God, neither indeed can be. If the carnal mind is subdued, you will not hear so frequently, *"It's natural."* Satan loves to hear this. His angels rejoice that you have not grace sufficient to overcome *"natural"* infirmities. They triumph at these words, *"It's natural."* But Jesus says, *"my grace is sufficient for you."* Yes it is sufficient to overcome and subdue the *"natural,"* carnal, heart. <YI, November 1, 1857 par. 7>

Watch and pray lest ye enter into temptation. Earnest, fervent prayer will avail much when tempted to speak wrong. Say not a word until you first pray, then watch with all your powers. Set a watch before the door of your lips. Jesus knows just how hard you try to overcome, and his all-sufficient grace will be imparted, and with holy trust, you may rejoice in your Redeemer who giveth you the victory.

E. G. White. <YI, November 1, 1857 par. 8>

April 1, 1858 Bereavement.

The following lines were composed upon the death of the infant of my twin sister. <YI, April 1, 1858 par. 1>

Our fondest hopes are often blighted here. Our loved ones are torn from us by death. We close their eyes and habit them for the tomb, and lay them away from our sight. But hope bears our spirits up. We are not parted forever, but shall meet the loved ones who sleep in Jesus. They shall come again from the land of the enemy. The Life-giver is coming. Myriads of holy angels escort him on his way. He bursts the bands of death, breaks the fetters of the tomb, the precious captives come forth in health and immortal beauty. <YI, April 1, 1858 par. 2>

As the little infants come forth immortal from their dusty beds, they immediately wing their way to their mother's arms. They meet again never more to part. But many of the little ones have no mother there. We listen in vain for the rapturous song of triumph from the mother. The angels receive the motherless infants and conduct them to the tree of life. Jesus places the golden ring of light, the crown upon their little heads. God grant that the dear mother of "Eva" may be there, that her little wings may be folded upon the glad bosom of her mother.

E. G. White. <YI, April 1, 1858 par. 3>

April 1, 1859 Little Ellen.

Dear Young Friends: In this little paper you have the account of the death of my little namesake, Ellen Chamberlain. We felt sad and afflicted as the news of her sudden death reached us. We deeply sympathize with the afflicted mother, brothers and sisters, who must deeply feel the loss of the society of their little Ellen. She was a good and dutiful little girl, and loved her Saviour. She loved to hear of his coming again to take his faithful children to himself. She expected to be alive and remain until the appearing of Jesus, but suddenly her trials here ended, and she was numbered with the sleeping dead, whom God has promised he would bring with him to those mansions he is preparing for those who love him. My little namesake loved the Commandments of God; she loved to do them. Her parents had taught her from her infancy that the first day was not the Sabbath of the Lord, and referred her to the fourth commandment of the Decalogue: "But the seventh day is the Sabbath of the Lord thy God." Ellen loved the Sabbath, loved to keep it holy, and with her parents whom she loved and honored was ready to make any sacrifice rather than desecrate the day which the Lord has blessed, and called holy and honorable. <YI, April 1, 1859 par. 1>

We loved Ellen, for she was ever gentle, kind and affectionate. We believe she was a subject of grace, and at an early age adopted into the family of God, and her name recorded in the Lamb's book of life. Those who have followed the

precepts of men and are keeping the first day of the week, may shake their heads doubtfully. "Ah! if she had been keeping the Sabbath this would not have happened!" But Ellen kept the only Sabbath the Lord ever gave to man--the seventh day--and because her mortal career ended upon the first day of the week it was no token of her Heavenly Father's displeasure. Listen to the words of Jesus. "Blessed are they that do his (the Father's) Commandments, that they may have right to the tree of life, and enter in through the gates into the city" It is enough. Jesus' blessing rests upon those who do his Father's Commandments. The fourth precept in the Decalogue is one of God's Commandments. We rejoice that little Ellen will not have to meet her Saviour when the last trump shall sound, over his Father's broken Law. <YI, April 1, 1859 par. 2>

We feel afflicted with the bereaved mother who so recently has laid in the grave an affectionate and faithful husband. She cannot in her deep affliction have his consolation and hear his words of comfort. By his side they have laid little Ellen, the joy of the household. But the mother has not to bear this affliction in her own strength. There is One, high and lofty, who yet bends his ear to the cry of the afflicted. He has promised to be the widow's husband and God. <YI, April 1, 1859 par. 3>

With what joy the mother, brothers and sisters can look forward to the resurrection morning! Quite a number of their family circle are resting in the silent grave. The Lifegiver is coming to break the fetters of the tomb and give life and immortality to his loved ones. They will soon come forth with shouts of victory and everlasting triumph.

E. G. White. <YI, April 1, 1859 par. 4>

May 1, 1859 Be Lovely.

Dear Children: I have been thinking how much good every one of you might do, if you would only try. Some children are willing to part with some of their little treasures to make others happy. They are quite free to give when it is in their power, but there is something more that they can do. It costs nothing, yet it is more difficult to give than all their treasures. It is KIND WORDS. I have been in families where unkind, fretful words cast a shadow upon the whole household, and I have felt the same darkness falling upon me. I have heard older children speak unkindly and fretfully to the younger members of the family, and have watched its effects upon the little ones who possessed happy dispositions, but were soured and spoilt through unkind and fretting words. <YI, May 1, 1859 par. 1>

How careful an older sister should be of her young brother or sister lest her influence should prove an injury to him or her. Above all things should she exert a happy influence upon the young members of the family. If she tries, she can do much to make home happy, and shed a sunshine in the family. But it is too often the case that the older children do not realize that their influence tells, and that they are responsible for the influence they exert. I have felt grieved as I have seen them watch almost every move of the little brother or sister, not with a view to help them, to encourage them, to make them happy; but to fret at, complain of, and tease them, until there is stamped upon their countenance a disagreeable, cross expression. This can be removed now if the work is taken hold of cheerfully, patiently and energetically; and happy countenances may be seen, and sunshine be in the dwelling instead of a shadow. <YI, May 1, 1859 par. 2>

When the sister is tempted to break out into a fretful, fault-finding strain, I would say, Stop, ask yourself what good result will your words produce? Will they make the little brother or sister any better? or will they plant in their little breasts bitter, unhappy feelings? Then say to yourself, I will try to speak just as sweetly and pleasantly as I can. It will act like a charm. You may not see the good results in a moment, but every time you check this fretful, fault-finding spirit, it will give you grace to stand against the next temptation. Persevere. Don't be discouraged if you do fail at first. If the tongue goes in its wonted course a few times when you are not on your guard, do not give up the battle. Go to God, and often plead with him for strength. It will be given. Jesus has promised to hear the needy when they cry. Claim the promise; it will be verified. Try in the strength of the Lord to cast a sunshine in the family. There are no shadows in heaven. All is happiness. There will be no fretful ones there; no unhappy looks; no unkind words; but every countenance will be radiant with joy. In heaven there will be an eternal sunshine.

Ellen G. White. <YI, May 1, 1859 par. 3>

January 1, 1871 Another Year.

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Dear children, another year has passed with its burden of records. What has the recording angel written of your life

during the last year? Has the angel borne record of an earnest effort on your part to perfect Christian character? Does this record testify of the fruit you have borne of good deeds in imitation of the life of your Redeemer? Are there deeds in your life record, of self-denial, benevolence, and of mercy? If so, you will not be ashamed to meet the record in the day of final account, when all will be rewarded as their works have been. <YI, January 1, 1871 par. 1>

Another year is before you, and it rests with you to say what the record shall be. You may resolve to be persevering in your efforts, to be right, to be self-denying, and in cheerfulness to perform every known duty. You may resolve to be forward in deeds of charity, and, by your good works, seek to be a blessing to others. All this is good. But have you made your resolution, relying upon the strength of God. If you have felt your weakness, and have surrendered yourselves wholly to the claims of your Saviour, you will have the influence of his grace in all your efforts, and you will be sure to succeed. Your life will be like a fruitful branch in the true and living Vine. If you draw sap and nourishment from the Vine, your life will be adorned with clusters of graces, such as love, joy, peace, gentleness, goodness, meekness, and temperance. The beauty of these graces will reflect their bright and attractive influences upon others. You will possess a sunny, happy spirit, and you will be worthy and correct representatives of the simplicity of the genuine religion of Christ. <YI, January 1, 1871 par. 2>

But watchfulness and prayer will be necessary on your part. Will all my youthful friends seek earnestly, the present year, to overcome selfishness, pride, envy, hatred, discontent, fretfulness, and ill-temper. These will mar your character, disturb your peace, and cause unhappiness and sorrow to those around you. Outward beauty and adornment will not prove that loveliness exists in the heart. The foundation of a lovely character is a truly-converted, subdued heart. If you are renewed in the image of Christ, you will imitate his life, live to bless others, and you will be blessed. <YI, January 1, 1871 par. 3>

Good deeds and benevolent actions will reflect softened luster upon all. A meek and lovely spirit will possess a hallowed power over other hearts, and will be reflected back in love upon you again. The ornament of a meek and quiet spirit is the inward adorning, which, in the sight of God, is accounted of great price. Seek, then, dear youth, to think less of the outward adornment; and faithfully cultivate that which God regards as valuable--virtues which he declares to be of great price.

Ellen G. White. <YI, January 1, 1871 par. 4>

March 1, 1872 Life of Christ. - No. 1.

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By Ellen G. White.
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The first thirty years of the life of Christ were passed in the obscure village of Nazareth. The inhabitants of this village were proverbial for their wickedness, hence the inquiry of Nathanael: "Can there any good thing come out of Nazareth?" The evangelists say but very little in regard to the early life of Christ. With the exception of a brief account of his accompanying his parents to Jerusalem, we have the simple statement only, "And the child grew, waxed strong in spirit, was filled with wisdom, and the grace of God was upon him." <YI, March 1, 1872 par. 1>

Christ is our example in all things. In the providence of God, his early life was passed in Nazareth, where the inhabitants were of that character that he was continually exposed to temptations, and it was necessary for him to be guarded in order to remain pure and spotless amid so much sin and wickedness. Christ did not select this place himself. His Heavenly Father chose this place for him, where his character would be tested and tried in a variety of ways. The early life of Christ was subjected to severe trials, hardships, and conflicts, that he might develop the perfect character which makes him a perfect example for children, youth, and manhood. <YI, March 1, 1872 par. 2>

Children and youth are frequently situated where their surroundings are not favorable to a Christian life, and they quite readily yield to temptations, and plead as an excuse for pursuing a course of sin, that their surroundings are unfavorable. Christ chose retirement, and through a life of industry, keeping his hands employed, he did not invite temptation, but kept aloof from the society of those whose influence was corrupting. Christ placed his feet in the most uneven path that children and youth will ever be called to travel. He did not have allotted to him a life of affluence and indolence. His parents were poor, and dependent upon their daily toil for sustenance; therefore the life of Christ was one of poverty, self-denial, and privation. He shared with his parents their life of diligent industry. <YI, March 1, 1872 par. 3>

None will ever be called to perfect Christian character under more unfavorable circumstances than that of our Saviour. The fact that Christ lived thirty years in Nazareth, from which many thought it a wonder if any good thing

could come, is a rebuke to the youth who consider that their religious character must conform to circumstances. If the surroundings of youth are unpleasant and positively bad, many make this an excuse for not perfecting Christian character. The example of Christ would rebuke the idea that his followers are dependent upon place, fortune, or prosperity, in order to live blameless lives. Christ would teach them that their faithfulness would make any place, or position, where the providence of God called them, honorable, however humble. <YI, March 1, 1872 par. 4>

The life of Christ was designed to show that purity, stability, and firmness of principle are not dependent upon a life freed from hardships, poverty, and adversity. The trials and privations of which so many youth complain, Christ endured without murmuring. And this discipline is the very experience the youth need, which will give firmness to their character, and make them like Christ, strong in spirit to resist temptation. They will not, if they separate from the influence of those who would lead them astray and corrupt their morals, be overcome by the devices of Satan. Through daily prayer to God, they will have wisdom and grace from him to bear the conflicts and stern realities of life, and come off victorious. Fidelity, and serenity of mind, can only be retained by watchfulness and prayer. Christ's life was an example of persevering energy, which was not allowed to become weakened by reproach, ridicule, privation or hardships. <YI, March 1, 1872 par. 5>

Thus should it be with the youth. If trials increase upon them, they may know that God is testing and proving their fidelity. And in just that degree that they maintain their integrity of character under discouragements, will their fortitude, stability, and power of endurance increase, and they wax strong in spirit. <YI, March 1, 1872 par. 6>

April 1, 1872 Life of Christ. - No. 2.

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By Ellen G. White.
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Christ retained a perfect identity of character, although surrounded by unfavorable influences, and placed in every variety of circumstances. Nothing supernatural occurred during the first thirty years of his life at Nazareth which would attract the attention of the people to himself. The apocraphy [apocrypha] of the New Testament attempts to supply the silence of the Scriptures in reference to the early life of Christ, by giving a fancy sketch of his childhood years. These writers relate wonderful incidents and miracles, which characterized his childhood, and distinguished him from other children. They relate fictitious tales, and frivolous miracles, which they say he wrought, attributing to Christ the senseless and needless display of his divine power, and falsifying his character by attributing to him acts of revenge, and deeds of mischief, which were cruel and ridiculous. <YI, April 1, 1872 par. 1>

In what marked contrast is the history of Christ, as recorded by the evangelists, which is beautiful in its natural simplicity, with these unmeaning stories, and fictitious tales. They are not at all in harmony with his character. They are more after the order of the novels that are written, which have no foundation in truth; but the characters delineated are of fancy creating. <YI, April 1, 1872 par. 2>

The life of Christ was distinguished from the generality of children. His strength of moral character, and his firmness, ever led him to be true to his sense of duty, and to adhere to the principles of right, from which no motive, however powerful, could move him. Money or pleasure, applause or censure, could not purchase or flatter him to consent to a wrong action. He was strong to resist temptation, wise to discover evil, and firm to abide faithful to his convictions. <YI, April 1, 1872 par. 3>

The wicked and unprincipled would flatter and portray the pleasures of sinful indulgences; but his strength of principle was strong to resist the suggestions of Satan. His penetration had been cultivated, that he could discern the voice of the tempter. He would not swerve from duty to obtain the favor of any. He would not sell his principles for human praise, or to avoid reproach and the envy and hatred of those who were enemies to righteousness and true goodness. <YI, April 1, 1872 par. 4>

The life of Christ was passed in simplicity and purity. He possessed patience which nothing could ruffle, and truthfulness which would not be turned aside. His willing hands and feet were ever ready to serve others, and lighten the burdens of his parents. His wisdom was great, but it was child-like, and increased with his years. His childhood possessed peculiar gentleness, and marked loveliness. His character was full of beauty, and unsullied perfection. <YI, April 1, 1872 par. 5>

It was said of him, "The child grew, waxed strong in spirit, was filled with wisdom, and the grace of God was upon him." Important and useful lessons may be drawn from the life of Christ. What examples for parents in educating their children! And what a pattern we here find for all children and youth! <YI, April 1, 1872 par. 6>

If children would have firm constitutions they must live naturally. The path of obedience is exalted by the Majesty of Heaven coming to the earth, and condescending himself to become a little child, and living simply and naturally, as children should live, submitting to restraint and privation, giving youth an example of faithful industry, showing them by his own life that body and soul are in harmony with natural laws. <YI, April 1, 1872 par. 7>

Christ's example shows that a sound constitution is necessary for strength of intellect, and high moral attainments, which are susceptible to the divine influences of the Spirit of God. Although children live in a fallen world, they need not be corrupted by vice. They may be happy, and through the merits of Christ attain Heaven at last. But happiness must be sought in the right way, and from the right source. Some think they may surely find happiness in a course of indulgence in sinful pleasures, or in deceptive worldly attractions. And some sacrifice physical and moral obligations, thinking to find happiness, and they lose both soul and body. Others will seek their happiness in the indulgence of an unnatural appetite, and consider the indulgence of taste more desirable than health and life. Many suffer themselves to be enchained by sensual passions, and will sacrifice physical strength, intellect, and moral powers, to the gratification of lust. They will bring themselves to untimely graves, and in the Judgment will be charged with self-murder. <YI, April 1, 1872 par. 8>

Is this the happiness desirable which is to be found in the path of disobedience and transgression of physical and moral law? Christ's life points out the true source of happiness, and how it is to be attained. His life points the direct and only path to Heaven. Let the voice of wisdom be heard. Let her mark out the path. "Her ways are ways of pleasantness, and all her paths are peace." <YI, April 1, 1872 par. 9>

Temptations are on every side to allure the steps of youth to their ruin. The sad deficiency in the education of children leaves them weak and unguarded, vacillating in character, feeble in intellect, and deficient in moral strength, so that so far from imitating the life of Christ, the youth generally are like a reed trembling in the wind. They have not physical constitution, or moral power, because they yield to temptations. Through sinful indulgences, they stain their purity, and their manners are corrupted. They are impatient of restraint, and flatter themselves if they could only have their own way they should then be very happy. <YI, April 1, 1872 par. 10>

Parental restraint is irksome. Children generally are not educated to self-control, and to habits of industry and obedience. They have superficial characters. They have followed inclination instead of duty. They are relieved from responsibility and care, and grow up worthless. If children and youth would seek their highest earthly good they must look for it in the path of faithful obedience. A sound constitution, which is the greatest earthly prize, can only be obtained by a denial of unnatural appetite. If they would be happy indeed, they should cheerfully seek to be found at the post of duty, doing the work which devolves upon them with fidelity, conforming their hearts and lives to the perfect pattern. <YI, April 1, 1872 par. 11>

They will then in their efforts to preserve integrity of soul, have the power of God, and his Spirit and grace will strengthen the intellect. In their efforts to train the minds for usefulness, they will be a blessing to others, instead of seeking to please themselves. And they will be shielded by the strong bands of moral obligation, and will not be inclined to give license to the evil propensities of the heart. They will then be happy indeed. They will then feel that they have a title to Heaven, and can enjoy the present life, and a foretaste of Heaven to come. <YI, April 1, 1872 par. 12>

February 1, 1873 The Life of Christ. - No. 3.

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By Ellen G. White.
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Christ was our example in all things. He was a perfect pattern in childhood, in youth, and in manhood. Christ's childhood and youth were scarcely noticed in the gospels. He was brought up in wicked Nazareth. The inhabitants were proverbial for their selfishness, avarice, fraud, deceit, and general wickedness. <YI, February 1, 1873 par. 1>

Christ, the Redeemer of the world, was not situated where the influences surrounding him were the best calculated to preserve a life of purity and untainted morals, yet he was not contaminated. He was not free from temptation. Satan was earnest and persevering in his efforts to deceive and overcome the Son of God by his devices. Christ was the only one who walked the earth upon whom there rested no taint of sin. He was pure, spotless, and undefiled. That there should be One without the defilement of sin upon the earth, greatly disturbed the author of sin, and he left no means untried to overcome Christ with his wily, deceptive power. But our Saviour relied upon his Heavenly Father for wisdom and strength to resist and overcome the tempter. The Spirit of his Heavenly Father animated and regulated his life. He was

sinless. Virtue and purity characterized his life. <YI, February 1, 1873 par. 2>

How great must be the humiliation of the Son of God, that he should live in the despised and wicked town of Nazareth. The most holy place upon earth would have been greatly honored by the presence of the world's Redeemer a single year. The palaces of kings would have been exalted to receive Christ as a guest. But the Redeemer of the world passed by the courts of royalty, and made his home in a humble mountain village, for thirty years, thus conferring distinction upon despised Nazareth. <YI, February 1, 1873 par. 3>

The Redeemer of the world passed up and down the hills and mountains, from the great plain to the mountain valley. He enjoyed nature's beautiful scenery. He was delighted with the fields glowing with the beautiful flowers, and in listening to the birds of the air, and uniting his voice with them in their happy songs of praise. The groves and mountains were his places of retreat for prayer, and frequently whole nights were spent in communion with his Father. From the lofty mountains of Nazareth he looked forth upon a land that had waited a thousand years for his coming, and now he was not received. His parents had been obliged, in his infancy, to find for him an asylum in a heathen country from the wrath of an envious king. <YI, February 1, 1873 par. 4>

Notwithstanding the sacred mission of Christ, his exalted relationship with God, of which he was fully aware, he was not above performing the practical duties of life. He was the Creator of the world, and yet he acknowledged his obligation to his earthly parents, and at the call of duty, in compliance with the wishes of his parents, he returned with them from Jerusalem after the passover, and was subject unto them. <YI, February 1, 1873 par. 5>

He submitted to restraints of parental authority, and acknowledged the obligations of a son, a brother, friend and citizen. He discharged his duties to his earthly parents with respectful courtesy. He was the Majesty of Heaven. He had been the great commander in Heaven. Angels loved to do his bidding. And now he was a willing servant, a cheerful, obedient son. <YI, February 1, 1873 par. 6>

Jesus was not turned aside by any influence from the faithful service expected of a son. He did not aim to do anything remarkable to distinguish himself from other youth, or to proclaim his heavenly birth. Even his friends and relatives, in all the years that Christ's life was passed among them, saw no special marks of his divinity. Christ was sedate, self-denying, gentle, cheerful, kind, and ever obedient. He avoided display, but was firm as a rock to principle. <YI, February 1, 1873 par. 7>

There is an important lesson for parents and children to learn in the silence of the Scriptures in reference to the childhood and youth of Christ. He was our example in all things. In the little notice given of his childhood and youthful life is an example for parents as well as children, that the more quiet and unnoticed the period of childhood and youth is passed, and the more natural and free from artificial excitement, the more safe will it be for the children, and the more favorable for the formation of a character of purity, natural simplicity, and true moral worth. <YI, February 1, 1873 par. 8>

March 1, 1873 The Life of Christ. - No. 4.

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By Ellen G. White.
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Many fond parents make a mistake in giving their children special attentions, in petting, praising, and flattering them, and relieving them from duties they should be taught to do quite young. Parents will frequently call the attention of visitors to their children. They will exhibit their smartness, and urge forward their children for the purpose of receiving praise and commendation from them, of their children's capabilities and good qualities. The visitors think that as a matter of course they must say something in praise of these petted children, or they will be thought uncourteous. All this kind of education of children has a direct tendency to make them vain, and to think more highly of themselves than they ought to think. <YI, March 1, 1873 par. 1>

Children are hurried to maturity, and in reality there is no period of youth. From childhood, our children are rushed over the years of youth, and are regarded as men and women, rather than inexperienced youth as they truly are, needing the counsel, guidance, and restraint of parental authority. My heart has been pained as I visit families to see the efforts parents make to have their little darlings appear what they really are not, that visitors may think they are the prodigies of smartness. These children are being educated for display, and are forming habits which will encourage physical, mental, and moral feebleness. They do not live to be useful, and to wait upon their parents, and to lighten their burdens. They live for show, and pleasure, and expect to be waited upon, to be carried, instead of bearing their own weight in the world. <YI, March 1, 1873 par. 2>

Children that have been praised and laughed at, for their forward speeches, when in company with older persons will seek to attract their notice as though they were of considerable consequence. They seek to make themselves conspicuous, as the principal object of attraction. They have learned to love praise and flattery, and are not satisfied without it. They grow to maturity, courting flattery. They dress and affect in youth the manners of gentlemen and ladies. Natural modesty and simplicity are rarely seen now in children and youth. A bashful child is a beautiful sight. Boldness and saucy independence, are seen in the generation of youth now coming upon the stage of action. Children rule their parents, and parents submit to be ruled. <YI, March 1, 1873 par. 3>

Children that are much noticed and indulged, become selfish, exacting, and over-bearing. They expect to be favored, and to receive much from others, while they give nothing in return. Children with characters that are formed with these serious defects, cannot be happy. They carry from childhood to youth their characters warped by wrong discipline, and their religious experience is affected by their education and discipline in childhood. This defect is seen and deplorably felt in church capacity, and in the jealousies of old age. <YI, March 1, 1873 par. 4>

Children that are thus educated will have no love or pleasure for practical life. They are not happy unless they can be in society, and be noticed, and make a display. They covet applause and admiration of others, and feel lost without flattery. Such a life opens a wide door for Satan to enter with his temptations to allure them to sin. They have not been disciplined to have their wills and inclinations crossed, therefore they become an easy prey to Satan's devices. In short, he has almost absolute control of youth who have been thus educated. They have not learned to be self-reliant, and have not noble independence. They live to please others and to be praised and petted. They think that they must do as others do. They have not learned to say, No, to the suggestions of evil companions to do wrong. "If sinners entice thee, consent thou not." This resistance of evil they have no experience in. To love the right, and choose it, and stand in moral strength and firmness against inclination, in the fear of God, they have not learned. They have not solidity of character to move from principle rather than impulse. They have not been instructed that the favor of God is more to be desired than the honor of princes, and great riches. <YI, March 1, 1873 par. 5>

The life of Christ can be better discovered and valued, when we consider it in marked contrast with the inhabitants of Nazareth, while they were ambitious for distinction and worldly honor and display, and their lives were corrupt. Jesus was sinless. Some are inclined to dwell with special interest upon the miracles performed by Christ for the needy and suffering, while his unexampled piety in earlier life with his parents at home is passed over. The fact that he was without fault in his home life makes him a pattern for all children and youth. He was no less the Son of God in his quiet life at home, in faithfully serving his parents at Nazareth, than while healing the sick, and in raising the dead. <YI, March 1, 1873 par. 6>

Important lessons can be here drawn for children and youth, that they cannot be employed in a more noble work than in performing their duty to their parents. They are no less engaged in the work of God, acknowledged and recorded by the heavenly angels as such, in faithful, filial obedience, than in a more public and more responsible position of later days. Youth can serve God as faithfully in the submission of their wills to their parents, and in the filial discharge of the every-day duties of life, as in the house of God. <YI, March 1, 1873 par. 7>

April 1, 1873 The Life of Christ. - No. 5.

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By Ellen G. White.
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Some may think that Christ, because he was the Son of God, did not have temptations as children now have. The Scriptures say he was tempted in all points like as we are tempted. And Satan made stronger attacks upon Christ than he will ever make upon us. There was much at stake with him, whether Christ or himself should be conqueror. If Christ resisted his most powerful temptations, and Satan did not succeed in leading him to sin, he knew that he must lose his power, and finally be punished with everlasting destruction. Therefore Satan worked with mighty power to lead Christ to do a wrong action, for then he would gain advantage over him. <YI, April 1, 1873 par. 1>

No, children, you can never be tempted in so determined and cruel a manner as was our Saviour. Satan was upon his path every moment. The strength of Christ was in prayer. He had taken humanity, and he bore our infirmities and became sin for us. Christ retired to the groves or mountains with the world and everything else shut out. He was alone with his Father. With intense earnestness, he poured out his supplications, and put forth all the strength of his soul in grasping the hand of the Infinite. When new and great trials were before him, he would steal away to the solitude of the

mountains, and pass the entire night in prayer to his Heavenly Father. <YI, April 1, 1873 par. 2>

As Christ is our example in all things, if we imitate his example in earnest, importunate prayer to God that we may have strength in his name who never yielded to the temptations of Satan to resist the devices of the wily foe, we shall not be overcome by him. Children and youth, if you would be kept from the paths of sin, as you are not experienced in discerning the devices of Satan, your only safety is in prayer. Lay open all the secrets of the heart to the search of the infinite Eye, and plead with God to make you pure and strong, and to arm you completely for the great conflicts of life. Faith grows by conflicts with doubt; virtue gathers strength by the resistance of temptation. <YI, April 1, 1873 par. 3>

May 1, 1873 The Life of Christ. - No. 6.

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By Ellen G. White.

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The Passover.

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Joseph and Mary went up to Jerusalem every year to the feast of the passover, according to the requirements of the Jewish law. Christ's childhood days were ended. He had entered upon the period of youth. Joseph and Mary, as was their custom, prepared to take their long journey to Jerusalem. They took Jesus with them. They went in company with many others who were on their way to Jerusalem to observe this solemn festival. <YI, May 1, 1873 par. 1>

It is impossible for human minds to understand the meditations of the Son of God as he looked with interest upon the temple for the first time. As he walked its courts, and his eye discerned the work of the ministering priest, the altar with its bleeding victim, the holy incense arising to God, and the mysteries of the holy of holies behind the veil, and comprehended the reality which these ceremonies prefigured, what thoughts were awakened within his breast, we cannot conjecture. Christ himself was the key to unlock all these sacred mysteries which were indefinitely understood by Joseph and Mary. These were all instituted to represent Christ, and were fulfilled in his death. <YI, May 1, 1873 par. 2>

The passover was a name given to this ceremony in commemoration of the wonderful event of the Hebrews' leaving Egypt. The night they left Egypt, the destroying angel entered every house and slew from the first-born of the king upon his throne down to the first-born of the lowest slave. In one night, the terror of death was borne by the avenging angel into every house of the Egyptians. No man could comfort another, for every house had in it the dead or the dying. Terror and sorrow were in every household. <YI, May 1, 1873 par. 3>

The Lord gave special directions to the Hebrews, for each family to slay a lamb and sprinkle the blood upon their door-posts, that when the destroying angel should go forth upon his errand of death, the blood upon the post of the door should be to them a sign that those who were within the house were the worshipers of the true God. The angel of death passed over the houses thus designated. Upon that eventful night the Hebrews were directed to be prepared for their journey. The Lord directed them in regard to their eating the passover lamb. "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." <YI, May 1, 1873 par. 4>

The Lord did not send any plague upon Egypt before giving them timely warning. Moses and Aaron, under God's direction, came to the king with their message: "Thus saith the Lord, About midnight will I go out into the midst of Egypt, and all the first-born in the midst of Egypt shall die, from the first-born of Pharaoh that sitteth upon the throne, even unto the first-born of the maid servant that is behind the mill; and all the first-born of beasts. But against any of the children of Israel shall not a dog move his tongue, against man and beast, that ye may know that the Lord doth put a difference between the Egyptians and Israel." Pharaoh would not yield his stubborn will to the requirement of God. He hardened his heart against the Hebrews and refused them their liberty. <YI, May 1, 1873 par. 5>

About midnight every Egyptian household was aroused from their sleep by the cry of pain. They feared they were all to die. They remembered when the cry of distress and mourning was heard from the Hebrews because of the inhuman decree of a cruel king to slay all their male infants as soon as they were born. The Egyptians could not see the avenging angel, who entered every house and dealt the death blow, but they knew that it was the Hebrew's God who was causing them to suffer the same distress they had made the Israelites to suffer. <YI, May 1, 1873 par. 6>

In great alarm, in the middle of the night, Pharaoh sent for Moses and Aaron, and so humbled his proud heart that he bade them go out of Egypt with all the Israelites, and to take their flocks and herds with them. The same proud king who had answered with contempt the first request of Moses to let Israel go, saying, "Who is the Lord, that I should

obey his voice to let Israel go? I know not the Lord, neither will I let Israel go," now urged Moses and Aaron to hasten their departure, and leave him a blessing instead of a curse, that the wrath of God, whom he now feared because of his great power, might not carry the work of death any farther. The Egyptians prayed the Israelites to hasten their departure, for, said they, "We shall be all dead men." <YI, May 1, 1873 par. 7>

The Israelites had no preparations to make. According to the directions given them of God, they were all prepared for their journey, ready for the word of command to go forth from Egypt. <YI, May 1, 1873 par. 8>

While the angel of death was passing through Egypt, each family of the Hebrews was to eat the lamb, that they were commanded to roast whole. This lamb was to be without disease or blemish of any kind. It was to be eaten with unleavened bread, and with bitter herbs. This was to keep in their minds the cruel bondage they had suffered in consequence of their sins in forgetting God, and breaking his commandments. Eating bitter herbs was to remind them that they would reap the fruit of their doings however unwelcome it might be to them. The eating of the bitter herbs was also for the purpose of raising an inquiry in the minds of their children as to the reason of their doing this, and then the parents should relate to them their sufferings in Egypt and the wonderful power of God in their deliverance on that memorable night when they were hurried out of Egypt, by the Egyptians themselves. God commanded his people to be in readiness to leave at a moment's warning, for he knew that Pharaoh would relent as soon as he thought he had no more to fear from the plagues. <YI, May 1, 1873 par. 9>

The striking of the door-post with the blood of the slain lamb was to represent the blood of Christ to which they were to look forward. <YI, May 1, 1873 par. 10>

Fifteen hundred years after this night, Jesus, the antitype of the paschal lamb, died upon the cross for the sins of the world. The lamb without blemish represented the spotless Lamb of God, without the taint of sin. As the houses of Israel were to be sprinkled with blood in order for the avenging angel to pass over them, so it will be necessary for us to repent of our sins and avail ourselves of the virtue of the blood of Christ to guard us from the avenging angel of God in the day of slaughter. Through Christ alone is our pardon to be obtained. His blood will protect us from a sin-avenging God. <YI, May 1, 1873 par. 11>

While the institution of the passover was pointing backward to the miraculous deliverance of the Hebrews, it likewise pointed forward, showing the death of the Son of God before it transpired. In the last passover our Lord observed with his disciples, he instituted the Lord's supper in place of the passover, to be observed in memory of his death. No longer had they need of the passover, for he, the great antitypical Lamb, was ready to be sacrificed for the sins of the world. Type met antitype in the death of Christ. <YI, May 1, 1873 par. 12>

July 1, 1873 The Life of Christ. - No. 7.

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By Ellen G. White.

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Christ in Jerusalem.
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The seven days of the feast of the Passover were ended, and the large company from Galilee, which Joseph and Mary had joined, commenced their homeward journey. In the excitement of travel and visiting with their friends and relatives, Joseph and Mary had not observed the absence of Jesus; but when they stopped to rest from the fatigue of travel for the night, they missed the ever-ready help of their obedient Son. His conduct had not cost them a moment's anxiety. They had trusted him implicitly. They ever expected, as a matter of course, that he would be ready to help them when they needed him, anticipating their wants as he ever had done. They had not had the least solicitude in reference to him. They had not felt that they must guard his course of action; for his principles were so pure and faultless, and his judgment so discreet, that he was above suspicion. The words of inspiration have told us in regard to the childhood of Christ, that the child grew, waxed strong in spirit, was filled with wisdom, and the grace of God was upon him. <YI, July 1, 1873 par. 1>

But the question which agitated the hearts of Joseph and Mary was, Where is our Son? They searched anxiously for him among their relatives and neighbors. Disappointed in their expectations of finding Jesus, they could proceed no farther. They conjectured that he might not have joined their company at all, but remained behind at Jerusalem. Suggestions arose in their minds, the most painful. "Is our Son detained in Jerusalem against his will? Is it possible any one designed to harm him? Can any one in Jerusalem be acquainted with the circumstances of his birth, and

premeditated death by Herod?" They thought they had kept all this a profound secret. "Can any one be acquainted with the special providence of God in providing him an asylum in Egypt, in his infancy, among heathen, for the preservation of his life?" <YI, July 1, 1873 par. 2>

Fearful forebodings agitated their hearts. They returned, sorrowing, to Jerusalem, lest some one might have secretly contemplated taking his life. They feared that some had remembered his presentation in the temple, in his infancy, and now had watched their opportunity to accomplish their terrible purpose. They passed a sleepless night, anxiously waiting for the morning, to renew their search. <YI, July 1, 1873 par. 3>

On the way back to Jerusalem, with heavy hearts they journeyed, reproaching themselves for their neglect of the precious charge that God had committed to them. Their search commenced in earnest in Jerusalem, and continued through the entire second day. Another sleepless night of suspense was passed in tears and prayers to their Heavenly Father. The third day their search was renewed, they making inquiries among their acquaintances, and in the streets of the city, without success. Another night was about to close upon them, when their efforts were rewarded by finding their Son, in an apartment of the temple used as a school of the prophets. They saw their lost Son among the rabbis. He was listening to their conversation, and asking them questions. <YI, July 1, 1873 par. 4>

Jesus has raised questions in reference to the prophecies relating to the Coming One, the long-expected Messiah, as to the manner of his coming, and the nature of his kingdom. He was seated reverentially and humbly at the feet of those grave, stern, wise men, asking them questions, as though receiving information in regard to the coming Messiah, while at the same time he was imparting to those doctors knowledge of the events which were transpiring, which had been clearly foretold by prophecy should take place when Christ should make his advent to this world. He knew that the minds of these men of learning were perverted by tradition, and that pride had darkened their understanding, that they could not discern the signs of the times, and that prophecies were meeting their fulfillment. He wished to awaken in them a more close and attentive search of prophecies, which would bring them to a more correct knowledge of his mission, and prepare them to receive him when his ministry should commence. <YI, July 1, 1873 par. 5>

The rabbis discerned in this Galilean youth mature judgment. His wisdom, penetration of thought, and close reasoning, astonished them. They knew that he had not been instructed in the schools of the prophets, and yet his intelligence, and understanding of prophecy were far ahead of their own, although they had devoted their lives to study. These learned men were not only astonished at the intelligence of this youthful stranger, but they were charmed. Their hearts opened to him in love. They decided that this thoughtful Galilean boy had no ordinary ability. They were desirous to gain him as a scholar, that he might be qualified for a prominent position and for an exalted work as a teacher. Never had these men of learning listened to such clear arguments upon prophecy presented in the form of questions, which swept away their false theories in regard to the work and mission of Christ, and the true object of his coming. <YI, July 1, 1873 par. 6>

The Passover scene was dwelt upon with peculiar interest, for in their blindness their minds had become confused and their doctrines so perverted by traditions that they had nearly lost sight of the true object of the Passover, which they had just been celebrating with great display. Christ knew that they were wholly unprepared to receive him, and he was carefully preparing their minds for his mission and his work when his public ministry should commence. As he had celebrated the Passover with solemn interest, his divine nature was stirred as never before, as he witnessed the altar of sacrifice, the bleeding lamb, the rising incense, the ministering priests, himself the foundation of the entire system of these ceremonies. <YI, July 1, 1873 par. 7>

No wonder the rabbis marveled at the understanding of this calm yet solemn looking youth, who was handling in so childlike and humble a manner weighty and elevating prophetic facts in reference to the mission of the Messiah, while he was apparently drinking knowledge from these wise and learned doctors of the law. No wonder their hearts were stirred as no lofty oratory or studied eloquence had ever moved them. As they looked upon him, their eyes could only discern a humble Galilean, a youth with human weakness, while upon their ears fell words of pure, elevated truth, sweeping away the dark mysteries of traditions, which had perverted the objects of the most sacred ceremonies prefiguring momentous events upon which hung the destiny of the world. These wise men did not discern in this youth, sitting at their feet, the living and divine interpreter of the prophecies. If they had once conceived the idea that Christ was instructing them, they would have disdained to give him attention. But they were flattering themselves that they were imparting knowledge to an intelligent youth, who held them as listeners to receive instruction, while they thought themselves teachers. <YI, July 1, 1873 par. 8>

They had lost sight of the manner in which prophecy represented that the Messiah should come. They were looking for a monarch, who would come with kingly honors, and with great display of armies, as a mighty conqueror to execute judgment against those who had oppressed them. They were more anxious to be relieved from bondage to Caesar than to be released from the bondage of sin and delivered from the power of Satan. They coveted riches and worldly

splendor above the favor of God, that they might receive honor of men, and be exalted above their oppressors. They were convicted that their expectations in regard to the object and manner of Christ's appearing was not in accordance with prophecy; but they were not willing to give up the theories which had met their minds and called forth their proud boast to their enemies of the riches and glory of their coming King. They were not willing to admit that they had been deceived. Pride and unbelief led them to refuse to accept the light which convicted their understanding. The inquiry passed from one to the other of the rabbis, How hath this youth this great knowledge, having never learned? The wonder of these wise men did not result in faith. Light was shining upon them, but they did not cherish it, because it did not accord with their feelings. <YI, July 1, 1873 par. 9>

These Jewish teachers did not remember the prophecy that a child should be born, a Son given, whose name should be called Wonderful, Counselor, the Prince of Peace. Although Christ was not yet manifested to the world, yet from Nazareth had already been realized a power in the interview with the doctors which would increase until it was felt through the length and breadth of the world. <YI, July 1, 1873 par. 10>

August 1, 1873 The Life of Christ. - No. 8.

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By Ellen G. White.
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Jesus Found Among the Doctors.

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And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." <YI, August 1, 1873 par. 1>

While the parents of Christ were anxiously seeking their Son, they saw great numbers flocking to the temple. They pressed along with the crowd, when, as they were about to enter the temple, the voice of Jesus arrested their attention. Although they could not see him for the crowd, they well knew that no other voice was like his--peculiar with its solemn melody. The parents urged their way through the crowd, and there beheld their Son, sitting in the midst of grave and learned doctors of the law, plying them with questions of so grave and deep a character as to evidence superior knowledge in regard to the prophecies which revealed the errors and deception that had covered the minds of both priests and people. The Jewish rulers, priests, and doctors, were putting to Christ the most difficult questions, which to them were shrouded in mystery. With childlike simplicity, and yet with perfect clearness, Christ comprehended their questions, and, in his answers, brushes aside the cloud of darkness and reveals the true light, which gives such evidences of superior wisdom as to astonish the rulers of Israel. <YI, August 1, 1873 par. 2>

Joseph is too much surprised to say a word. Jesus was informed that his parents desired to speak with him. Obedient to their wishes, he pressed through the crowd to their presence. When they were apart from the crowd by themselves, and Mary learned that her Son had not been detained against his will, and seemed so deeply interested and absorbed with the dignitaries of Israel as to forget his (as she thought) duties to his parents, she knew not how to account for his conduct, so unlike anything that had ever occurred in his life. This looked like indifference to their anxiety. Mary addressed Jesus, "Son, Why hast thou dealt thus with us? thy father and I have sought thee sorrowing." "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" <YI, August 1, 1873 par. 3>

These words, innocently and artlessly spoken, implied a rebuke to his parents. He lays back the censure they had given him: "How is it that ye sought me?" While they had been neglectful of his presence for an entire day, he had been about his Heavenly Father's business. He does not acknowledge any neglect on his part, nor any indifference, or disrespect. He had a work to do. He was fulfilling the mission he came from Heaven to accomplish. <YI, August 1, 1873 par. 4>

Joseph and Mary had been honored in a special manner in being intrusted with the responsible charge of the Redeemer of the world. Angels had heralded his birth to the shepherds on Bethlehem's plains, and wise men from the East had paid him special honors. God had directed the course of Joseph to preserve the life of the infant Saviour. But the confusion of much talk had led to the neglect of their sacred trust, and Jesus had been forgotten for an entire day. When Joseph and Mary were relieved in finding Jesus, they did not feel and acknowledge their own neglect of duty, but they reflected censure on Jesus. <YI, August 1, 1873 par. 5>

We here have evidence that Jesus was not ignorant of his mission from Heaven to the earth, even in his childhood. Jesus virtually says to his mother, Mary, do you not understand my work and the nature of my mission? He here made

known his peculiar relation to God for the first time. Mary well knew that Jesus did not refer to Joseph when he spoke of doing his Father's business. He here claimed that the sense of his obligation to God was above every earthly tie or relationship. <YI, August 1, 1873 par. 6>

The first visit of Jesus to the temple aroused new impulses, and he was so deeply impressed with his relationship with God that all earthly bonds were forgotten. And, impelled by the high sense of his work and mission, he recognized and acknowledged himself as the Son of God, obedient to his will and engaged in his work. <YI, August 1, 1873 par. 7>

"And they understood not the saying that he spake unto them." As there had been nothing remarkable in the twelve years of the life of Christ, to give outward indications of his sonship with God, his own relatives did not discern the marks of his divine character. <YI, August 1, 1873 par. 8>

September 1, 1873 The Life of Christ. - No. 9.

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By Ellen G. White.

His Return From Jerusalem.

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And he went down with them, and came to Nazareth, and was subject unto them." Jesus claimed his sonship to the Eternal. He informed Mary that he must be about his Father's business, and that his obligation to his Heavenly Father was above every other claim. <YI, September 1, 1873 par. 1>

His first visit to the temple had awakened new impulses. All earthly obligations were, for the time, lost sight of; but with the knowledge of his divine mission, and of his union with God, he did not resist the authority of his parents. At their request he returned with them as a faithful, obedient son, and aided them in their life of toil. He buried in his own heart the secret of his future mission, waiting submissively until the period of his public ministry should commence before announcing to the world that he was the Messiah. He submitted to parental restraint, for the period of eighteen years after he had acknowledged that he was the Son of God, and lived the simple, common life of a Galilean, working at the carpenter's trade with his father. <YI, September 1, 1873 par. 2>

Children, Jesus, in order to show you your duty to your parents, passed through the period of childhood and youth. He laid aside his exalted character, and became a child, doing the duties which a child should do. For thirty years he submitted to parental restraint. Yet he was the King of glory, the Majesty of Heaven. <YI, September 1, 1873 par. 3>

It is common for children, even of Christian parents, when not over twelve years old, to feel that they must be allowed to follow their own desires. And parents are ready to be led by their children, rather than to lead them. Instead of the parents, like Abraham, commanding their household after them, their children command them. For this reason many youth come up with habits of selfishness and idleness. They are vain, proud, and headstrong. <YI, September 1, 1873 par. 4>

The life of Christ demonstrates to all youth that a life of industry and obedience is favorable to the formation of good moral character, firm principles, strength of purpose, sound knowledge, and high spiritual attainments. Most of the youth of the present day cherish a love for exciting amusements, which is unfavorable for high attainments in mental culture, and for physical strength. The mind is not kept in a calm, healthful state for thought, but is, much of the time, under an excitement; in short, is intoxicated with the amusements it craves, which renders it incapable of close application, reflection, and study. <YI, September 1, 1873 par. 5>

The young who do not cherish a respect for their parents, and a love to make themselves useful, cannot enjoy real pleasure. They do not obey the fifth commandment, and the frown of God is upon them. Disobedience to parents and selfish love of amusements do not make them like Jesus, strong in spirit, and characterized for their wisdom, for their strength of morals, and the favor they obtain with God and man, but to the contrary. The love of vain amusements relaxes the tone of mind, and weakens the morals so that many youth have but little self-control and firm principle. <YI, September 1, 1873 par. 6>

The life of Christ assures a blessing forever upon a life of cheerful submission to parental restraint and a life of physical and mental industry. The fifth commandment is binding upon children as long as their own lives and the lives of their parents are spared. <YI, September 1, 1873 par. 7>

The life of Christ was humble, free from affectation or display. He lived mostly in the open air, drinking the pure water of the mountain streams. He passed up and down the steep mountain paths to his life of toil, and to his humble home, for rest and refreshment. He was delighted with the happy songsters, who caroled forth, in their varied notes,

praise to their Creator. The birds, the natural flowers that decked the fields with their glowing beauty, the majestic trees and lofty mountains, the ragged rocks and perpetual hills, all had special charms for him. The sun, moon, and stars, the reflecting glory of the evening sunset, were also objects of his contemplation. He gathered knowledge from his Heavenly Father's library of animate and inanimate nature. The olive groves were his sanctuary for prayer. There, secluded from every human eye, he communed with his Heavenly Father. His moral powers were strengthened by his meditation and communion with God. <YI, September 1, 1873 par. 8>

"And Jesus increased in wisdom and stature, and in favor with God and man." It was the simplicity of the life of Christ, and his freedom from pride and vanity, that gave him favor with God and man. He did not seek to attract attention for distinction. His life was characterized with firmness, yet he was ever respectful and obedient. He submitted to the restraint imposed upon children. He took pleasure in discharging his obligations to his parents and to society, without yielding his principles or being contaminated with the impure influence surrounding him in Nazareth. <YI, September 1, 1873 par. 9>

In the life of Christ, we see the only safe pattern for all children and youth. When children are disposed to rebel against parental authority, they are condemned by the life of their Redeemer, who was himself once a child, and obedient to his parents. In what marked contrast is the character of children now. The majority of children live for their own pleasure, for the purpose of display. Some try to make brilliant speeches, that they may attract notice. Some seem to think that their worth will be estimated by their appearance. They are very precise in their dress, and devote much time and means for display, that they may attract attention, while they do not find time for, and have an interest in, secret prayer. They neglect the inward adorning, the ornament of a meek and quiet spirit, which, the apostle tells us, is of great price in the sight of God. The infinite Eye can search the heart, and read every defect in the character. He does not estimate youth by their outward appearance, but from the goodness they possess at heart, which can only be gained by watchfulness and prayer. He follows them into their homes, and he marks their deportment to their parents and the family circle. If they are there respectful, kind, affectionate, and truly polite, God approbates them, and their characters are recorded in the books of Heaven as valuable. <YI, September 1, 1873 par. 10>

Children, in the life of Christ, you are instructed that it is not weakness, but noble, indeed manly and womanly, to give loyal, cheerful obedience to your parents. You may take a course that you will be a curse instead of a blessing to your parents and in your home. You can, by your undutiful conduct, be a perpetual care and anxiety to your parents who love you, or you can be a blessing. The life of Christ teaches you, children, that it should be the study of your life to make your parents happy. It is your privilege to be a comfort and joy, rather than a weight and distressing burden. <YI, September 1, 1873 par. 11>

The first commandment in the decalogue, to which a promise is annexed, is the fifth. It reads thus: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." The land here referred to is the new earth when purified from sin and the marks of the curse, which is to be given to the saints of the Most High, and they shall possess it forever and forever. Children and youth who devote time and means to make themselves objects of attraction by outward display, and affected manners, are not working in the right direction. They need to cultivate true, Christian politeness, and nobility of soul, by acts of true goodness, being obedient, gentle, meek, and like their Redeemer. <YI, September 1, 1873 par. 12>

The beauty of the mind, the purity of the soul, revealed in the countenance, will have more power to attract and exert an influence upon hearts than any outward adorning. I have seen the most beautiful face disfigured by a discontented, peevish, passionate spirit therein reflected. The heart could be read in the face. The absence of the inward adorning, a meek and quiet spirit, was reflected upon the countenance. <YI, September 1, 1873 par. 13>

Wealth and dress are so common that, while they may excite envy, they cannot command true respect and admiration. A cultivated mind, adorned with the grace of meekness and humility, a pure and upright heart, will be reflected in the countenance, and command love and respect. <YI, September 1, 1873 par. 14>

We read that "Jesus increased in wisdom, and stature, and in favor with God and man," His life of natural simplicity was favorable to the development of a good physical constitution, and a firm, unsullied character. If these advantages are desired by children and youth, they have only to imitate the life of Christ, and copy from him. Will they surrender all to their Redeemer? Will they overcome their pride, and love of self, and inclination to love pleasure and display? Will they set their hearts to self-culture, willing to endure hardships and privations, as was their Redeemer? They can, through cultivation of the intellect, depending upon God for success, develop firm and beautiful characters. The fear of God, the contemplation of the glories of nature in his created works, will never dwarf the intellect, but will have a tendency to strengthen every faculty of the soul. <YI, September 1, 1873 par. 15>

It is the precious privilege of children and youth to yield their minds to the control of the Spirit of God and become intellectual Christians. Their mental and moral powers may grow in harmonious proportions. Their understanding may be strong, their consciences, pure, and their characters, lovely. <YI, September 1, 1873 par. 16>

Many children and youth are living in the indulgence of habits which they would not continue if they realized that they were living the last year of their lives. How many forget that God's eye is upon them. They are in the habit of speaking as they would not if they were conscious that what they say is to pass from their lips directly to the book of records in Heaven. Yet this is the case. There is nothing said, or done, or even thought, that can be concealed from God. <YI, September 1, 1873 par. 17>

Dear children, if you would find happiness and peace in all you do, you must do everything in reference to the glory of God. If you would have peace in your hearts, you must seek earnestly to imitate the life of Christ. Then there will be no need of affecting cheerfulness, or of your seeking for pleasure in the indulgence of pride and the frivolities of the world. You will have a serenity and happiness in right-doing that you can never realize in a course of wrong. Jesus took human nature, passing through infancy, childhood, and youth, that he might know how to sympathize with all, and leave an example for all children and youth. He is acquainted with the temptations and weaknesses of children. He has, in his love, opened a fountain of pleasure and joy for the soul that trusts in him. By seeking to honor Christ and to follow his example, children and youth can be truly happy. They may feel their accountability to labor with Jesus Christ in the great plan of saving souls. If youth will feel their responsibility before God, they will be elevated above everything that is mean, selfish, and impure. Life to such will be full of importance. They will realize that they have something great and glorious to live for. This will have an influence upon youth to make them earnest, cheerful, and strong under all the burdens, discouragements, and difficulties of life, as was their divine Pattern. Dear youth, I entreat of you to ever cultivate thoughtful responsibility to God. The consciousness that you are doing those things which God can approve, will make you strong in his strength; and by copying the Pattern, you may, like him, increase in wisdom, and in favor with God and man. <YI, September 1, 1873 par. 18>

January 1, 1874 The Life of Christ. - No. 10.

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By Ellen G. White.
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The life of Christ had been so secluded at Nazareth that the world did not know him as the Son of God--their Redeemer. He was regarded as nothing more than the son of Joseph and Mary. His life in childhood and youth was remarkable. His silence in regard to his exalted character and mission contains an instructive lesson to all youth. His faithful obedience to his parents until he was thirty years of age is a pattern for youth to imitate more than the Jesus in Gethsemane and upon Calvary. <YI, January 1, 1874 par. 1>

We shall never be required to endure the agony of the Son of God which he bore for a guilty world; but his life of submission and faithful obedience to his parents is the pattern for all children and youth. Although they may never experience, as did the Redeemer, the agony of Gethsemane or Calvary, they are required to imitate the life of Christ in humility, self-denial, self-sacrifice, and in filial, respectful obedience to their parents. <YI, January 1, 1874 par. 2>

Jesus was brought up at Nazareth. John the Baptist, who was to do a special work in preparing the way for Christ's public labors, was in the desert wilderness. Although John was the cousin of Jesus, he was not acquainted with him. This was in the order of God, so that John should not have communication with Christ, that no occasion should be given for the unbelieving world to say that John and Christ had a mutual understanding, and that they worked with designing motives to favor each other as reformers. <YI, January 1, 1874 par. 3>

When Jesus presented himself to John to receive the rite of baptism, he did not know him. The Lord had revealed to John that Jesus would be among the candidates who were to receive baptism at his hands, and that he would give him a special token whereby he might know the Lamb of God, and call the attention of the people to him as the long-expected Messiah. <YI, January 1, 1874 par. 4>

John had heard of the sinless character and spotless purity of the life of Christ, and that he claimed to be the Son of God. He had been informed of his wise questions and answers in the temple, which astonished the grave doctors. He had listened to the recital of the Galilean youth silencing the doctors by his deep reasoning. He thought this must be the Son of God, the promised Messiah. <YI, January 1, 1874 par. 5>

The crowd that had collected at Jordan's banks to be baptized of John had received the ordinance at his hand; and as they were leaving the banks of Jordan, Jesus came to him and offered himself as a candidate. As soon as the discerning eye of John rested upon Jesus, his spirit was stirred with the deepest emotion. He knew that he was not like any other man that had received the ordinance at his hand; He had strong convictions that this was the Christ of whom Moses and

the prophets had written. His heart went out to Christ with intense love and reverence that he had never felt before. The very atmosphere of his presence was holy and awe-inspiring. <YI, January 1, 1874 par. 6>

Although John knew not Jesus certainly as the Messiah, his heart had never been stirred with such emotions as when in the presence of Christ. He felt that Jesus was superior to himself. His work was to arouse the people to see their sinful condition, that they might repent of their sins, and their hearts be prepared for the ministry of Christ. <YI, January 1, 1874 par. 7>

Multitudes had flocked to the wilderness to listen to the preaching of John. Many repented of their sins and received baptism at his hands. John could not understand why Jesus, who came not with confession to repentance, should need the rite of baptism when he had no sins to wash away. He refused to baptize Jesus because that he felt that he was better than himself. With firm and gentle authority, Jesus waives the refusal of John and his plea of unworthiness, by these words both of command and solicitation. "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." <YI, January 1, 1874 par. 8>

Christ came to receive baptism, not with confession of sins to repentance, for he was without the taint of sin. He marked the way for the sinner by his own example in taking the steps the sinner is required to take. He pointed out distinctly the way of salvation for the repenting, believing sinner. It was not Christ that had broken the law of God, but sinful man. It was man that had forfeited all right to divine favor by transgression of the Father's law, and had separated himself from God by his disobedience. <YI, January 1, 1874 par. 9>

Christ came as the sinner's substitute to bear the guilt himself, which justly belonged to man. Through the perfection of his character he was accepted of the Father as a mediator for sinful man. He only could save man by imputing to him his righteousness. His sinless, divine nature united him to God, while his human nature brought him into sympathy with the weaknesses and sufferings of humanity. "For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The Captain of our salvation was made perfect through suffering, and thus qualified to help fallen man just where he needed help. <YI, January 1, 1874 par. 10>

The example of Christ in childhood and youth was perfect. He shows the young the only course that they can take to perfect Christian character, and meet the approbation of God. Said Christ, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." <YI, January 1, 1874 par. 11>

February 1, 1874 The Life of Christ. - No. 11.

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By Ellen G. White.
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Jesus humbled himself to become man and to associate with sinful man and leave them a bright example to copy in his own perfection of character. He does not leave his people in darkness. He shows them the way. He travels the road himself, and invites us to follow. What condescension in the Majesty of Heaven! What amazing love for sinful man, that God's dear Son should leave the heavenly courts and come to a world polluted with sin, to save from ruin the guilty sinner! <YI, February 1, 1874 par. 1>

In the submission of Christ to the ordinance of baptism, he shows the sinner one of the important steps in true conversion. Christ had no sins to wash away, but in consenting to become a substitute for man, the sins of guilty man were imputed to him. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." While God accepts Christ as the sinner's substitute, he gives the sinner a chance, with Christ's divine power to help him, to stand the test which Adam failed to endure. <YI, February 1, 1874 par. 2>

Christ came to John, repenting on the sinner's account, believing in behalf of the sinner, that through the plan he had devised, of taking humanity, and in suffering and dying for man, the sinner would, through repentance, faith, and baptism, be accepted of God. He was buried by John in the liquid grave, and came up out of the water to represent to man, in his holy life, the true pattern for him to copy. <YI, February 1, 1874 par. 3>

The steps in conversion, plainly marked out, are repentance, faith in Christ as the world's Redeemer, faith in his death, burial, and resurrection, shown by baptism, and his ascension on high to plead in the sinner's behalf. At the very commencement of his public ministry, he presents himself in the character he sustains to man throughout his mediatorial work. He identifies himself with sinners as their substitute, taking upon himself their sins, numbering himself with transgressors, and doing the work the sinner is required to do in repentance, faith, and willing obedience. What an example is here given in the life of Christ for sinners to imitate! If they will not follow the example given them, they will be without excuse. <YI, February 1, 1874 par. 4>

Dear children and youth, your Heavenly Father and the dear Saviour are your very best friends. You have every evidence that it is possible for you to have of their love for you. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" <YI, February 1, 1874 par. 5>

God will not withhold anything from us that will really be for our good. Jesus would have us happy in this world, and enjoy with him the glory of the next world. God has given to children and youth invitations to surrender to him. "My son, give me thine heart." A promise is given--"Those that seek me early shall find me." <YI, February 1, 1874 par. 6>

There are some young people who have Christian parents, and have been taught to observe the Sabbath from their childhood. Many of these are affectionate, and obedient to their parents, and have good principles; but they do not give their hearts to God; they do not profess the religion of Jesus Christ. Some feel that they are almost right, because they do not commit outbreking sins, and because they live moral lives. But all children, youth, middle-aged, and aged, have a work to do in taking the steps in conversion for which Jesus has given them an example in his life. Christ's life was one of spotless purity; and yet he was baptized, and thus honored the ordinance of baptism, in order to fulfill all righteousness, and that he might be a perfect example for the repenting, believing sinner. There is no way for sinners to be saved but to go in at the door which Christ has opened for them. Says he, "I am the door;" "he that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." <YI, February 1, 1874 par. 7>

Dear youth, if you are unbelieving, and feel that nothing is required of you in repentance, faith in Jesus Christ as your Saviour, and baptism unto his death and resurrection, you have no part with Christ. You are not adopted into God's family; but remain acknowledged children of the wicked one. All who live have sins to wash away. They may have good intentions, and good purposes; they may have noble traits of character and live moral lives; notwithstanding, they need a Saviour. Jesus speaks to them as he did to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." True repentance of sin, faith in the merits of Jesus Christ, and baptism into his death, to be raised out of the water to live a new life, are the first steps in the new birth which Christ told Nicodemus he must experience in order to be saved. <YI, February 1, 1874 par. 8>

The words of Christ to Nicodemus are not only spoken to him, but to every man, woman, and child, that should live in the world. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Paul, the inspired apostle, tells us, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." We are safe in following the example of Christ. But we are not safe in pursuing any other course. "Obedience is better than sacrifice." Willing obedience on our part God requires and will accept. <YI, February 1, 1874 par. 9>

March 1, 1874 The Life of Christ. - No. 12.

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By Ellen G. White.

His Baptism.

After Jesus had been baptized of John in Jordan, he went straightway up out of the water to the bank of the river, and bowed in the attitude of prayer. A new and important era was opening before him, and he felt the solemnity and responsibilities of the new duties he was to perform, and heavier burdens which he was henceforth to bear. His baptism was the first act of his public ministry; and he here identifies himself with sinners as their representative, in taking upon him their sins, and numbering himself with transgressors. In his prayer, Christ, with his human arm, encircles fallen humanity, while with his divine arm he is reaching for the throne of the Infinite. <YI, March 1, 1874 par. 1>

His hands were raised upward, and his eyes were fixed as if penetrating Heaven; and he poured out his soul in supplication to his Father for strength to meet the unbelief and sinfulness of men, to break the power of Satan over man, and to be able to overcome Satan in behalf of man. He presented humanity before his Father, asking that he would grant to fallen man the light and strength and power from his own throne to successfully overcome the prince of the power of darkness. <YI, March 1, 1874 par. 2>

The soul of Christ was burdened with the sense of the sinfulness of men, and the hardness of their hearts, that kept them in unbelief and darkness, so but few would discern his glorious mission and accept the salvation he came from Heaven to bring them. Christ was about to enter upon a scene of fearful trial and temptation, which was to open his life of conflict and suffering. He was to perform new and arduous duties, and bear heavy burdens, such as had never fallen

to the lot of men. His sinless humanity supplicates support and strength from his Father as he was about to commence his labors. He asks for the witness that God accepts fallen man, in his Son. He reaches for the throne of God to hang man upon his Father's mercy. <YI, March 1, 1874 par. 3>

Never had angels listened to such a prayer. They were solicitous to bear to the praying Redeemer messages of assurance and love. But no; the Father himself will minister to his Son. Direct from the throne proceeded the light of the glory of God. The heavens were opened, and beams of light and glory proceeded therefrom and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. <YI, March 1, 1874 par. 4>

The people stood spell-bound with fear and amazement. Their eyes were fastened upon Christ, whose bowed form was bathed in the beautiful light and glory that ever surround the throne of God. His upturned face was glorified as they had never before seen the face of man. The thunders rolled and the lightnings flashed from the opening heavens, and a voice came therefrom in terrible majesty, saying, "This is my beloved Son, in whom I am well pleased." The words of confirmation were given for the benefit of the witnesses at his baptism, and to assure God's dear Son that his Father accepted humanity through him, their substitute and surety, and that God would connect man to himself, and open Heaven to the prayers of men through the intercession of his Son. <YI, March 1, 1874 par. 5>

Notwithstanding the sins of a guilty world were laid upon his Son, and he had humiliated himself to humanity to save the ruined race, Jehovah's voice assured Christ of his Sonship with the Eternal. In this manifestation, God put his seal to the plan of redemption through his Son, and evidenced that he accepted humanity as exalted through the righteous character and divine excellence of his beloved Son. A way was opened for sinners that, through obedience to God's law and faith in Christ as their Redeemer, they might form righteous characters and become children of God. <YI, March 1, 1874 par. 6>

As John witnessed the Saviour of the world bowed in the deepest humiliation, and pleading fervently with tears for the approval of his Father, he was deeply moved. As the light and glory from Heaven enshrouded the Saviour, and a voice was heard claiming Jesus as the Son of the Infinite, John saw the token God had promised him, and knew for a certainty that the world's Redeemer had received baptism at his hands. With transport of joy and tearful emotion he stretched forth his hand, and pointed to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." "And I knew him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." And I saw the Spirit descending upon him like a dove and overshadowing him; and I heard the voice of God bear record that this is the Son of God. <YI, March 1, 1874 par. 7>

February 19, 1879 Necessity of Thorough Bible Study.

We are fast entering the perils of the last days, when views which conflict with the word of God will be presented by men of giant intellects, and we ought to be able to show the falsity of their claims. Our children also should be thoroughly furnished with Bible truth, so that they will not be moved by every new doctrine that is presented in their hearing. <YI, February 19, 1879 par. 1>

Many parents do not see the necessity that their children should be so particular in learning their Sabbath-school lessons, and often neglect to give them the proper assistance of encouragement. The great object of thoroughness in the study of the Bible is that they may understand why they believe as they do, and that when the test shall come and the question be asked, "Will you obey God, or will you yield to the requirements of the world?" they will decide to serve God, because by studying his word they have learned to love him and his truth. <YI, February 19, 1879 par. 2>

We desire that the youth shall be able to say, We have become familiar with the Scriptures, and we see that it is of the highest importance that we be obedient to the truth of God found in his word. We want the little children to understand the Bible, and grow up in the knowledge of the truth. And we as parents do not wish to be found among those who do not see the necessity of their children's understanding the Scriptures for themselves, and who are therefore negligent and cause their children to be negligent; but we want to be in earnest in these matters, and search the Scriptures, and see that our children search them. Christ said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." We should become firm in the truth, the word of God, which testifies of Him in whom all our hopes of everlasting life are centered. If you would know how to imitate the spotless life and character of Christ, obtain a knowledge of him as presented in the word of God. <YI, February 19, 1879 par. 3>

The apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works." If, therefore, you would be thus thoroughly furnished, and "ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," study the Bible with all diligence. <YI, February 19, 1879 par. 4>

The teachers in our Sabbath-schools should be God-fearing men and women who can have an interest in the spiritual condition of the members of their classes, as well as see that they have good lessons. They should be connected with God, and should feel it a duty to pray with and for each pupil in their classes. <YI, February 19, 1879 par. 5>

The Sabbath-school teacher who is faithful in little things is preparing himself for a higher responsibility. We should be faithful in everything. It is a sin to forget. Many are heard again and again to excuse themselves for some gross error, by saying that they forgot. Have they not intellectual powers? and is it not a duty to discipline their minds to be retentive? It is a sin to neglect. If you form a habit of negligence you will find at last that you have neglected your own soul's salvation, and are unready for the kingdom of God. <YI, February 19, 1879 par. 6>

Parents and teachers, let us awake to our duty; let us sense the responsibility of our position, and take hold of the Sabbath-school work with more zeal and earnestness, that God can approve of our efforts, and that our children may lay up sound knowledge, and with us be prepared for the future immortal life.

E. G. White. <YI, February 19, 1879 par. 7>

March 19, 1879 Punctuality.

It is a sad failing with many that they are always behind time on Sabbath morning. They are very particular about their own time, they cannot afford to lose an hour of that; but the Lord's time, the only day out of the seven that the Lord claims as his, and requires us to devote to him, quite a portion of this is squandered away by sleeping late in the morning. In this they are robbing God. It causes them to be behind in everything; it makes confusion in the family; and finally results in the tardiness of the entire family at Sabbath-school, and perhaps at meeting. Now why can we not rise early with the birds, and offer praise and thanksgiving to God? Try it, brethren and sisters. Have your preparations all made the day before, and come promptly to the Sabbath-school and meeting, and you will thereby not only benefit others, but you will reap rich blessings for yourselves.

E. G. W. <YI, March 19, 1879 par. 1>

April 23, 1879 Proper Education.

It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents, and teachers of schools, are certainly disqualified to educate children properly, if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth. <YI, April 23, 1879 par. 1>

Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account. <YI, April 23, 1879 par. 2>

Vital godliness is a principle to be cultivated. The power of God can accomplish for us that which all the systems in the world cannot effect. The perfection of Christian character depends wholly upon the grace and strength found alone in God. Without the power of grace upon the heart, assisting our efforts, and sanctifying our labors, we shall fail of saving our own souls, and in saving the souls of others. System and order are highly essential, but none should receive the impression that these will do the work without the grace and power of God operating upon the mind and heart. Heart and flesh would fail in the round of ceremonies, and in the carrying out of our plans, without the power of God to inspire and give courage to perform. <YI, April 23, 1879 par. 3>

There should be discipline and order in our Sabbath-schools. Children who attend these schools should prize the privileges they enjoy. They should be required to observe the regulations of the Sabbath-school. And even greater care should be taken by the parents, that their children should have their Scripture lessons learned more perfectly than their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better

remain at home; for the Sabbath-school will fail to prove a blessing to them. Parents and children should work in harmony with teachers and superintendent, thus giving evidence that they appreciate the labor put forth for them. Parents should have an especial interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures. <YI, April 23, 1879 par. 4>

There are many children who plead a lack of time as a reason why their Sabbath-school lessons are not learned. There are but few who cannot find time to learn their lessons if they have an interest in them. Some devote time to amusement and sight-seeing, while others devote time to needless trimming of their dress for display, thus cultivating pride and vanity. The precious hours thus prodigally spent are God's time, for which they must render an account to him. The hours spent in needless ornamentation, or in amusements and idle conversation, will with every work be brought into judgment.

E. G. W. <YI, April 23, 1879 par. 5>

January 5, 1881 Happy New Year.

By Mrs. E. G. White.

This beautiful morning of January 1, 1881, I greet the children and youth of the Instructor with a Happy New Year. The old year, 1880, with its burden of records, has passed out, and the new year, with its prospects, hopes, and labors, has come. <YI, January 5, 1881 par. 1>

My dear youthful readers, will you not pause, while standing upon the very threshold of 1881, and inquire of your own hearts what has been the character of the life record that has passed up to Heaven for you? The past year's record, be it good or evil, cannot be changed. If you feel that your past life has been almost a failure, how much reason have you for gratitude to God that your probation did not close with the old year! <YI, January 5, 1881 par. 2>

Another year now opens its fair unwritten pages before you. The recording angel stands ready to write. Your course of action will determine what shall be traced by him. You may make your future life good or evil; and this will determine for you whether the year upon which you have just entered will be to you a Happy New Year. It is in your power to make it such for yourself and for those around you. If you connect with God, you may make bright sunshine in the family circle by thoughtfulness of others' comfort, putting away all discontent, and being cheerful, courteous, and obedient, or you may pursue a course that will bring a dark shadow upon the hearts of those who have ever loved you, watched over you, and cared for you from your earliest infancy. <YI, January 5, 1881 par. 3>

Will the youth who read the Instructor ask themselves the question whether they are a blessing to their parents, or a source of anxiety and a curse? It would be a great satisfaction to them to know that you are trying to be dutiful and kind; but nothing can give them so much real happiness, this new year, as the knowledge that you have made Jesus a gift of yourselves, and that your daily prayer is, "My Father, be thou the guide of my youth." Begin the new year, then, by giving yourselves to God, if you have not already done so; and every day you spend in his service will bring blessings to you and all connected with you. <YI, January 5, 1881 par. 4>

Angels of God are waiting to show you the path of life; friends are seeking to draw you from the path of selfish pleasure and sin; you may be even now standing upon the dividing line; oh, pause and think! on the one side is life; on the other, death. <YI, January 5, 1881 par. 5>

I once read of an "old man who stood upon the border of the closing year, and looked forth from his window upon the blue heavens bright with stars, and upon the cold earth white with snow, and he thought no heart could be so hopeless and joyless as his. He saw the open grave before him, and behind him the sins and sorrows of a wasted life. He had followed the path of his own choosing for happiness, and he found it not. He was wasted in body, and his soul was filled with remorse. <YI, January 5, 1881 par. 6>

"The days of his youth came back to his memory like reproachful specters, and he saw himself again at the point where two paths met,--the one leading to the heavenly home of peace, and the other leading to darkness and despair. He saw, he felt, the fearful mistake he had made in choosing the dark path, and following the leading of Satan, when angels of God were waiting and anxious to show him the path of light. Life to him was a failure. Distracted with grief and disappointment, he cried in agony, 'O my Father, give me back the days of my youth! Let me stand once more at the dividing ways, that I may choose the path of light.' But there was no Father's voice to answer, and the days of youth would not come back at his call. He thought of the companions of his youth who had chosen the better path, and he wished that he had gone with them. He wished that he had died in his infancy rather than to have lived a wasted life as he had done. With bitter remorse and blinding tears, he bowed his head and cried again, 'Oh that the days of my youth

would come back! oh for a touch from the guiding angel's hand that once was put forth to lead me in the path of peace and holiness.' <YI, January 5, 1881 par. 7>

"And his youth did come back; for all that he had seen and said and felt was only the prophetic dream of one who was still young in years, yet had been rapidly growing old in sin. In an hour of sadness and weariness with the world, he had seen, by anticipation, the remorse and disappointment to which he was hastening in his wanderings from God; and he awoke with joy to find that there was yet time for him to choose the path of peace, of happiness, and of Heaven." <YI, January 5, 1881 par. 8>

I hope that the youth who read this will reflect in regard to the past, the present, and the future. Decide now, at the commencement of the new year, that you will choose the path of righteousness, that you will be earnest and true-hearted, and that life with you shall not prove a mistake. Go forward, guided by the heavenly angels; be courageous; be enterprising; let your light shine; and may the words of inspiration be applicable to you,--"I write unto you, young men, because ye are strong and have overcome the wicked one." Listen to the words of the great apostle, echoing down the ages: "Quit you like men, be strong." 1 Cor. 16:13. Men who are in the battle against falsity and wickedness, are found true and noble. They are men who will fight to the last rather than yield the contest. I close by wishing you a Happy New Year. <YI, January 5, 1881 par. 9>

October 10, 1883 Desire for Approbation.

The youth in general desire the approbation of those around them, and, rightly directed, this desire is commendable. It is an incentive to watchfulness and self-control, rendering them more anxious to manifest a right disposition in their association with others, and therefore more careful as to what they do and say. <YI, October 10, 1883 par. 1>

Those who desire to merit the approval of the wise and good, will not become impatient when their errors are pointed out. Rather, they will feel grateful to a friend so faithful as to show them their defects of character. They will search carefully to see if the faults mentioned do really exist, and will seek earnestly to overcome them. A youth who, when cautioned or advised, says, "I don't care what others think of me, I will do as I please," manifests a recklessness and hardihood that should be shunned by all. He is sowing seed which will yield a terrible harvest for him to reap by and by. <YI, October 10, 1883 par. 2>

We should all manifest respect for others, and should desire their respect in return. But at the same time there is need of discrimination as to whose approval is of real value. Evil-doers will not commend us unless we join in their sinful course. The approval of those who speak lightly of the Bible, or sneer at religion, is to be shunned rather than desired. Those who yield to the influence of this class, prove themselves unworthy of the favor of God. To obtain the good opinion of the proud, the vain, the pleasure-loving, whose chief aim is to please and glorify themselves, is to become defiled and corrupted by their ungodliness. <YI, October 10, 1883 par. 3>

The approbation of God should be more highly prized than the praise of the whole world. It is of more value to young and old than everything besides. Let the youth candidly consider this matter, and seek to govern their lives by those principles that will be approved by God and by those who serve and honor him. <YI, October 10, 1883 par. 4>

The youth living in this age will have a stern battle to fight, if they make right principles their rule of action. It is the highest effort of a large class in society to do as others do, to shape their course according to the world's standard. Like the empty bubble or the worthless weed, they drift with the current. They have no individuality, no moral independence. The approval of the world is of more value to them than the approval of God, or the esteem of those whom he esteems. Their only motive or rule of action is policy. As they do not value truth or act from principle, no dependence can be placed upon them. They are the sport of Satan's temptations. They have no true respect for themselves, and no real happiness in life. This class are to be pitied for their weakness and folly, and their example should be shunned by all who desire to be truly worthy of respect. But instead of this, their society is too often courted, and they seem to exert a fascinating power, well-nigh impossible to break. <YI, October 10, 1883 par. 5>

I warn the youth to avoid the society of these worthless characters; for their influence is detrimental to the best interests of society. <YI, October 10, 1883 par. 6>

In forming your opinions, and choosing your associates, let reason and the fear of God be your guide. Be firm in your purpose here, regardless of the opinions which others may entertain concerning you. When God's requirements lead you to an opposite course from that which your associates are pursuing, go resolutely forward, whether you follow many or few. Whatever God's word condemns, that reject, even though the whole world adopt and advocate it, and ridicule you as singular and fanatical. <YI, October 10, 1883 par. 7>

Listen to the voice of reason. Remember that we have each a soul to save or to lose. Worldly advantages or pleasures should not for a moment be placed in the scale against your eternal interests. Jesus, our pattern, lived not to please himself. Those who are drifting with the tide, who love pleasure and self-indulgence, and choose the easier way, regardless of principle so long as their desires are gratified,--these will never stand with the overcomers around the great white throne. They will never hear from the lips of Jesus those precious words of greeting, "Come, ye blessed of my Father, inherit the kingdom prepared for you." The Judge of all the earth will never say "Well done" to those who have not done well. <YI, October 10, 1883 par. 8>

All are now upon the battle-field; every one must share in the conflict with the power of sin. We may conquer if we will put on the whole armor of God, and with faith, hope, and courage look steadfastly to Jesus, the Captain of our salvation. <YI, October 10, 1883 par. 9>

Dear youth, you lose much by not studying with greater earnestness and care the life of Christ. There you may learn the character which you must form in order to become his disciples; you may see the victories which you have to gain over selfishness, pride, vanity, and especially over unbelief, that you may win the precious white robe of a spotless character, and stand at last without fault before the throne of God. "To him that overcometh," is the Saviour's promise, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Mrs. E. G. White. <YI, October 10, 1883 par. 10>

November 21, 1883 Whose Service Have You Chosen?

In order to save man, Jesus laid aside his honor as commander in heaven, left the world of glory, and came to earth to live as a man among men. He might have appeared with all the display of royalty, attended by ten thousand times ten thousand of his ministering angels. But he humbled himself, not only to take our nature, but to become a man of sorrows, to take upon him the form of a servant. He came to do good, to help the needy and the distressed; to heal the sick; to speak peace to the suffering; to deliver those whom Satan was afflicting; to bring redemption to all who would receive this heaven-sent blessing. <YI, November 21, 1883 par. 1>

The great enemy of men was constantly working to turn their minds from Christ; and he succeeded to a great degree, because the natural heart chooses to do evil rather than good. There was an unceasing battle between Satan and his angels, and Christ and his angels. Our Saviour encountered this wily foe in the wilderness of temptation. During the forty days and nights of Christ's long fast, Satan, concealing his real character, sought by every means which he could devise, to overcome the Saviour of the world. He finally disguised himself as an angel of light, a heaven-sent friend, and offered to show him an easier way than the path of trial and suffering upon which he had entered. But Jesus repulsed the enemy, and forced him to depart, a conquered foe. <YI, November 21, 1883 par. 2>

Satan still comes with his temptations to the children of men. He employs every means at his command to conceal himself from view, and this is why so many are ignorant of his devices. A few days since, the question was asked me, "Do you believe in a personal devil?" "I do," was the answer. "Well," rejoined the questioner, "I do not believe that there is any such being; our evil thoughts and impulses are all the devil we know anything about!" "But," I asked, "who suggests these thoughts? whence do they originate, if not from Satan?" <YI, November 21, 1883 par. 3>

My young friends, be not deceived by this fast-spreading delusion. Just as surely as we have a personal Saviour, we have also a personal adversary, cruel and cunning, who ever watches our steps, and plots to lead us astray. He can work most effectually in disguise. Wherever the opinion is entertained that he does not exist, there he is most busy. When we least suspect his presence, he is gaining advantage over us. I feel alarmed as I see so many of the youth yielding to his power while they know it not. Did they but see their danger, they would flee to Christ, the sinner's refuge. They would resist the devil. They would pray much for wisdom, grace, and strength, and would seek most earnestly to overcome every evil trait of character. They would walk in the path which Jesus trod, and shun that which Satan urges them to choose. <YI, November 21, 1883 par. 4>

The tempter often whispers that the Christian life is one of exaction, of rigorous duties; that it is hard to be on the watch continually, and there is no need of being so particular. It was thus that he deceived and overthrew Eve in Eden, telling her that God's commands were arbitrary and unjust, given to prevent men from becoming free and exalted, like himself. Satan's object is the same now as then. He desires to deceive and ruin us. We should study the life of Christ, and seek to cherish his spirit and copy his example; and the more we become like him, the more clearly shall we discern the temptations of Satan, and the more successfully resist his power. <YI, November 21, 1883 par. 5>

Selfishness cannot exist in a heart where Christ dwells; if cherished, it will crowd out everything besides. It will lead

you to follow inclination rather than duty, to make self the subject of thought, and to gratify and indulge yourself, instead of seeking to be a blessing to others. Your wants, your pleasures, will come before everything else. In all this you exemplify the spirit of Satan. Your words and deeds represent his character, instead of the character of Christ. <YI, November 21, 1883 par. 6>

Jesus bids you, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." True happiness is to be found, not in self-indulgence and self-pleasing, but in learning of Christ, taking his yoke, and bearing his burden. Those who trust to their own wisdom, and follow their own ways, go complaining at every step, because the burden which selfishness binds upon them is so heavy, and its yoke so galling. They might change all this if they would but come to Jesus, and by his grace put off the yoke that links them to Satan, lay off the self-imposed burden, and take the burden which Christ gives them, and let his yoke bind them to him in willing, happy service. <YI, November 21, 1883 par. 7>

Jesus loves the young, and he longs to have them possess that peace which he alone can impart. He bids them learn of him meekness and lowliness of heart. This precious grace is rarely seen in the youth of the present day, even in those who profess to be Christians. Their own ways seem right in their eyes. In accepting the name of Christ, they do not accept his character, or submit to wear his yoke; therefore they know nothing of the joy and peace to be found in his service. <YI, November 21, 1883 par. 8>

If we have become the disciples of Christ, we shall be learning of him,--every day learning how to overcome some unlovely trait of character, every day copying his example, and coming a little nearer the pattern. If we are ever to inherit those mansions that he has gone to prepare for us, we must here be forming such characters as the dwellers there are to possess. <YI, November 21, 1883 par. 9>

It is ours to choose whether we will be numbered with the servants of Christ or the servants of Satan. Every day we show by our conduct whose service we have chosen. Jesus says, "He that keepeth my commandments, he it is that loveth me." <YI, November 21, 1883 par. 10>

Dear young reader, what choice have you made? What is the record of your daily life?

Mrs. E. G. White. <YI, November 21, 1883 par. 11>

December 5, 1883 Christian Growth.

I feel a deep anxiety that the youthful disciples of Christ may grow in grace and in the knowledge of the truth. Progression is as much a law of spiritual as of physical life. The Scriptures speak of our growing up into Christ. Young converts are represented as babes, who need the tender care of those older in experience than themselves. They cannot by one great effort attain to the perfection of Christian growth. They are children, who must advance, little by little, until they reach the stature of men and women in Christ. <YI, December 5, 1883 par. 1>

None should be satisfied with a mere profession of Christianity. We should be ever seeking to know more of the plan of salvation, and striving diligently to copy the Pattern set before us. Those whose eyes are just opened to see the love of Jesus, cannot at once fully comprehend his life, his character, or his requirements. All have daily lessons to learn in the school of Christ, and a daily experience to gain, that they may understand their duty as his children. <YI, December 5, 1883 par. 2>

Many an honest, well-meaning person makes no advancement in the Christian life because he does not see the necessity of constantly learning more of Jesus. When first converted, he rejoices that he has taken his position on the Lord's side. A year later, he bears the same testimony. There is no evidence of spiritual growth; he is still weak as a child. <YI, December 5, 1883 par. 3>

Much is lost to the Lord's cause because souls that have just entered the school of Christ are left to pick up their education as best they may. Young Christians are not properly instructed, and this is why there are in the church so few strong, active workers for God. The first experience of the new convert is happy and joyous; but trials come; the perplexities of life are to be met; sinful traits of character that have not been controlled, strive for the mastery, and too frequently obtain it. Then come a loss of confidence and peace, neglect of prayer and the reading of the Scriptures. For want of the knowledge and experience which they should have, many are overcome by Satan. They do not know how to discern his temptations, or to resist them. <YI, December 5, 1883 par. 4>

The young should ask counsel from those who are older in experience in the Christian life, and should be humble enough to receive instruction. And older Christians should have a watchful care for these young disciples, and be ready to encourage and instruct them. Here is an opening for missionary labor of the most important character. How necessary that there be in the church faithful members, who have a love for souls, and who will lead them into correct

paths of religious experience. This is a work in which all Sabbath-school teachers should engage. They should know Christ and his saving power for themselves,--no others should be teachers in the Sabbath-school, --and then they should seek earnestly to lead their pupils to the Saviour. By reading the Scriptures and praying with them, they can direct them to Him who is the way, the truth, and the life. <YI, December 5, 1883 par. 5>

Dear young friends, be careful to begin right in the Christian life. Have faith in Jesus as your helper. Remember that you are not to choose your own work, or follow your own ways, but to look to Jesus as your guide and pattern. Keep his example before you, and constantly ask what will be pleasing in his sight. Learn from him lessons of self-denial and self-sacrifice. Study how you can be like him, in thoughtfulness for others, in meekness and humility. Thus may you "grow up into him in all things, which is the head, even Christ;" you may reflect his image, and be accepted of him as his own, at his coming.

Mrs. E. G. White. <YI, December 5, 1883 par. 6>

January 30, 1884 Home Duties.

Dear young friends, Let me point you to the life of Christ, to his compassion, his humility and love, his inexpressible tenderness. You are to copy his example. God has given you life and all the rich blessings that make it enjoyable, and in return he has claims upon you for service, for gratitude, for love, for obedience to his law. These claims are of the first importance, and can not be lightly disregarded; but he requires nothing of you that will not make you happier, even in this life. He requires you to control passion, to restrain selfish thoughts and actions, and to leave fretful words unspoken. Would Jesus require this self-control, if it were not for your real happiness to practice it? No; he wishes you to cultivate such traits of character as will bring peace to your own hearts, and enable you to brighten other hearts and lives with the sunshine of love, joy, and cheerful contentment. <YI, January 30, 1884 par. 1>

If you are truly converted, if you are children of Jesus, you will honor your parents; you will not only do what they tell you, but will watch for opportunities to help them. In doing this you are working for Jesus. He considers all these care-taking, thoughtful deeds as done to himself. This is the most important kind of missionary work; and those who are faithful in these little every-day duties are gaining a valuable experience. Would it not be well to talk these matters over when you are together, and see what plans you can devise to become home missionaries? By cheerful obedience and manifesting a loving, helpful disposition in the home circle, you lighten the cares and burdens of your parents, and thus show true love for them, while exemplifying the grace of Christ. Take your older friends into your counsel, and see what you can do in this direction. <YI, January 30, 1884 par. 2>

Many children go about their home duties as though they were disagreeable tasks, and their faces plainly show the disagreeable. They find fault and murmur, and nothing is done willingly. This is not Christ-like; it is the spirit of Satan, and if you cherish it, you will be like him. You will be miserable yourselves, and will make all about you miserable. Do not complain of how much you have to do, and how little time you have for amusement, but be thoughtful and care-taking. By employing your time in some useful work, you will be closing a door against Satan's temptations. Remember that Jesus lived not to please himself, and you must be like him. Make this matter one of religious principle, and ask Jesus to help you. By exercising your mind in this direction, you will be preparing to become burden-bearers in the cause of God, as you have been care-takers in the home circle. You will have a good influence upon others, and may win them to the service of Christ. <YI, January 30, 1884 par. 3>

Some young persons who have the privilege of attending school, do not improve their advantages. They would like to read and write accurately, but the price of excellence is hard work, and they will not pay it. They remind me of the youth whose father sent him to school, and gave him every advantage for gaining a good education; but he neglected to study, saying that his father was able to give him a liberal education, and he was not going to bother his brains about it. You will all say at once that he would remain ignorant, for there is no royal road to learning. But wishing for a healthy religious experience without making earnest, self-denying effort, will be equally useless. Sighing over your ignorance of divine things will never make you wise unto salvation. There are ten thousand sluggish tears and sighs toward heaven that will never win one smile of approval from Jesus. Do not think that a Christian experience will come to you of itself. When you make up your mind to do something on which your heart is set, you do not give up for difficulties, but try again and again. Put the same energy and determination to succeed into the service of Christ, and you will not fail of a reward. <YI, January 30, 1884 par. 4>

I point you, dear young friends, to Jesus. I commend you to his grace. He invites your confidence; and if you trust him in the simplicity of faith, he will come into your heart, and take up his abode with you, and will be to you an ever-present help in every time of need. Will you comply with the conditions laid down in his word? Will you come to

Jesus? Many of you profess to be his followers; will you not begin now to imitate him in your lives?

Mrs. E. G. White. <YI, January 30, 1884 par. 5>

May 7, 1884 Importance of Bible Study.

The admonition to "search the Scriptures" was never more appropriate than at the present time. This is an age of unrest, and the youth drink deeply of its spirit. Would that they could be made to realize the importance and the peril of the position they occupy! Would that parents and Sabbath-school teachers could be led to see their duty to guide them wisely! Never before have there been so many important interests at stake. Never were such momentous issues before any generation as await the one now coming upon the stage of action. Never were the youth of any age or country so earnestly observed by the angels of God as are the youth of today. All Heaven is watching with intense interest for every indication of the characters they are forming,--whether, when brought to the test, they will stand firmly for God and the right, or be swayed by worldly influences. <YI, May 7, 1884 par. 1>

There are many who profess Christ, but are unacquainted with him. They do not serve Jesus, do not love his requirements. Satan is well pleased with such, for he can use them to decoy others from the right path. But those who are truly converted, whose hearts are fully set to do right and to press against the strong current of self-indulgence and pleasure-seeking, are objects of his bitter hatred, and he will bring to bear against them all the opposing influences within his reach. <YI, May 7, 1884 par. 2>

God has a great work to be done in a short time. He has committed to the young talents of intellect, time, and means, and he holds them responsible for the use they make of these good gifts. He calls upon them to come to the front, to resist the corrupting, bewitching influences of this fast age, and to become qualified to labor in his cause. They cannot become fitted for usefulness without putting heart and energy into the work of preparation. Christian principle must be developed by being cherished and brought into active exercise. Self-control must be gained by earnest effort aided by the grace of God. The influence of the home and the Sabbath-school should combine to aid in this work. <YI, May 7, 1884 par. 3>

When the young choose the service of Christ, and prove that through divine aid they have the moral principle to govern self, they are a power for good, and an influence goes out from them that leads others to glorify God. Satan knows this, and he seeks to gain control of the talents of the young, that he may use them in his service. His bewitching snares are ever around them. He excites the natural tendency to selfishness, self-indulgence, and impatience of restraint. He allures them to ruin by absorbing their time and taking their attention, so that there is neither time nor inclination for prayer and the study of the Scriptures. He tries to make them believe that the requirements of Christ restrict their liberty and hinder their enjoyment. Is it not well to become wise as to his devices? <YI, May 7, 1884 par. 4>

The service of Christ is not so hard as Satan would make it appear. It is true that liberty to sin is restricted, and we must learn to suffer reproach for Christ's sake. But the requirements of God are made in wisdom and goodness. In obeying them, the mind enlarges, the character improves, and the soul finds a peace and rest that the world can neither give nor take away. When the heart is fully surrendered to Jesus, his ways will be found to be ways of pleasantness and peace. <YI, May 7, 1884 par. 5>

It is a divine law that blessings come at some cost to the receiver. Those who would become wise in the sciences must study; and those who would become wise in regard to Bible truth, that they may impart that knowledge to others, must be diligent students of God's holy word. There is no other way; they must search the Scriptures diligently, interestedly, prayerfully. Precious words of promise and encouragement, of warning, reproof, and instruction, are there found. They will learn of Christ's love, the value of his blood, and the wonderful privileges afforded by his grace. <YI, May 7, 1884 par. 6>

Oh that parents and Sabbath-school workers would realize their responsibility to train the dear youth to love and understand the Bible! The knowledge of God's revealed will, in which men need make no mistake, and the faithful performance of the duties therein enjoined, would tax their mental powers to the fullest extent, and develop the moral power necessary to meet the demands of the time with energy and fidelity; and after all their research, there is beyond an infinity of wisdom, love, and power. <YI, May 7, 1884 par. 7>

The Bible should ever be the Christian's text-book; of all books it should be made the most attractive to the young. If they drink deep of its spirit, they will be prepared to withstand the wiles of Satan, and to resist the temptations of this infidel age. By its simple beauty of language, its elevated sentiment, its unerring truthfulness, its tenderness and pathos, the word of God is well calculated to impress the mind and impart rich lessons; and if teachers are wise in giving instruction, they can make its sacred truths of continual interest.

May 14, 1884 "Be Ye Followers of Christ."

Jesus took our nature, and came to our world marred by the curse of sin, because he loved us. That he might rescue us from the pit of destruction into which we had fallen, he drank the cup of human woe and misery to its very dregs. He resisted all the temptations that Satan can bring to bear upon fallen man, yet without sin, thus showing that none, whether young or old, need feel helpless even when sorely tempted. He encircles us in arms of love and pity, while he grasps the throne of the Eternal, thus connecting us in our sinfulness and helplessness with the infinite God. He loves each of you, dear young friends, with a love that is deeper, more fervent, and more changeless than your parents can possibly feel for you; and you may trust in him just as confidently as you would trust in them. He was made subject to Satan's temptations, that he might teach you how to resist and overcome him; and he will hear you when you pray, and will help you. <YI, May 14, 1884 par. 1>

Be careful to follow the example of Jesus. As the sun-flower is constantly turning its open blossom to the sun, so let your heart, your thoughts, ever turn to Jesus, the Sun of Righteousness. Do not make self a center, and your pleasures and your wishes first. Seek the good of others; study to be a blessing to them, and to glorify your Creator. This is the only way to overcome selfishness. If you educate yourself to make your interest first, self-love will become an absorbing passion, and out of it will grow great evils; such as love of supremacy, and the desire to be thought very good, whether you deserve the good opinion you covet or not. These ambitious desires originated with Satan, and are the ruling principles in his character; and through the fall, and through the influence of his continued temptations, men have become like him in character, in motives, and pursuits. Man has steadily declined in moral excellence, until he has almost lost the image of the Lord, in whose likeness he was created. <YI, May 14, 1884 par. 2>

Young friends, Jesus can renew his image in your soul, but it must be your consent and co-operation. He rejoices to save all who will come to him, however low they may have fallen. Through him, you may be "partakers of the divine nature, having escaped the corruption that is in the world through lust." The grace and perfection of Christ make up for our deficiencies; his character and righteousness are imputed to his believing, obedient children. <YI, May 14, 1884 par. 3>

If you would have a religion that will stand the test of the last great day, or that will not fail you when you are brought face to face with death, you must not take as your standard public opinion even in the Christian world. When the shadows gather about the soul, you will not regret that you attended so few places of amusement, that you took part in so few jovial scenes, and knew so little of worldly dissipation. In that solemn hour, how will your life-work be revealed in the light of eternity! Be careful, dear youth, to make no mistake where eternal interests are concerned. Cherish no uncertain faith, no unsound hope. Move understandingly, in a sure path. Avail yourselves of every means that will help you to become acquainted with Him in whom your hopes of eternal life are centered. <YI, May 14, 1884 par. 4>

If you abide in Christ, if he is in you, a well of water springing up into everlasting life, you will feast on the manna of a Saviour's love, and will have little relish for worldly amusements; for worldly things cannot satisfy the soul that is hungering and thirsting after righteousness. Religion will not make you gloomy or sad. How can it, when it brings your soul into harmony with Heaven, and fills the heart with light and peace and joy? Discontent, sadness, and gloom are the result of letting worldly pleasures and exciting festivities separate you from Christ. <YI, May 14, 1884 par. 5>

Young friends, if you take the name of Christ, seek to be all that your profession implies. Be real in your faith and in your works. The reason that there are so few live, earnest testimonies in favor of Christ and the Christian religion, is because so many profess to be Christians who have never experienced the saving love of Jesus. They are not bound to him by cords of living faith. Dear youth, I invite you to try the whole-hearted way, the surrender of all to God. Cheerfully lift the cross, and if need be, gladly suffer reproach for the dear name of Christ. Then his yoke will not be galling to your neck; it will be easy, and his burden light.

Mrs. E. G. White. <YI, May 14, 1884 par. 6>

May 28, 1884 The Way of Life Not a Smooth Way.

Dear young friends, do not flatter yourselves that in accepting Christ you will have no difficulties, no trials, no conflicts to meet. If at any time you begin to think that the life of the Christian soldier is one of ease and rest, study the Pattern. Christ, the founder of our faith, endured reproach; his life was one of self-denial and self-sacrifice. And when

you accept him, you accept the suffering part of religion; you consent to share in his reproach, his self-denial, and his self-sacrifice. <YI, May 28, 1884 par. 1>

Christ told his disciples that in the world they should have tribulation. They would be brought before kings and rulers for his sake; all manner of evil would be spoken against them falsely, and those who destroyed their lives would think they did God service. And all, in every age, who have lived godly lives, have suffered persecution in some form. Many prophets and apostles have been persecuted, imprisoned, and even put to death for Christ's sake. They have suffered every indignity, outrage, and cruelty which Satan could move upon minds to invent. <YI, May 28, 1884 par. 2>

The world is as much opposed to genuine religion today as it ever has been. The same hatred and hostility toward God which prompted the rejection and crucifixion of Christ, and the persecution of his faithful witnesses, still burns in the hearts of the children of disobedience, and will soon break forth with malignant energy. We read that in the last days, Satan will come down in great wrath, knowing that his time is short, and will work with all deceivableness of unrighteousness in them that perish. Those who profess the religion of Jesus, but have not followed him in self-denial, will be wholly unprepared for this time. Their religion is a religion of ease and convenience. They lift no cross; they fight no stern battles with the natural desires of the human heart. When the claims of God cross their self-indulgent desires, they choose to please themselves. They have not known Christ; for they have not accepted him in his humiliation. These will be found with the company that oppose the truth, rather than with those who are suffering for the truth's sake. <YI, May 28, 1884 par. 3>

The spirit of persecution will not be excited against those who have no connection with God, and so have no moral strength. It will be aroused against the faithful ones, who make no concessions to the world, and will not be swayed by its opinions, its favor, or its opposition. A religion that bears a living testimony in favor of holiness, and that rebukes pride, selfishness, avarice, and fashionable sins, will be hated by the world and by superficial Christians. Marvel not, then, my youthful Christian friends, if the world hates you; for it hated your Master before you. When you suffer reproach and persecution, you are in excellent company; for Jesus endured it all, and much more. If you are faithful sentinels for God, these things are a compliment to you. It is the heroic souls, who will be true if they stand alone, who will win the imperishable crown. <YI, May 28, 1884 par. 4>

If you were of the world, you would enjoy its approval; for the world will love its own. It is because you do not partake of its spirit, because by your blameless life and words of warning you rebuke its wickedness, that Satan's wrath is stirred up against you. But be not discouraged. It may appear to you that those who are floating with the current have a very pleasant time; for wide is the gate and broad is the way that leads to destruction, while the way to eternal life is strait and narrow, and you will have to press through many difficulties; but by persevering effort you may win eternal life--the future, immortal inheritance. And the rest, the peace, the glory at the end of the journey, will a thousand times repay every exertion and sacrifice that you can make.

Mrs. E. G. White. <YI, May 28, 1884 par. 5>

August 6, 1884 A Perfect and an Imperfect Pattern.

Eden, the home of Adam and Eve in their purity and innocence, came from the hand of the Creator a garden of perfect beauty; but this favored pair transgressed God's command, and were driven from the lovely home that had been prepared for them. Their sin and its sad consequences were put on record for our profit, to serve as a warning to those who should live after them. In the providence of God, samples of character are given us in his word, illustrating vice and virtue, sin and righteousness. Inspired men wrote these histories, that we, viewing the characters of these good men as a whole, might copy their virtues and avoid their failures. <YI, August 6, 1884 par. 1>

We may look back, and detect the flaws that marred otherwise beautiful and well-balanced characters; but we should never excuse sins or mistakes in ourselves because of the failures recorded on the sacred page. Adam and Eve, and others that lived so long ago, had not the light that we have; but we have the benefit of their experience. We are also favored above them in that the standard of all excellence is before us in the life and character of Christ. On us the Sun of Righteousness has arisen; and in his bright beams, sin appears in its true character. From the teachings of God's word, and the examples on record there, we know how offensive sin is, and what will be its sure consequences; and this throws upon us a responsibility that our first parents did not have. <YI, August 6, 1884 par. 2>

Jesus left his royal robe and throne, and came to the world, that he might redeem Adam's disgraceful failure. He passed over the ground where Adam fell; he endured temptations of tenfold greater power; and yet in every particular he obeyed the will of his Father. Of the scoffing Jews he could ask, "Which of you convinceth me of sin?" Adam and Eve were convinced of sin. They yielded to temptation, and in consequence of their transgression, the world has for

long ages been flooded with misery. In contrast there is presented before us the life of Jesus, who, when tempted of Satan, came from the field of conflict a conqueror, pure and sinless. This victory he gained, not for himself, but for the ruined sons and daughters of Adam. [<YI, August 6, 1884 par. 3>](#)

Dear young friends, you should early learn to copy the virtues of the pure and righteous characters that are delineated in the Holy Scriptures. While from the example of those who have erred you may learn what traits of character and what course of conduct God looks upon with displeasure; you may treasure up in your heart the memory of the piety and good deeds of the righteous of all ages; and you may take the same course that made their lives a blessing to their fellow-men. [<YI, August 6, 1884 par. 4>](#)

But above all, aim to copy the perfect Pattern. Jesus led a life of self-denial. In his example there is nothing for you to shun. It was his daily employment to comfort the sorrowing, to relieve the suffering, and to help and bless all who came to him. He is the same pitying Saviour now that he was eighteen hundred years ago, and he will not turn away a single repenting sinner. You may have access to his strength and wisdom. Through the merits of his blood, you may overcome every spiritual foe, and remedy every defect of character. Jesus "was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." And by beholding, you may become changed into the same image. [<YI, August 6, 1884 par. 5>](#)

And now, which example will you copy,--that of our first parents in disobeying God, or that set by the precious Saviour? The result of sin is before you, and the result of obedience. Adam lost Eden, not only for himself, but for the race,--for you and for me. But through Jesus it will be restored in more than its original loveliness. The prize before you is eternal life in the kingdom of God; is it not worth striving for? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Says the psalmist, "In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore."

Mrs. E. G. White. [<YI, August 6, 1884 par. 6>](#)

September 10, 1884 Danger of Reading Fictitious and Infidel Books.

Every Christian, whether old or young, will be assailed by temptations; and our only safety is in carefully studying our duty, and then doing it at any cost to ourselves. Everything has been done for us to secure our salvation, and we must be not only willing but anxious to learn the will of God, and do all things to his glory. This is the Christian's life-work. He will not try to see how far he can venture in the path of indifference and unbelief, and yet be called a child of God; but he will study to see how closely he can imitate the life and character of Christ. [<YI, September 10, 1884 par. 1>](#)

Young friends, a knowledge of the Bible will help you to resist temptation. If you have been in the habit of reading story books, will you consider whether it is right to spend your time with these books, which merely occupy your time and amuse you, but give you no mental or moral strength? If you are reading them, and find that they create a morbid craving for exciting novels, if they lead you to dislike the Bible, and cast it aside, if they involve you in darkness and backsliding from God,--if this is the influence they have over you, stop right where you are. Do not pursue this course of reading until your imagination is fired, and you become unfitted for the study of the Bible, and the practical duties of real life. [<YI, September 10, 1884 par. 2>](#)

Cheap works of fiction do not profit. They impart no real knowledge; they inspire no great and good purpose; they kindle in the heart no earnest desires for purity; they excite no soul hunger for righteousness. On the contrary, they take time which should be given to the practical duties of life and to the service of God,--time which should be devoted to prayer, to visiting the sick, caring for the needy, and educating yourself for a useful life. When you commence reading a story book, how frequently the imagination is so excited that you are betrayed into sin. You disobey your parents, and bring confusion into the domestic circle by neglecting the simple duties developing upon you. And worse than this, prayer is forgotten, and the Bible is read with indifference or entirely neglected. [<YI, September 10, 1884 par. 3>](#)

There is another class of books that you should avoid,--the productions of such infidel writers as Paine and Ingersoll. These are often urged upon you with the taunt that you are a coward, and afraid to read them. Frankly tell these enemies who would tempt you--for enemies they are, however much they may profess to be your friends--that you will obey God, and take the Bible as your guide. Tell them that you are afraid to read these books; that your faith in the word of God is now altogether too weak, and you want it increased and strengthened instead of diminished; and that you do not want to come in such close contact with the father of lies. [<YI, September 10, 1884 par. 4>](#)

I warn you to stand firm, and never do a wrong action rather than be called a coward. Allow no taunts, no threats, no sneering remarks, to induce you to violate your conscience in the least particular, and thus open a door whereby Satan

can come in and control the mind. <YI, September 10, 1884 par. 5>

Suffer not yourselves to open the lids of a book that is questionable. There is a hellish fascination in the literature of Satan. It is the powerful battery by which he tears down a simple religious faith. Never feel that you are strong enough to read infidel books; for they contain a poison like that of asps. They can do you no good, and will assuredly do you harm. In reading them, you are inhaling the miasmas of hell. They will be to your soul like a corrupt stream of water, defiling the mind, keeping it in the mazes of skepticism, and making it earthly and sensual. These books are written by men whom Satan employs as his agents; and by this means he designs to confuse the mind, withdraw the affections from God, and rob your Creator of the reverence and gratitude which his works demand. <YI, September 10, 1884 par. 6>

The mind needs to be trained, and its desires controlled and brought into subjection to the will of God. <YI, September 10, 1884 par. 7>

Instead of being dwarfed and deformed by feeding on the vile trash which Satan provides, it should have wholesome food, which will give strength and vigor. <YI, September 10, 1884 par. 8>

Young Christian, you have everything to learn. You must be an interested student of the Bible you must search it, comparing scripture with scripture. If you would do your Master good and acceptable service, you must know what he requires. His word is a sure guide; if it is carefully studied, there is no danger of falling under the power of the temptations that surround the youth, and crowd in upon them.

Mrs. E. G. White. <YI, September 10, 1884 par. 9>

September 24, 1884 Cheerful Obedience.

"Honor thy father and thy mother," is one of the commands spoken from Mount Sinai. It is the only one of the ten to which a promise is attached,--"That thy days may be long upon the land which the Lord thy God giveth thee." Jesus was the Son of God; yet the Bible record tells us that he was subject to his earthly parents, Joseph and Mary, the humble peasants of Galilee. He did as he was told, even when the task assigned him was not agreeable to his feelings. <YI, September 24, 1884 par. 1>

Consider the nature and the necessity of obedience. Children are not always taught this important lesson. The duty of obeying from right motives, and the sinfulness of disobedience, are not urged upon the conscience. Children must learn to submit to their parents; they must be trained and educated. No one can be truly good and great who has not learned to yield his will, first to his parents, and then to God, and to obey with alacrity. Those who learn to obey are the only ones who will be fitted to command. <YI, September 24, 1884 par. 2>

By learning the lesson of obedience, children are not only honoring their parents and lightening their burdens, but they are pleasing One higher in authority. "Honor thy father and thy mother," is a positive command. Children who treat their parents with disrespect, and disregard their wishes, not only dishonor them, but break the law of God. The earlier the will is made to yield to the will of the parents, and the more complete the submission, the less difficult it will be to yield to the requirements of God. And none can hope for the love and blessing of God who do not learn obedience to his commandments, and stand up firmly against temptation. <YI, September 24, 1884 par. 3>

Children, you want will, but not a self-will that will not endure advice or listen to the counsel of experience. If you have younger brothers and sisters, do not set them an example of disobedience to your parents. Your influence will tend to lead them in the right path, that of peace and safety, or it will prove an injury to them. If you are pursuing a course of disobedience and vanity, will you not think candidly and soberly, and turn about? Cease your folly and transgression, and the Lord will forgive and bless you, and avert the evils which such a course would surely bring upon you. <YI, September 24, 1884 par. 4>

Seek to be useful; help your parents by being care-taking and thoughtful. Do the duties nearest you, taking them just as they come, and doing them in a patient, cheerful spirit. You compose a part of the family, and add to the family work and expense; and you should be ready to do your part without a word of complaint. Do not frown and fret when any task is required of you, but cheerfully carry the little burdens, and thus relieve your parents of extra care. They are nothing but plain, homely, every-day duties, and may appear to you very small and insignificant, but some one must do them. If you go about them with quick step, and a heart glad because you can do something to lighten the cares of your parents, you will be a blessing in the home. You do not know how much good you can do by always wearing a cheerful, sunny face, and watching for opportunities to help. <YI, September 24, 1884 par. 5>

It is by faithfulness in the minor duties of life that you are gaining an experience that will fit you for bearing larger responsibilities. Remember that your characters are not fully formed, but that day by day you are building for eternity. Fashion your characters after the divine model. Weave into them all the kindness, thoughtful obedience, pains-taking,

and love that you can. Educate yourselves to possess the ornament of a meek and quiet spirit, which in the sight of God is of great price. [<YI, September 24, 1884 par. 6>](#)

Cultivate quick sympathy; always have a cheerful, happy face, and be ready to lend a helping hand to those who need your aid. The faithful performance of the loving acts that seem so small is entered upon the ledger of heaven. God will make no mistake; he will make an accurate entry of every deed done to his glory. Go forward children, step by step, in the humble path of obedience, walking in God's ways; and in the great day of final accounts you will receive a glorious reward. You will be satisfied with long life in the beautiful new earth, "the land which the Lord thy God giveth thee."

Mrs. E. G. White. [<YI, September 24, 1884 par. 7>](#)

April 14, 1886 The Home Life.

"The fear of the Lord is the beginning of wisdom." This, then, is the first step that the youth are to take in progress. Let all who shall read these lines in the Instructor inquire whether they are indeed fearing the Lord, fearing to offend him by indulgence in any wrong practice. Are they seeking to do their duty at home? Have they company manners only? Do they put on their best appearance when away from the home circle? [<YI, April 14, 1886 par. 1>](#)

If children and youth seek to be kind and courteous at home, thoughtfulness will become an abiding habit. Every-day politeness will cause them to be always polite. Home is the very place in which to practice self-denial and thoughtfulness to each member of the family; thus it is with the family in heaven, thus it will be when the scattered families of earth are reunited in the heavenly home. [<YI, April 14, 1886 par. 2>](#)

We want children and youth to be happy in this life, and to bring all that makes heaven desirable--a place of peace and bliss--into the home-life. Train yourselves to behave at home, having the fear of the Lord before you, and it will become habit to behave well when away from home. Habits, often repeated, make character. Children who allow themselves to speak rudely to one another, and to be impolite at home, are forming habits that will cling to them in after life, and that will be most difficult to overcome. They do not show that they fear the Lord. They do not manifest refinement of character; their disposition becomes coarse, lacking in civility and that which constitutes refinement of manners; and all this casts a reflection upon the home training. In the behavior of children away from home, strangers can read, as in an open book, the history of the home life. They read there of duties left undone, of want of thoughtfulness, of lack of self-forgetfulness, of a disposition toward strife, fretfulness, impatience; while those who show that they have the fear of the Lord before them will, in character and in words, testify of a home where love is cherished, when there is peace, where patience is cultivated, where attention is given to the little properties of life, each mindful of his duty to make others happy. [<YI, April 14, 1886 par. 3>](#)

Children and youth, are you all preparing to become members of the heavenly family? Are you seeking in the home-life to be fitted to become members of the Lord's family? If so, make the home life happy by mutual self-sacrifice. If we want Jesus in our home, let kind words only be spoken there. The angels of God will not abide in a home where there is strife and contention. Let love be cherished, and peace, and Christian politeness, and angels will be your guests. [<YI, April 14, 1886 par. 4>](#)

The enemy of God and the enemy of man is constantly seeking to keep active in children and youth those objectional features of character which will make not only themselves unhappy but also those who are associated with them. The apostle exhorts you to resist the devil and he will flee from you; and to draw nigh to the Lord. When we draw nigh to the Lord, we will keep him in mind, seeking to do those things which he will approve, and letting the heart be uplifted to him in prayer, for the guidance of his Holy Spirit, for wisdom to ever choose to do those things which he will approve, seeking for strength and grace every hour from him. Then when the enemy comes in unexpectedly, or clothes his temptations with garments of righteousness, the Spirit of the Lord will lift up a standard for you against the enemy, and he will be repulsed. The Lord will hear the prayers offered to him in faith from a sincere heart. Then pray much, and you will receive much.

Mrs. E. G. White. [<YI, April 14, 1886 par. 5>](#)

April 21, 1886 Home Education.

Children and youth should cultivate habits of thoroughness in the matter of education. The college course does not

embrace all the education which they are to receive. They may be constantly learning lessons from the things they see and hear. They may study from cause to effect, from the surroundings and the circumstances of life. They may learn every day something they must avoid, and something they may practice, that will elevate and ennoble them, giving solidity to the character, and strengthening in them those principles which are the foundation of noble manhood and womanhood. <YI, April 21, 1886 par. 1>

If they enter upon their education with careless purposes, well content to pass along without any particular effort on their part, then they will not reach the standard God would have them attain. They will not be prepared to give the Lord that perfect service which he requires. The character which Jesus, who has redeemed us, expects us to exemplify before the world by right principles and correct action, requires constant effort on our part to attain. The work is to begin at home in the family circle. Here is where the discipline of self is to be entered upon. <YI, April 21, 1886 par. 2>

Gird up the loins of your mind, says the apostle; then control your thoughts, not allowing them to have full scope. The thoughts may be guarded and controlled by your own determined efforts. Think right thoughts, and you will perform right actions. You have, then, to guard the affections, not letting them go out and fasten upon improper objects. Jesus has purchased you with his own life; you belong to him, therefore he is to be consulted in all things, as to how the powers of your mind and the affections of your heart shall be employed." <YI, April 21, 1886 par. 3>

You will not find it profitable to think much of yourself; to esteem yourself will be to think less of others than they deserve. You will not find it profitable for growth in grace to select a few favorites whom you shall love, and to whom you will give special attention, while others even more worthy shall be neglected. There should be principle in all you do. There are those around you whom you can help if you will not be constantly studying how you can choose those things that will administer gratification to yourself. Bear in mind every day that you are not your own, you are bought with a price; you must, then, glorify God in your body and spirit, which are the Lord's. Your affections must center in Jesus Christ; then you will set the Lord ever before you, and know that he is at your right hand to help you. He will guide you continually with his counsel. <YI, April 21, 1886 par. 4>

The controlling influence of the Spirit of God will direct the affections, that they shall not be placed upon improper objects. Will our youth bear in mind that this world is a training school, where they are to be fitted for the future immortal life? therefore their habits, their temper, their disposition, should have careful attention. Every wrong tendency may be, through the grace of Christ, repressed, not in a languid, irresolute manner, but with firmness of purpose, with high resolves to make Christ the pattern. Let your love go out for those things that Jesus loved, and be withheld from those things that will give no strength to right impulses. With determined energy seek to learn, and to improve the character every day. You must have firmness of purpose to take yourself in hand, and be what you know God would be pleased to have you. <YI, April 21, 1886 par. 5>

Cultivate affection for your parents; seek to make them happy. This is the duty that God has enjoined upon you. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." I have seen children who seemed to have no affection to give to their parents; no expressions of love and endearment, which are due them, and which they would appreciate; but they lavish an abundance of affection and caresses to select ones for whom they show preference. Is this as God would have it?--No, no. Bring all the rays of sunshine, of love, and of affection into the home circle. Your father and mother will appreciate these little attentions you can give. Your efforts to lighten the burdens, and to repress every word of fretfulness and ingratitude, show that you are not a thoughtless child, and that you do appreciate the care and love that has been bestowed upon you in the years of your helpless infancy and childhood. <YI, April 21, 1886 par. 6>

Neglect not the little as well as the larger attentions in the home life. Cultivate tenderness, affection, and love, that have expression in little courtesies, in speech, in thoughtful attentions. Always remember that you are forming a character that will admit you as a member of the family above. Let the love of home be cherished; put away restless, dissatisfied feelings. If you have high aims, and purpose to reach an elevated standard, the home life is the very best discipline you can have. If you are wrong at home, you will be wrong in every aim and endeavor. Begin there to perfect a character that God will approve, that will make you a blessing at home; and when away from home, you will not fail to be a blessing to those you are brought in contact with. Religion practiced in the home will reflect beyond the home circle. The simple home lessons in a correct experience will become natural, will be lasting; and the best of all, these acts are registered in the books of heaven, admired by the heavenly angels, and will bring the reward when the Judgment shall sit and the books shall be opened, and every one rewarded as his works have been. <YI, April 21, 1886 par. 7>

Idle dreaming, good purposes never carried out, will not benefit yourselves or any one else. But if you put yourselves to task to be right, to be useful, to be a blessing in the home and among the school associates, leading them by your example to right doing, your influence will extend beyond the school associations to all who come within the sphere of your influence. How much better to lead such a life than to be constantly weak in moral power, practicing evil, and

leaving on the minds of others impressions that will not help them in the path of righteousness. May God help you, dear children, to build, through the grace of Christ, a symmetrical character, that you may secure the reward of eternal life.

Mrs. E. G. White. <YI, April 21, 1886 par. 8>

April 28, 1886 Lost Sheep.

"What a man of you, having a 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 his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." Luke 15:4-7. <YI, April 28, 1886 par. 1>

When Jesus spoke these words, he was talking to a company, many of whom knew by experience what a shepherd's life is in Palestine. There the flocks are not kept in level, inclosed pastures, but on the hill-sides, among crags and precipices. The climate of Palestine is warm, and the shepherds watched their flocks day and night, sleeping in temporary booths or on the ground in the open air. Sometimes several flocks of sheep were herded together. This made it more pleasant for the shepherd; for then, while one slept, two could keep watch, and thus in turn relieve one another. <YI, April 28, 1886 par. 2>

There was always the danger from robbers and wolves to be guarded against. Sometimes a sheep would stray away from the flock; so they were frequently numbered to see that none were lost, for the shepherd must give a strict account of all the sheep under his care. If the owner of the flock found one sheep missing through any neglect on the shepherd's part, the keeper was discharged, and compelled to pay for the sheep that was lost. <YI, April 28, 1886 par. 3>

At one time Christ was reproving the Pharisees because they were not true shepherds, but closed their eyes to the plainest truths which he presented in his lessons. He called them blind guides, because they were false teachers. He then presented the parable of the true and the false shepherds, telling them that he was the good shepherd who laid down his life for his sheep; while the hireling, whose own the sheep are not, would flee and betray the flock in time of peril. The Pharisees were of that number who were holy in their own estimation. They took no notice of the lost sheep. They were, they thought, just and righteous, and felt no need of repentance or of a Saviour. This parable of the lost sheep was for their benefit; and if they had not been filled with pride and self-conceit, they would have been instructed by these precious lessons given by Christ, and would have seen that they had a work to do for those who had not so great a knowledge of the truth as they possessed. The Pharisees, on account of their learning and advantages, felt above being instructed; but this made it all the worse, because they should have known Jesus and accepted his teachings, and then they would have had divine wisdom given them. <YI, April 28, 1886 par. 4>

The shepherd's life is one full of peril. If he is trustworthy shepherd, he will not be careless and study his own ease, but he will search for the straying sheep amid storm and tempest. Perhaps he will find the lost sheep slipped into some crevice of the rock, where he cannot find his way out. He is beset with fears on every hand. The good shepherd does not come with a harsh voice, scolding the poor frightened sheep, but he speaks in pitiful, soothing, winning tones, so that when the sheep hears his voice, he will follow, unless he is imprisoned in the rocks or tangled in the brambles. Then the only means by which the shepherd can find the sheep is by following up the bleat of distress that the wanderer sends in answer to his call. And when the good shepherd finds the lost one, he puts the weary wanderer upon his shoulder, and brings him back to the fold, rejoicing at every step. <YI, April 28, 1886 par. 5>

This is the way the true Shepherd treats the lost sinner. He goes after him; he does not hesitate at peril, self-denial, and self-sacrifice. He is intent upon bringing the sin-burdened soul to repentance, to salvation, to peace, rest, and happiness in his Saviour's love. And it is the privilege of every one who has experienced the love of Jesus in his own heart, to think if there is not some one whom he can by personal effort, by studied tact and kindness, bring to Jesus, who is ready and willing to accept all who will come to him. We can all do much through personal effort. We can be laborers with Jesus Christ. Will the Instructor family see what they can do to seek and to save the lost sheep?

Mrs. E. G. White. <YI, April 28, 1886 par. 6>

May 4, 1886 The Joy Over the Sheep Found.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but

have everlasting life." This is the true Shepherd, who gave his life for the sheep he loved. This love that God has manifested to fallen man has called forth and aroused in human hearts intense opposition; for it is not an acceptable truth that all is lost unless the heart be changed. Imagined goodness, self-esteem, or self-righteousness are of no avail with God. The Scribes and Pharisees sought for flattery; they cultivated pride, and carefully cherished everything that would increase their importance; and they became the bitterest enemies of Christ because he did not fall in with their ideas. If he had, he would have left the lost sheep to perish, excluding himself in self-righteousness from those who needed light and knowledge, sympathy and help,--who needed it as much as the lost sheep needed the good shepherd to lift him tenderly out of the peril which would have been his sure death. <YI, May 4, 1886 par. 1>

The very same interest shown for the lost sheep must be shown for deceived, sin-bound souls. You must not be satisfied with enjoying the society of those who think as you think, and who believe as you believe. In the souls of the impenitent you may see those for whom the Chief Shepherd has given his life. Your life, which you have given to Jesus, you are to employ in his work. You are to live humbly, not becoming self-important, but remembering that you are wholly dependent upon the mercy and pardon of Jesus for the salvation of your souls. <YI, May 4, 1886 par. 2>

Jesus so loved man that at the cost of his own life he gave him another trial. There are many ways in which you can work to come close to hearts. If you ask the Saviour to give you the meekness and lowliness of his character, and teach you to work with wisdom, he will hear your prayers, and will answer them. Souls may be reclaimed, blinded and stubborn though they may now be. There is too little persevering, self-denying effort made to awaken their interest in their eternal welfare. Will the Instructor family examine themselves to see if they feel the necessity of increased knowledge of the Scriptures and of increased wisdom and spiritual discernment that they may be able to bring souls to Jesus? <YI, May 4, 1886 par. 3>

Life is serious. You have a large field in which to work; and persevering search for the lost sheep will be the most successful way in which you can employ your time. The Son of man came to seek and to save that which was lost. Doth not the shepherd "leave the ninety and nine in the wilderness, and go after that which was lost until he find it?" If you can exert a saving influence over one soul, remember there is joy in heaven over the one that repented. You must guard against any indifference on your part. There may be things which you would prefer to do to please yourself; but remember that you may, by judicious effort, be the means of bringing back the lost sheep to Jesus' fold. Although you may be young, you must work with Christ; with his spirit in your heart, you can do much more than it now seems possible for you to do. <YI, May 4, 1886 par. 4>

The lives of some are without peace or gladness because they never get out of the range of self. They are ever reaching out for sympathy from others. If they would go to work to see how helpful they could be, and would speak words of love and courage, their souls, now dry and sorrowful, would become like a watered garden. <YI, May 4, 1886 par. 5>

You must learn in the school of Christ precious lessons of patience. Do not become discouraged, but keep at the work in all humility. It will drive you to Jesus; it will lead you to study the Pattern. You want to work as Jesus worked. Do not neglect to lay the whole matter before him; in humble, earnest prayer, plead for his grace to co-operate with your efforts. Jesus will surely hear you; and when that soul yields to the influence of the Spirit of God, you may rejoice, for you have gained that which is of more value to you than silver or gold,--an experience in bringing souls to Christ.

Mrs. E. G. White. <YI, May 4, 1886 par. 6>

August 11, 1886 The Robe of Christ's Righteousness.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Rev. 3:4. <YI, August 11, 1886 par. 1>

The robe of Christ's righteousness is prepared for all those who will exchange their own sinful, filthy garments for the robe Jesus has prepared for them. This garment was furnished at great cost by the Son of God, and he presents it as a free gift to any one, rich or poor, high or low, wise or ignorant, who will exchange his sin-defiled garments for this robe of matchless purity. And, my youthful readers, is it not a matter of great astonishment that every human being is not willing to make this exchange? <YI, August 11, 1886 par. 2>

But we see with sorrow many of our youth who wrap themselves in these sin-defiled garments, and will cling to them and refuse the pure garments Jesus has purchased for them at the price of his own life. Can we wonder at the language of Paul, when writing to some in similar circumstances: "O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Christ hath evidently been set forth, crucified among you?" It is the bewitching

power of Satan that blinds the eyes of the understanding so that sin does not appear exceeding sinful. <YI, August 11, 1886 par. 3>

The clinging to the defiled garments and refusing the pure, spotless robes of Christ's righteousness is the love of sin. Not one can stand before God at his appearing in these garments of sin. Jesus points you to the mansions that he is preparing for you; and he finally shows you that if you are to have this precious home,--a home not made with hands, eternal in the heavens,--you must be earnest in building up a character that will fit you for those mansions. He finally states that there entereth into the city nothing that defileth. All must be without spot who enter that haven of bliss. <YI, August 11, 1886 par. 4>

If you are to sit at Christ's table, and feast on the provisions he has furnished at the marriage supper of the Lamb, you must have a special garment, called the wedding garment, which is the white robe of Christ's righteousness. Every one who has on this robe is entitled to enter the city of God; and if Jesus had not been very desirous you should have a place in the mansions he has gone to prepare for those who love him, he would not, at so great an expense to himself, have made all these arrangements that you might be happy and sit at his table and enjoy the home he has gone to prepare for his redeemed family. Your own garments are unclean and your own spirit and habits are earthly and defiled. Jesus proposes that you lay these off, and put on the garments clean and white which he has prepared for you. Will you lay off your self-righteous garments and accept of Jesus Christ as your Saviour? In doing this, you accept the righteousness of the Lord Jesus, and despising your own garments of sin and uncleanness, put on the garments of Christ's righteousness. <YI, August 11, 1886 par. 5>

John saw in holy vision a company round about the throne who had white robes, every one of them; and the question was asked John, "What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Jesus invites you to come to him just as you are. You cannot have salvation unless you do come. Will you accept the invitation without delay? Come on the side of Christ. Jesus loves you, and has expressed his love by dying upon the cross of Calvary that you might through his merits win eternal life. You cannot advance heavenward while you cling to your sins. Lay them on the Sin-bearer, and accept his righteousness; then you can run in the way of God's commandments. <YI, August 11, 1886 par. 6>

But very many say they are following Christ, and refuse to keep the commandments of God. They say this is unnecessary. Their disobedience and sin indulged make their work very heavy. Come to Jesus, but come in God's appointed way. Your will must be set aside; God's will must become your will, and God's ways your ways. Jesus lived a life of obedience to all his Father's commandments. He says, "I have kept my Father's commandments." If you follow Christ, you will walk in his footsteps, you will exemplify him in your life; and you will find that in the path of obedience, "Great peace have they that love thy law, and nothing shall offend them." Those who think they can come to Jesus while they are trampling under their feet the law of God are fatally deceived. You cannot disrespect or break God's holy law by which is the knowledge of sin, and still have the favor of God. If you love God, you will be obedient to all his commandments, for his commandments are not grievous.

Mrs. E. G. White. <YI, August 11, 1886 par. 7>

August 18, 1886 The Mirror.

God has given in his word a mirror into which the sinner may look and discover the defects of his moral character. That mirror is the royal law of God, the ten commandments. We are to compare our character with the law of God, and if that law condemns us, if we are breaking any of its requirements, then our garments are defiled by sin; and all the efforts we may make in our own strength will not efface one stain, one spot of sin. We must go to Jesus, humble the heart before him, and confessing our sins, forsake them. We must cease to transgress the law of God, but exercise repentance toward God and faith toward our Lord Jesus Christ. Jesus is the only one who can remove these defiled garments of sin, and clothe us in the robe of Christ's righteousness. <YI, August 18, 1886 par. 1>

But there is something for you to do, in seeking the Lord with an earnest purpose of heart and forsaking your sins; for Jesus will not save you if you continue to transgress the law. You must, through faith in Christ, overcome sin. Through the strength Jesus gives you, you must day by day be engaged in washing the garments of your character and making them white in the blood of the Lamb. How thankful we should be to God that we do not have to make these efforts in our own finite strength! Jesus brings us divine help to aid our human efforts. <YI, August 18, 1886 par. 2>

Do not be led astray with the error of the wicked. The tempter's voice will be heard on every side, telling you that you are not now required to keep the law of God. This is a device of Satan. God has a law, and men must keep it. If they

disregard these rules, they will not have that perfection of character that will give them an entrance into the mansions above. None need to make a mistake in regard to the character required to become members of the royal family, children of the heavenly King; for God wrote these ten holy rules on tables of stone and kept them in the ark made for them, called the ark of God's testimony. The cover of this ark of pure gold, was called the mercy-seat, to signify that although death was the penalty for transgressing the law, mercy came through Jesus Christ to pardon the repentant, believing sinner. <YI, August 18, 1886 par. 3>

The only hope of any man lies through Jesus Christ who brought the robe of his righteousness to put upon the sinner who would lay off his filthy garments. There are very many who cling to their filthy garments, which Christ stands ready to remove, choosing the spots and stains of sin rather than the pure robe of Christ's righteousness. The pure and holy garments are not prepared to be put on by any one *after* he has entered the gate of the city. All who enter will have on the robe of Christ's righteousness and the name of God will be seen in their foreheads. This name is the symbol which the apostle saw in vision, and signifies the yielding of the mind to intelligent and loyal obedience to all of God's commandments. There will be no covering up of sins and faults to hide the deformity of character; no robes will be half washed; but all will be pure and spotless. <YI, August 18, 1886 par. 4>

Now in these hours of probation I hope that our youth will receive the truth in the heart, that they may be sanctified through it. The more you know of the life, teachings, and character of Jesus, the more you will love him. The better you understand the self-denial and self-sacrifice of Christ in behalf of fallen man, the more in earnest you will be to identify yourself and all your interests with Jesus Christ. Every excuse to do otherwise than this is a device of the enemy. Do not rest satisfied unless your heart is drawn out after Christ more and more. If you will read the Scriptures, and try to understand the utterances of God, that you may obey his will, you will have divine enlightenment. Then you will want to tell others of this love that animates your soul; and the more your conversation is upon Christ and his life of self-denial and self-sacrifice, the more you will have of the light and love of Jesus to talk about. You will have a fresh and living experience daily, which you cannot keep shut up to yourself. You will feel the deepest grief to see others neglect this great salvation. <YI, August 18, 1886 par. 5>

Those who identify their interests wholly with Christ will want to serve him, and the more they work the works of Christ in seeking to bless others, the more will Jesus impart his light and his love to them, that they may communicate it to others. Be guarded that you do not try to teach others unless you are a daily learner in the school of Christ yourself. We must repeat his lessons; we must manifest his spirit of kindness, patience, forbearance, and love. You cannot impart to others that which you have not yourself. Keep the light and love of God burning in your hearts, that you may help others; for more zeal, greater devotion, and more steady, earnest faith is needed. You must do much watching and praying, as well as searching of the Scriptures if you learn the precious lessons of faith. You must guard against making feelings a criterion; this of itself is no evidence that you are a child of God, or that you are not. "By their *fruits* ye shall know them." It is obedience and faith that unite us with Jesus Christ. You must learn the simple art of taking God at his word. Then you have solid ground beneath your feet. <YI, August 18, 1886 par. 6>

Now is the time to consult the mirror of God's word, to look carefully to see if you do not stand condemned by it. If you stand condemned, then change at once your habits; for you can never reach the hand of Christ by continuing to transgress the law of God. But when you exercise repentance toward God because you have transgressed his law, then your only hope is to have faith in Jesus Christ. If we sin, we have an advocate with the Father, Jesus Christ the righteous. Come to Jesus by living faith. Put off evil, which clings to the soul to poison all its springs of action. We must fight against the sins that war against the soul. You cannot in your own strength do this work, but come to Jesus in faith. He will help you and strengthen you to put away evil tendencies, and will array you in the true beauty of his character. We are exhorted to put on the Lord Jesus. Simple faith and obedience go hand in hand. Your faith without obedience to God's holy law is of no value, but obedience to God and faith in the Great Sacrifice offered,-- that his blood was shed for you, and you will accept the righteousness of Christ,--will make you an overcomer. Put your trust in Jesus Christ, and he will bring you off more than conqueror.

Mrs. E. G. White. <YI, August 18, 1886 par. 7>

August 25, 1886 The Watching Time.

"Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." We have, through searching the Scriptures, come to believe that the end of all things is at hand. This knowledge of the nearness of Christ's coming should not be allowed to lose its force, and we become careless and inattentive, and fall into slumber,--into an

insensibility and indifference to realities. In slumber we are in an unreal world, and not sensible of the things which are taking place around us. Dangers very great may threaten, but there is no sign that they are appreciated. This spiritual sleep is to be avoided. The exhortation is given by the apostle, "The night is far spent, and the day is at hand. Let us therefore put off the works of darkness, and let us put on the armor of light." [<YI, August 25, 1886 par. 1>](#)

The youth are having precious opportunities in the Sabbath-school to become acquainted with the prophecies, and they can understand the waymarks God has given in his word. They can, by searching the Bible, be able to give to others intelligent reasons of their faith. [<YI, August 25, 1886 par. 2>](#)

But there are those who have the blazing light of truth shining all around them, and yet are insensible to it. They are enchanted by the enemy, held under a spell by his bewitching power. They are not preparing for that great day which is soon to come to our world. They seem utterly insensible to religious truth. Are there not some youth who are awake? Those who see that the night cometh, and also the morning, should work with untiring energy to arouse their sleeping associates. Can they not feel their peril, pray for them, and show them by their own life and character that they believe themselves that Christ is soon to come? Will not the Instructor family come in close connection with Jesus Christ, and obtain light and strength and power from him, that they may reflect his light upon others? The rapidly diminishing space of time between us and eternity should more deeply impress us. Every day that passes makes one less left us to complete our work of perfecting character. These truths have been repeated oftentimes, but they are not an old story until the event transpires. Are you, my dear readers of the Instructor, saying in your heart, "My Lord delayeth his coming"? [<YI, August 25, 1886 par. 3>](#)

These truths must not only be repeated in warnings and entreaties, but brought into our daily lives, we showing our faith by our works. As long as there are many asleep, many sporting away the precious hours in careless indifference, as it were, upon the very brink of the eternal world, those who do believe must be sober, must be awake, must be earnest and diligent, and watch unto prayer. "Blessed are those servants who when the Lord cometh shall be found watching." "Yet a little while and he that shall come will come and will not tarry." [<YI, August 25, 1886 par. 4>](#)

Have you, dear youth, your lamps trimmed and burning? The work is going on in the heavenly court. In vision on the Isle of Patmos John said: "And there was given me a reed like unto a rod, and the angel stood, saying, Arise and measure the temple of God, and the altar, and them that worship therein." This solemn work is to be done upon the earth. Look and see how stands your measurement of character as compared with God's standard of righteousness, his holy law. The worshipers are to pass under the measuring line of God. Who will bear the test? Christ says, "I know thy works." Nothing is hid from him of whom John says, "His head and his hair were white like wool, white as snow, and his eyes were as a flame of fire." How many are purifying their souls by obeying the truth? How many are now in this time wholly on the Lord's side? How many are seeking to be a blessing to those around them? Many need help, kind words, thoughtful attentions; and if you pray with such, you may be a blessing to them. [<YI, August 25, 1886 par. 5>](#)

You can be faithful soldiers of Jesus Christ. If your example is Christ-like, that alone, if you do not say a word, will be a help to many. Patient continuance in well-doing will help others to place their feet in the path of truth and righteousness. Some may ridicule you for being so strict; they may call you self-righteous; but be careful to start right, and then keep quietly on. The history of Daniel, if all was written, would open chapters before you that would show you the temptations he had to meet, of ridicule, envy, and hatred; but he learned to master the difficulties. He did not trust in his own strength; he laid his whole soul and all his difficulties open to his heavenly Father, and he believed God heard him, and he was comforted and blessed. He rose superior to ridicule; and so will every one who is an overcomer. Daniel acquired a serene and cheerful state of mind, because he believed God was his friend and helper. The taxing duties he had to perform were made light because he brought the light and love of God into his work. "All the paths of the Lord are mercy and truth to such as walk in them." [<YI, August 25, 1886 par. 6>](#)

Remember that you are daily weaving for yourself a web of habits. If these habits are according to the Bible rule, you are going every day in steps heavenward, growing in grace and the knowledge of the truth; and like Daniel, God will give you wisdom as he gave to him. You will not choose the paths of selfish gratification. Practice habits of strictest temperance, and be careful to keep sacred the laws which God has established to govern your physical being. God has claims upon your powers, therefore careless inattention to the laws of health is sin. The better you observe the laws of health, the more clearly can you discern temptations, and resist them, and the more clearly can you discern the value of eternal things. May the Lord help you to make the most of your present opportunities and privileges, that you may daily gain new victories, and finally enter the city of God, as those who have overcome by the blood of the Lamb and the word of their testimony.

Mrs. E. G. White. [<YI, August 25, 1886 par. 7>](#)

September 1, 1886 Growing in Grace.

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." It is the privilege of the young, as they grow in Jesus, to grow in spiritual grace and knowledge. We may know more and more of Jesus through an interested searching of the Scriptures and then following the ways of truth and righteousness therein revealed. Those who are ever growing in grace will be steadfast in the faith, and moving forward. There should be an earnest desire in the heart of every youth who has purposed to be a disciple of Jesus Christ to reach the highest Christian standard, to be a worker with Christ. If he makes it his aim to be of that number who shall be presented faultless before the throne of God, he will be continually advancing. The only way to remain steadfast is to progress daily in divine life. Faith will increase if, when brought in conflict with doubts and obstacles, it overcomes them. True sanctification is progressive. If you are growing in grace and the knowledge of Jesus Christ, you will improve every privilege and opportunity to gain more knowledge of the life and character of Christ. <YI, September 1, 1886 par. 1>

Faith in Jesus will grow as you become better acquainted with your Redeemer by dwelling upon his spotless life and his infinite love. You cannot dishonor God more than to profess to be his disciple while you keep at a distance from him, and are not fed and nourished by his Holy Spirit. When you are growing in grace, you will love to attend religious meetings, and you will gladly bear testimony of the love of Christ before the congregation. God, by his grace, can make the young man prudent, and he can give to the children knowledge and experience. They can grow in grace daily. You should not measure your faith by your feelings. Closely examine your own heart, and the state of your affections toward God. Inquire, Have I devoted the precious moments of today in seeking to please myself, seeking for my own amusement? or have I made others happy? have I helped those connected with me to greater devotion to God and to appreciate eternal things? have I brought my religion into my home, and there revealed the grace of Christ in my words and in my deportment? by my respectful obedience, have I honored my parents, and thus kept the fifth commandment? have I cheerfully taken up my little, every-day duties, performing them with fidelity, doing what I could to lighten the burdens of others? have I kept my lips from evil, and my tongue from speaking guile? have I honored Christ my Redeemer, who gave his precious life that eternal life might be within my reach? <YI, September 1, 1886 par. 2>

At the beginning of the day, do not, dear youth, neglect to pray earnestly to Jesus that he will impart to you strength and grace to resist the temptations of the enemy in whatever form they may come; and if you pray earnestly, in faith and contrition of soul, the Lord will hear your prayer. But you must watch as well as pray. Jesus has said: "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. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" <YI, September 1, 1886 par. 3>

Children and youth may come to Jesus with their burdens and perplexities, and know that he will respect their appeals to him, and give them the very things they need. Be earnest; be resolute. Present the promise of God, and them believe without a doubt. Do not wait to feel special emotions before you think the Lord answers. Do not mark out some particular way that the Lord must work for you before you believe you receive the things you ask of him; but trust his word, and leave the whole matter in the hands of the Lord, with full faith that your prayer will be honored, and the answer will come at the very time and in the very way your heavenly Father sees is for your good; and then live out your prayers. Walk humbly and keep moving forward. <YI, September 1, 1886 par. 4>

"For the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." "O fear the Lord, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Here are promises, rich and abundant, upon conditions that you cease to do evil and learn to do well. Then set your aim in life high, as did Joseph and Daniel and Moses; and take into consideration the cost of character-building, and then build for time and for eternity. Satan will oppose your efforts to advance. Your path will not always be smooth, but there are encouragements in God's rich promises. The Lord has pledged his word that in every effort toward righteousness he will help us. We are weak and without wisdom, but God has said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Only learn to be thorough, never to let go your hold upon God, to persevere in his service, and you will be an overcomer through the blood of the Lamb. In doing this work for

yourself you are having an influence on many others whom you associate with. Words spoken in season, how good are they! How much strength a word of hope, courage, and determination in a right course will give one who is inclined to slide into habits that are demoralizing! The firm purpose you may possess in carrying out good principles, will have an influence to balance souls in the right direction. There is no limit to the good you may do. If you make the word of God the rule of your life, and govern your actions by its precepts, making all your purposes and exertions in the fulfilling of your duty a blessing and not a curse to others, success will crown your efforts. You have placed yourself in connection with God; you have become a channel of light to others. You are honored by becoming co-laborers with Jesus; and no higher honor can you receive than the blessed benediction from the lips of the Saviour: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mrs. E. G. White. [<YI, September 1, 1886 par. 5>](#)

October 20, 1886 Who are Blessed.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Those who have the blessing of the Lord are, highly favored. If the Lord be taken as your counselor, you will have his grace to help you to do those things that are pleasing in his sight. Be sure, then, that you do not choose the ungodly as your companions, for they will influence you to do those very things that will displease God, and deprive you of his blessing. The ungodly serve a master of whom they should be ashamed. It is no honorable employment to be serving the Devil, obeying his suggestions, and following his counsel, which is to serve the world and slavishly follow its customs. Ministering to your appetite and desiring selfish amusements is not a worthy life for youth to lead, and will never make a noble man or woman. [<YI, October 20, 1886 par. 1>](#)

You should be very careful whom you serve, whom you choose as your captain. You need never be ashamed to serve your Lord. He who has given his precious life because he loved you, and wanted you to be happy, will be a captain who will always be mindful of your interest. He has paid a dear price for your service, and he has a right to command the use of all your powers. The service of the Lord, how precious it is! What an exalted position to be identified with one in whom is all perfection centered, who is indeed the Majesty of heaven, but who loved us, although fallen, so much that language cannot express it! He for our sakes laid aside his royal robe, stepped down from the throne in heaven, and condescended to clothe his divinity with humility, and became like one of us except in sin, that his life and character should be a pattern for all to copy, that they might have the precious gift of eternal life. He has given every evidence that he loves you in that he died to save you from a life of sin and the punishment which all sinners must receive if they do not turn from a life of sin by repentance and faith in Jesus Christ. [<YI, October 20, 1886 par. 2>](#)

The ungodly are those who do not love and obey the commandments of God, but go contrary to them. This is the class of counselors you are warned to shun,--the class which Satan uses to lead youth astray. Their counsel, their suggestions, are of a character to make light of sin, to ridicule righteousness. Their manners may be pleasant, and they may have intellect, which make them all the more successful in leading others astray. They are represented as standing in the way of sinners, always leading them out of the straight path of duty and obedience to God's commandments into paths of disobedience. If it were not for those persons who do wrong and tempt others to do wrong, many sinners might have chosen the path of duty, the life of purity and godliness. [<YI, October 20, 1886 par. 3>](#)

When any open their minds and hearts to those who would advise them to do wrong in any way, then they are walking in the counsel of the ungodly; and in their turn they become the agents of Satan to tempt others to walk in the same path. They are standing in the way of sinners, to turn the feet of sinners into false paths, which lead to perdition; and in the next step they will find themselves sitting in the seat of the scornful unconcerned. The ministrations of Christ are unheeded, the great salvation freely offered and dearly purchased is neglected. None can take this position without having it registered of them, in the books of heaven, "Walking in the counsel of the ungodly, standing in the way of sinners, sitting in the seat of the scornful." The message of mercy, of love, of peace, is scorned, and those who associate with this class will become like them, despisers of God's mercy. It is surprising to see how far the influence of one ungodly youth may extend; what a power he becomes in the hands of Satan for evil; how much his counsels are heeded; how much sorrow and sadness and grief he can bring into the hearts of fathers and mothers, brothers and sisters, and grieve the Saviour, who valued all so highly that he gave his life for them! [<YI, October 20, 1886 par. 4>](#)

Every soul who takes these steps in the way of evil makes the angels of God weep. But there is one who rejoices,--the Devil is glad, because he claims all such evil workers as his property. He loves to make the hearts of God-fearing parents sad, and he loves to see Christ, his rival, slighted. He loves to taunt the angels of God that Christ has died for these deceived, deluded souls in ruin. [<YI, October 20, 1886 par. 5>](#)

Will our youth please the Devil by thus choosing the counsel of the ungodly? or will they please the Saviour, who loves them and gave his life for them to redeem them from the power of Satan, and give them peace and righteousness and heaven? The privileges granted to the children of God are without limit,--to be connected with Jesus Christ, who, throughout the universe of heaven and worlds that have not fallen, is adored by every heart, and his praises sung by every tongue; to be children of God, to bear his name, to become a member of the royal family; to be ranged under the banner of Prince Immanuel, the King of kings and Lord of lords. His word is obeyed by the highest intelligences; his word marshals the hosts of heaven whose servants are mighty angels, excelling in strength. "They do his commandments, hearkening unto the voice of his word." <YI, October 20, 1886 par. 6>

The lowliest service done for Jesus is the greatest honor mortals can enjoy. Angels, pure and holy, obey his word; and shall we be deceived and deluded into the service of Satan? Shall we refuse obedience to his requirements? Shall it not be said of us individually, "But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Here the divine blessing is pronounced upon the obedient. Now see the denunciation against the disobedient: "The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the Judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." Psalms 1.

Mrs. E. G. White. <YI, October 20, 1886 par. 7>

November 3, 1886 A Good Character.

A good character is of slow but steady growth. Mental ability and genius are not character; for these are often possessed by those who have the very opposite of a good character. Reputation is not character. True character is a quality of the soul, revealing itself in the conduct. <YI, November 3, 1886 par. 1>

If the youth rightly appreciate this important matter of character-building, they will see the necessity of doing their work so that it will stand the test of investigation before God. The humblest and weakest, by persevering effort in resisting temptation and seeking wisdom from above, may reach heights that now seem impossible. These attainments cannot come without a determined purpose to be faithful in the fulfillment of little duties. It requires constant watchfulness that crooked traits shall not be left to strengthen. The young may have moral power; for Jesus came into the world that he might be our example, and give to all youth and those of every age divine help. <YI, November 3, 1886 par. 2>

God has been very merciful in giving you reasoning faculties, which he has not bestowed on the brute creation. But if with these God-given endowments, man is not faithful in his sphere, God will call him to account for the abuse of those gifts which place him above the beasts. The lowest of the brute creation, in making the best use of their instinct, sometimes do far better than many men who are never grateful to God for their reasoning faculties. If man, by sinful practices; lessens the power God has given him, he must render an account to God for this. Let young men and young women conscientiously study how they can meet the expectations of God, and there will be far less weakness and indecision, and far greater strength of purpose to attain a symmetrical character. If they will place themselves in connection with Jesus, they will become like him. <YI, November 3, 1886 par. 3>

The inspired record concerning Christ is: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man." Of John the record says: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his birth. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace." "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." The record concerning Samuel is: "And the child Samuel grew on, and was in favor both with the Lord and also with men." These examples are given for the young to imitate. If they make this their aim, they will see the necessity of a close connection with the Source of power and grace. Christ has said, "Without me ye can do nothing." Solomon spake to the youth in God's stead: "My son, forget not my law, but let thine heart keep my commandments;

for length of days and long life and peace shall they add unto thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart, so shalt thou find favor and good understanding in the sight of God and man. Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." In these words of inspiration the youth have encouragement and counsel. <YI, November 3, 1886 par. 4>

Children and youth should begin early to seek God; for early habits and impressions will frequently exert a powerful influence upon the life and character. Therefore the youth who would be like Samuel, John, and especially like Christ, must be faithful in the things which are least, turning away from the companions who plan evil, and who think that their life in the world is to be one of pleasure and selfish indulgence. Many of the little home duties are overlooked as of no consequence; but if the small things are neglected, the larger duties will be also. You want to be whole men and women, with pure, sound, noble characters. Begin the work at home; take up the little duties and do them with thoroughness and exactness. When the Lord sees you are faithful in that which is least, he will intrust you with larger responsibilities. Be careful how you build, and what kind of material you put into the building. The characters you are now forming will be lasting as eternity. <YI, November 3, 1886 par. 5>

Let Jesus take possession of your mind, your heart, and your affections, and work as Christ worked, doing conscientiously the home duties, little acts of self-denial, and deeds of kindness, employing the moments diligently, keeping a careful watch against little sins, and a grateful heart for little blessings, and you will have at last such a testimony for yourself as was given of John and Samuel, and especially of Christ: "And he increased in wisdom and stature, and in favor with God and with man."

Mrs. E. G. White. <YI, November 3, 1886 par. 6>

November 10, 1886 The Importance of Self-Control.

We are standing, as it were, upon the borders of the eternal world; and if there ever was a time when all should strive most earnestly to live a holy life, it is now. All sensual, carnal pleasures should be abandoned, and Satan find nothing in us to assail. The apostle prayed: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." What a prayer is this! It would not have been inspired of God and written in his holy word if it had been impossible for us to reach these high attainments; and yet how content and at ease we are in retaining very objectionable traits of character! <YI, November 10, 1886 par. 1>

One class have come up without self-control; they have not bridled the temper or the tongue; and some of these claim to be Christ's followers, but they are not. Jesus has set them no such example. When they have the meekness and lowliness of the Saviour, they will not act out the promptings of the natural heart, for this is of Satan. Some are nervous, and if they begin to lose self-control in word or spirit under provocation, they are as much intoxicated with wrath as the inebriate is with liquor. They are unreasonable, and not easily persuaded or convinced. They are not sane; Satan for the time has full control. Every one of these exhibitions of wrath weakens the nervous system and the moral powers, and makes it difficult to restrain anger on another provocation. With this class there is only one remedy,-- positive self-control under all circumstances. The effort to get into a favorable place, where self will not be annoyed, may succeed for a time; but Satan knows where to find these poor souls, and will assail them in their weak points again and again. They will be continually troubled so long as they think so much of self. They carry the heaviest load a mortal can lift, that is self, unsanctified and unsubdued. But there is hope for them. Let this life, so stormy with conflicts and worries, be brought into connection with Christ, and then self will no longer clamor for the supremacy.

<YI, November 10, 1886 par. 2>

Why life with many is such a hard struggle is because it is apart from Christ; through self-delusion the battle is waged blindly with circumstances. With many youth wrong feelings have been shown, and unchristian words have been spoken. At such times they should humble themselves, saying frankly, "I have done wrong. Will you forgive me? For God has said we must not let the sun go down upon our wrath." This is the only safe path toward overcoming. Many look at things on their darkest side; they magnify their supposed grievances, nurse their wrath, and are filled with revengeful, hateful feelings, when in truth they had no real cause for these feelings. Shall we cut ourselves loose from the rest of humanity, remaining solitary and alone, because everything in our association with others does not move smoothly? No, indeed; the change must take place in your own soul. Resist these wrong feelings, and you will experience a great change in your association with your fellowmen. Your good will, your unselfish acts, will not be to a favored few, but to all with whom you associate. Thus you will form friends and attachments that are dear and lasting;

your own deeds will be reflected back on yourself. <YI, November 10, 1886 par. 3>

Our relations to God and one another can never be severed. We may ignore them, not answering to the claims of one of them; yet we are really bound by them as long as time shall last. Souls must be saved, and we are to have a part in the great work. Let not the youth falter, but stand in defense of the truth. <YI, November 10, 1886 par. 4>

If the truth of God be not deep-rooted in the heart, you cannot stand the test of temptation. There is only one power that can keep us steadfast under the most trying circumstances,--the grace of God in truth. The ungodly are lynx-eyed to mark every inconsistency, and prompt to pour contempt on the weak and halting ones. Let the youth make their mark high. Let them seek in humble prayer for that help which Christ has promised, that they may exert an influence upon others that they will not be ashamed to meet in the great day of final settlement and rewards. Those who have exemplified the loftiest Christian principles in every department of business and religious life will have the inexpressible advantage, for they will enter the paradise of God as conquerors. They loved Jesus here in this life, were constrained by his love to make the most of their God-given powers in improving every opportunity to win souls to Jesus Christ. Thus they built up their Redeemer's kingdom, and advanced his glory, and will receive the commendation, "Well done," from his divine lips.

Mrs. E. G. White. <YI, November 10, 1886 par. 5>

December 15, 1886 Little Sins.

When preparing to journey to Europe, I found, among the articles of clothing I needed, some woolen goods which at first appeared all right, but when brought to the light and shaken thoroughly, revealed the destructive work of moths. Had we not made close inspection, we should not have discovered their depredations. The moth is so small a creature as to be scarcely observable; but the traces of its existence are apparent, and the destruction that it makes with fur and woolen goods shows that it is a practical worker, although out of sight and unsuspected. <YI, December 15, 1886 par. 1>

Thinking of the secret but destructive work of these moths, reminded us of some human beings we had known. How often our hearts have been pained by some sudden revelation in the outward actions of those for whom we had hoped better things, bringing to light their true character, that had heretofore been hidden from the sight of all! When held up before the light of God's word, the character is found to be like the moth-eaten garment, which, when shaken out and examined, reveals the destructive work that has been going on secretly for years. While they have a form of godliness, sins small in their eyes have been eating into the warp and woof of their character; and that which at a casual glance appeared lovely, is unsightly and disgusting to look upon. Could the actor, as he entered upon this path of wrong, have seen himself as he appeared when his true character was opened to the light, he would have been as terrified and startled as was Hazeel when Elisha told him what a wicked and cruel course he would pursue in the future. He made answer, "What, is thy servant a dog that he should do this great thing?" Little sins oft repeated become habit, and demoralize the soul. They work for a time unperceived, but are at length brought to the light. <YI, December 15, 1886 par. 2>

The formation of character is a work that is steadily advancing, and how careful children and youth should be in regard to the habits they form! You will be for time and eternity what the habits you now form make you. Your principles and practices once formed determine your character. No one suddenly develops, as did Hazeel, into a deep-dyed sinner, cruel and merciless. It took time for the moth to do its work of destruction so quietly in the dark; and it takes time, little by little, for a child or youth to be easy and happy and feel secure in a course of prevarication, a course of sin hidden from human eyes. Any one act, either good or evil, does not form the character, but thoughts and feelings indulged, prepare the way for acts and deeds of the same kind. A single glass of wine may lead to the formation of a habit most difficult to overcome, and is the first step which may lead to dishonesty, theft, and murder. What you do once, children and youth, you will do more readily the second time. It is the starting in any wrong course that must be guarded against. Be careful not to let your feet take the first step in any evil way. If you will lay the foundation for your character in a pure, virtuous life, seeking help and strength from God, your character will not be like the moth-eaten garment, but it will be firm and solid. <YI, December 15, 1886 par. 3>

The fear of the Lord is the beginning of wisdom. If you are indeed a child of God, you will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Let the youth ever remember that there is something to escape, evils to shun. God has given his children faculties, the right employment of which would make them happy. The Lord never designed that they should be employed for our destruction. The structure of a strong, well-balanced character is made by a faithful performance of individual acts of duty in little things. You need, dear youth, to be particular in regard to your words. Your deportment, the spirit and feelings that you cherish, care and thoughtfulness in the things which are least in every-day life, form the true test of character. <YI, December 15, 1886 par. 4>

This life is full of gracious opportunities, which you can improve in the exercise of your God-given abilities to bless others, and in so doing bless yourself, without considering self in the matter. Trivial circumstances oftentimes prove a decided blessing to the one who acts from principle, and has formed the habit of doing right because it is right. Seek for a perfect character, and let all you do, whether seen and appreciated by human eyes or not, be done with an eye single to God's glory; because you belong to God, and he has redeemed you at the price of his own life. Be faithful in the least as well as in the greatest; learn to speak the truth, to act at all times the truth. Let the heart be fully submitted to God. If controlled by his grace, you will do little deeds of kindness, take up the duties lying next you, and bring all the sunshine into your life and character that it is possible to bring, scattering the gifts of love and blessing along the pathway of life. Your works will be far-reaching as eternity. Your life-work will be seen in heaven, and there it will live, through ceaseless ages, because it is found precious in the sight of God.

Mrs. E. G. White. <YI, December 15, 1886 par. 5>

December 22, 1886 The Christian Soldier.

The printing establishment in Basel, Switzerland, faces an extensive tract of land owned by the government; and here, directly before our eyes, the soldiers gather for military drill. Not only do grown men maneuver here, but youth and school boys have their uniforms and are trained to become soldiers. They come with instrumental music and drums. They are trained to do all kinds of service. Special ones have special work assigned them. Under command of officers they are drilled to set up and take down tents with quickness and precision, fold them up, and place them upon carts made for the purpose, and, fastening themselves to the carts, draw them away. They also have small, heavy carts, with small brass cannon mounted upon them. These mounted cannons are attached to another small cart containing a seat for the driver and another person, and a box for ammunition and the needed implements. The boys are taught to separate, then unite, then separate, these carts, and carry the mounted cannon to some part of the field, as if for immediate action. <YI, December 22, 1886 par. 1>

Then, too, stretchers were brought on to the field, and those who were apparently wounded were carefully looked after, the arms and limbs supposed to be broken were bound up, and the patients carried away in the ambulance. Thus every part of the duties and maneuvers of war are gone through. In some parts of the season, hundreds are gathered every day in the open park before our windows. <YI, December 22, 1886 par. 2>

At command, the guns are stacked with precision and the knapsacks laid aside; then, at the word, the knapsacks are placed on the backs of the soldiers and the rifles restored to their former position. This maneuver is repeated again and again. Then comes a command to charge upon the enemy, the soldiers running in perfect order to take the desired fortification. <YI, December 22, 1886 par. 3>

As I have watched the soldiers go through all this drilling and training, I have thought of the soldiers in Christ's army. If it is essential for the soldiers to go through so much drill to serve their country in a time of peril, how is it with the soldiers in Christ's service? Are they submitting themselves to be educated and disciplined, thus fitting themselves to engage in warfare? This is a difficult work. The Christian warfare does not mean play; we are not engaged in mimic battles, fighting as one that beateth the air. We have a real but unseen foe to meet. To be a soldier of Christ means more than to be an idler, more than to be a seeker after selfish enjoyment. <YI, December 22, 1886 par. 4>

In earnest, determined exercise as faithful soldiers, obeying the orders of the Captain of our salvation, there is genuine enjoyment such as can be obtained in no other employment. The peace of Christ will be in the heart of the faithful soldier. There is rest for the soul in wearing Christ's yoke, in lifting Christ's burdens. It seems a contradiction to say that there is no rest for the soul except that which is found in continuous and devoted service. But this is true. Happiness comes in willing, obedient service, where all the powers of our being are moving in happy, healthy, harmonious action in obeying our Captain's orders. The more responsible the task assigned to Christ's soldiers, the more the soul exults in the Saviour's love and approval. The soul realizes a freedom in the performance of the weightiest and most taxing duties. <YI, December 22, 1886 par. 5>

But this doing the duty of a soldier means work. It is not always just such work as we would choose. Outward inconveniences, difficulties, and trials have to be borne by the soldiers of Jesus. There is a constant warfare to be maintained against the evils and inclinations of our own natural hearts. We must not pick and choose the work most agreeable to us; for we are Christ's soldiers, under his discipline, and we are not to study our own pleasure. We must fight the battles of the Lord manfully. We have enemies to conquer that would gain the control of all our powers. Self-will in us must die; Christ's will alone must be obeyed. The soldier in Christ's army must learn to endure hardness, deny

self, take up the cross, and follow where his Captain leads the way. There are many things to do which are trying to human nature, and painful to flesh and blood. This work of self-subduing requires determined, continuous effort. In fighting the good fight of faith, obtaining precious victories, we are laying hold of eternal life. This warfare requires most strenuous effort, the exertion of all our powers. We are to crucify the flesh, with the affections and lusts. I would that our youth would engage in this work which requires the exercise of every spiritual muscle, the strength of every power. And as they manifest faithfulness in any and every position of duty, they will be promoted, and positions of responsibility will be given them. The great work of saving souls is committed to them. They are to be laborers together with Christ; and this means a life-long service, a life of spiritual hardships and conflict, until the laborer's work ends with his life. There is no spiritual self-indulgence in a truly religious life. Dear youth, do you think Christ requires too much when he calls you to earnestly exercise your ability, your tact, your intellect, all your powers, in his service? We dare not do otherwise than to faithfully present before you the conditions, just as they are. We dare not lower the standard to gain recruits under false pretenses. We would have each of you move understandingly, counting the cost. It is a noble work to serve Jesus Christ, who gave his own life, his riches, his glory, in order to rescue us from the power of Satan. We are toiling for a precious, glorious crown and an inheritance that is immortal. The reward is promised: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." <Y1, December 22, 1886 par. 6>

Will you serve God or Satan? Our Captain presents to us a crown of glory, a kingdom, mansions of bliss, and eternal life. What does Satan propose to give?--a life of sinful pleasure,--sin and its wages--death. Jesus wants you to hate sin and to love righteousness. Will you become Christ's soldiers and wear his uniform, which is the pure robe of Christ's righteousness?

Mrs. E. G. White. <Y1, December 22, 1886 par. 7>

January 5, 1887 "My Son, Give Me Thy Heart."

The heart belongs to Jesus. He has paid an infinite price for the soul; and he intercedes before the Father as our Mediator, pleading not as a petitioner, but as a conqueror who would claim that which is his own. He is able to save to the uttermost, for he ever lives to make intercession for us. A young heart is a precious offering, the most valuable gift that can be presented to God. All that you are, all the ability you possess, comes from God a sacred trust, to be rendered back to him again in a willing, holy offering. You cannot give to God anything that he has not first given you. Therefore when the heart is given to God, it is giving to him a gift which he has purchased, and is his own. <Y1, January 5, 1887 par. 1>

There are many claimants to the time, the affections, and the strength, of youth. Satan claims the youth as his property, and a vast number render to him all the ability, all the talent, they possess. The world claims the heart; but that heart belongs to the one who redeemed it. If given to the world, it will be filled with care, sorrow, and disappointed hopes; it will become impure and corrupted. It would be the worst kind of robbery to give to the world your heart's affections and service, for they belong to God. You cannot with profit give your heart to pleasure-seeking. The enemy of righteousness has every kind of pleasure prepared for youth in all conditions of life; and they are not presented alone in crowded cities, but in every spot inhabited by human beings. Satan loves to secure the youth in his ranks as soldiers. The arch fiend well knows with what material he has to deal; and he has displayed his infernal wisdom in devising customs and pleasures for the youth which will separate their affections from Jesus Christ. The various amusements of society have been the ruin of thousands and tens of thousands who, had it not been for these attractions, would have been obedient children, respectful to their parents, upright, pure, and noble in their pursuits and in their character. In order to break away from the fascinations of pleasure, they will have to make a desperate effort. They will have to arise in all their strength, taking hold by faith of the Divine power in their efforts to be Christ's only. <Y1, January 5, 1887 par. 2>

The lesson of the prodigal is given for the instruction of youth. In his life of pleasure and sinful indulgence, he expends his portion of the inheritance in riotous living. He is friendless, and in a strange country; clad in rags, hungry, longing even for the refuse fed to the swine. His last hope is to return, penitent and humbled, to his father's house, where he is welcomed, forgiven, and taken back to a father's heart. Many youth are doing as he did, living a careless, pleasure-loving, spendthrift life, forsaking the fountain of living waters, the fountain of true pleasure, and hewing out to themselves broken cisterns, which can hold no water. <Y1, January 5, 1887 par. 3>

God's invitation comes to each youth, "My son, give me thine heart; I will keep it pure; I will satisfy its longings with true happiness." God loves to make the youth happy, and that is why he would have them give their hearts into his

keeping, that all the God-given faculties of the being may be kept in a vigorous, healthful condition. They are holding God's gift of life. He makes the heart beat; he gives strength to every faculty. Pure enjoyment will not debase one of God's gifts. We sin against our own bodies, and sin against God, when seeking pleasures which separate our affections from God. The youth are to consider that they are placed in the world on trial, to see whether they have characters that will fit them to live with angels. <YI, January 5, 1887 par. 4>

When your associates urge you into paths of vice and folly, and all around you are tempting you to forget God, to destroy the capabilities God has intrusted to you, and to debase all that is noble in your nature, *resist them*. Remember that you are the Lord's property, bought with a price, the suffering and agony of the Son of God. <YI, January 5, 1887 par. 5>

God says, "My son, give me thy heart." Will you refuse him that which you cannot give with merit because it is his already,--that which you cannot refuse without ruin to your own soul? He asks your heart; give it to him, it is his own. He asks your intellect; give it to him, it is his own, lent you in trust. He asks your money; it is his own, give it to him. "Ye are not your own; ye are bought with a price." <YI, January 5, 1887 par. 6>

The Lord Jesus claims your service. He loves you. If you doubt his love, look to Calvary. The light reflected from the cross shows you the magnitude of that love which no tongue can tell. "He that keepeth my commandments, he it is that loveth me." We are to become acquainted by diligent study with the commandments of God; and then show that we are his obedient sons and daughters. <YI, January 5, 1887 par. 7>

The mercies of God surround you every moment; and it would be profitable for you to consider how and whence your blessings come every day. Let the precious blessings of God awaken gratitude in you. You cannot number the blessings of God, the constant loving-kindness expressed to you, for they are as numerous as the refreshing drops of rain. Clouds of mercy are hanging over you, and ready to drop upon you. If you will appreciate the valuable gift of salvation, you will be sensible of daily refreshment, of the protection and love of Jesus; you will be guided in the way of peace. <YI, January 5, 1887 par. 8>

Look upon the glorious things of God in nature, and let your heart go out in gratitude to the Giver. There is in nature's book profitable study for the mind. Be not thankless and reckless. Open the eyes of your understanding; see the beautiful harmony in the laws of God in nature, and be awed, and reverence your Creator, the supreme Ruler of heaven and earth. See him, by the eye of faith, bending over you in love, saying with compassion, "My son, my daughter, give me thy heart." Make the surrender to Jesus, and then with grateful hearts you can say, "I know that my Redeemer liveth." Your faith in Jesus will give strength to every purpose, consistency to the character. All your happiness, peace, joy, and success in this life are dependent upon genuine, trusting faith in God. This faith will prompt true obedience to the commandments of God. Your knowledge and faith in God is the strongest restraint from every evil practice, and the motive to all good. Believe in Jesus as one who pardons your sins, one who wants you to be happy in the mansions he has gone to prepare for you. He wants you to live in his presence; to have eternal life and a crown of glory.

Mrs. E. G. White. <YI, January 5, 1887 par. 9>

August 3, 1887 Study the Scriptures.

"Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11. <YI, August 3, 1887 par. 1>

We know the dangers and temptations that beset the youth at the present time are not few, nor small; and we understand that every means that can be employed to repress sin and to encourage righteousness should be entered into most earnestly by the youth themselves. We live in an age when to resist evil calls for constant watchfulness and prayer. God's precious word is the standard for youth who would be loyal to the King of heaven. Let them study the Scriptures. Let them commit text after text to memory, and acquire a knowledge of what the Lord has said; and then let his word be strictly obeyed. When tested, and in trial, let the youth spread out the word of God before them, and with humble hearts, and in faith, seek the Lord for wisdom to find out his way, and for strength to walk in it. The Lord loves his children, and with a devotion stronger than that of a mother for her child; for in response to the question, "Can a woman forget her child?" the Lord, by his prophet, says, She "may forget, yet will I not forget." <YI, August 3, 1887 par. 2>

Yesterday, in company with Mrs. M. K. White and her two children, I rode from Basel, Switzerland, into a portion of Germany. During the ride, we witnessed a painful scene, which I could not get out of my mind, even in the night season. It was a woman running after her five-year-old child, which, when she reached it, she struck several severe blows upon the head. Afterward she grasped her little one by the hair of its head, twitched it back and forth repeatedly, at the same time continuing to strike it; and finally, seizing the little girl again by her hair, she shook her violently; and lifting her from her feet, threw her with great force into the house. All this time the child was screaming at the top of its voice. The thought that here was a woman, a mother, in a hurricane of passion, having the control of children, was

painful in the extreme. What will be the effect upon children brought up in such an atmosphere? It was the first exhibition of the kind we had witnessed since coming to Europe. <YI, August 3, 1887 par. 3>

But though the woman may forget, the Lord assures us he will not. Isaiah 49:15,16 reads: "Can a woman forget her sucking child, that she should not have compassion on" him? "Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." <YI, August 3, 1887 par. 4>

Christ bears the cruel prints of the nails into heaven, and can he forget the purchase of his blood? Will he leave the children and youth a prey to the temptations of the enemy? No, he has made ample provision for every youth, that when they call upon him in perplexity and trial, he will listen to their prayer, and will, with every temptation, make a way for their escape. <YI, August 3, 1887 par. 5>

The Lord never corrects except in love and compassion. Jesus was himself a child, and knows the temptations and trials of childhood. He was himself a youth, and he understands the perplexities and disappointments of youth. He pities and sympathizes with the erring. He received the cruel wounds on the cross of Calvary, that left the marks in his hands, that he might bless and save the children and youth. He knows your conflicts; he knows, too, the desires of the enemy. He knows your heart sorrows for sins and your purposes to be right and do right, and he stands ready always to give you needed help when you shall call upon him. <YI, August 3, 1887 par. 6>

You may have pure, noble characters, a rich experience in the service of Jesus Christ. But you must, like Joseph, set your hearts resolutely to resist the first insinuation from the tempter to do evil. Your only safety is in making the word of God your study. If you will hide his word in the heart, you will not mistake the path of duty and of safety. That blessed book will teach you to be honest, temperate in all things, frugal, industrious, truthful, and upright. Its counsels heeded will make you a faithful companion of youth, giving you an influence that will ever lead upward, to purity of character; an influence that will lead away from sin, into paths of righteousness. <YI, August 3, 1887 par. 7>

Will such a life be without enjoyment? Ah, no! It will be full of comfort, full of satisfaction, because you are bringing heaven into your life, peace into your soul, and leaving a testimony that "the law of the Lord is perfect, converting the soul." "The entrance of thy word giveth light; it giveth understanding to the simple." <YI, August 3, 1887 par. 8>

I would that all the young could understand how precious is the offering of a youthful heart to God. How lovingly the angels guard the steps of God-fearing, God-loving youth. Jesus knows them by name, and their example is helping other youth to do right. The youth who has hidden within the heart and mind a store of God's words of caution and encouragement, of his precious pearls of promise, from which he can draw at any time, will be a living channel of light. He has connection with the Source of all light. The Sun of Righteousness sends its light and healing beams into his soul, irradiating rays of light to all around him. <YI, August 3, 1887 par. 9>

I counsel the youth not to devote to the reading of story books or fictitious tales the precious moments now given them in which to make preparation for eternity. Such reading will surely unfit the mind for the enjoyment of solid reading, which strengthens the intellect and improves the morals. Story-book reading creates an appetite for exciting stories, leads the mind away from the Scriptures, and disqualifies for duty; it makes the precious words of God, which should be of the highest value, dry and uninteresting. The mind must be fed with pure food if the heart be pure. The moral taste is perverted by fictitious reading. <YI, August 3, 1887 par. 10>

Let our young men institute a warfare against every habit that has the least danger of leading the soul from duty and devotion. Let them have stated seasons for prayer, never neglecting them if it can possibly be avoided. If they go out to battle with their vicious habits indulged as before they professed fellowship with Christ, they will soon fall an easy prey to Satan's devices. But armed with the word of God, having it treasured in heart and mind, they will come forth unharmed by all the assaults of the foes of God or man. <YI, August 3, 1887 par. 11>

I appeal to our youth never to be found without the spiritual armor, wherewith they will be able to quench all the fiery darts of the adversary. In the name of God, lift your banner for truth and righteousness,--the commandments of God and the faith of Jesus. You need the perfect armor of truth now, the sword of the Spirit, whose edge will never be blunted, but will cut its way through sin and unrighteousness. I repeat, The Bible is the standard for the young who would be loyal to the King of heaven. "Thy word have I hid in mine heart, that I might not sin against thee."

Mrs. E. G. White. <YI, August 3, 1887 par. 12>

August 31, 1887 "Search the Scriptures." John 5:39.

This injunction is from the eternal Son of God. Neglect of the study of God's word leads many to neglect the great salvation, and proves the ruin of thousands. When this command was given, reference was had to the Old-Testament

Scriptures only, but we now have the New-Testament Scriptures besides. If God has done for us the utmost that Deity could do; if all the divine attributes, unlimited as they are, have combined and even exhausted themselves in the great plan of redemption, then every child and youth should make the Scriptures their study, that they may not be ignorant of this wonderful scheme. You should open the Scriptures with a solemn interest to hear what the voice of God bids you do and be in order to be saved. <YI, August 31, 1887 par. 1>

The subject of redemption is plainly revealed in the Scriptures. Nature and the Bible agree perfectly: but the minds of finite beings are not agreed in their suppositions as to what these teach, and hence there are many erroneous theories concerning religion. We see God in nature; he is speaking to our senses continually. The heavens declare his glory; and if our faculties of observation were awake, we could see the impress of God everywhere. <YI, August 31, 1887 par. 2>

When you open the Guide Book, and there hear God's voice speaking to your senses, it is then you should open the understanding to take in his instruction. You read there the plan for saving a lost world. You can but tax your mind to the utmost to become acquainted with this greatest of subjects. It is wonderful! The mystery of godliness is unsearchable as well to angels as to men. <YI, August 31, 1887 par. 3>

The world's Redeemer has said, "Search the Scriptures." In them is laid open the bounteous provisions for human necessities, and the strongest motives are set forth to influence to repentance and obedience. Here the seeker for truth may read, contemplate, and be stirred to the very depths of his being by that which a good and gracious God has done and is continually doing for him. He will be amazed that he should ever have treated with indifference the marvelous love and pardon proffered; for in redeeming man, God gave the greatest that he could offer. And if the objects of so great a love neglect salvation, there is nothing that Heaven can do more in their behalf. <YI, August 31, 1887 par. 4>

If you neglect so great salvation, is it not certain that the magnitude of that which you turn away from and are indifferent to is a sure proof that the one who neglects so great salvation must be lost? You need to study, to contemplate these great themes, lest you cherish indifference and become too hardened to yield to the conditions of the wonderful plan of salvation, and too proud to be humbled by a realization of your own fallen conditions. <YI, August 31, 1887 par. 5>

There are many who are easily amused with story books. The mind is filled with a cheap kind of food for meditation, so that it becomes powerless to search and comprehend the very things which concern eternal interests. The Lord enjoins upon children and youth to search for truth as for hidden treasure, and to be attracted and fascinated by that which unites the human with the divine. Story books are read with assiduity; fictitious tales are eagerly devoured; and a large class, not only of children and youth, but of men and women of mature age, are mental inebriates. They seem more or less indifferent upon religious matters, for their moral taste is perverted; and as they give their mind cheap food, it becomes enfeebled, just as the body becomes weak when deprived of healthful nourishment. As the mind becomes habituated to contemplate subjects which do not draw upon its powers, the sensibilities of the mind become dwarfed, and grow cold and unimpressible. The mind then has no appetite for serious and divine contemplation, and takes no interest in the study of the deep, hidden truths of God's word. There is need for penetrating minds to dig for the truth as for hidden treasure. The mind that is allowed to read story books and novels, will not be interested in searching the Scriptures. The heart will be too cold to burn with the compassion of Him who loved us and gave his life for us that we might be saved. <YI, August 31, 1887 par. 6>

My heart is sad when I think how many will miss the way to heaven because they did not study the guide God has given them. There is no possible arrangement whereby these souls can be saved who, having the voice of God speaking to them in his word, have not interest sufficient to search and become acquainted with the directions God has given them, pointing out the only path that leads heavenward. Well may the apostle ask, "How shall we escape if we neglect so great salvation?" Our youth should be presented with a pledge to sign that they will not touch idle tales, but that they will make diligent search of the Scriptures, that they will give their minds the most nourishing, wholesome food, in order to become strong in contemplating the works of Christ who became surety for the fallen race. <YI, August 31, 1887 par. 7>

The power of an angel could not make an atonement for our sins. The angelic nature united to the human could not be as costly, as elevated, as the law of God. It was the Son of God alone who could present an acceptable sacrifice. God himself became man, and bore all the wrath that sin had provoked. This problem, How could God be just and yet the justifier of sinners? baffled all finite intelligence. A divine person alone could mediate between God and man. Human redemption is a theme which may well tax the faculties of the mind to the utmost. The reason that Christianity is not more elevated is because there is so little effort put forth in the great, grand, holy work of struggling for immortality. Satan is constantly trying to make the salvation of the soul an indifferent matter,--that man has but little to do to secure this priceless treasure. This is why eternal things are not discerned; this is why there is a cheap, spurious article passed off as religion. There are many who say, "I am saved; I am sanctified; I have nothing to do, Jesus has done it all," and they care not to search the Scriptures or to hear the voice of God in his word, or to be doers of the word. This belief is

like a building erected on sliding sand. It is a refuge of lies, and the storm and tempest sweep it away, and "great," says Christ, "is the fall of it;" because the false hopes were built so high, and the builder felt so perfectly secure. It was a delusive hope. Our faith, the hope we claim of one day obtaining immortality, calls for the stretch of every muscle, and the strain of every nerve. We cannot be saved in sin and in transgression of God's law. We cannot be saved in indolence and inactivity. We must search the Scriptures if we would have spiritual enlightenment. We have to wrestle against pride and against the human passions, which the light of God's word reveals. Every soul saved will present unwearied petitions for the assistance of Jesus Christ, and will use thankfully and appreciate all the helps which God has provided for them. <YI, August 31, 1887 par. 8>

There can no such evil as idleness exist in the heart, mind, or character of the champion of faith who is actuated by the consciousness that he cannot repent or be pardoned without Christ. But the task, to the soul seeking for heaven, is prescribed, that he go under all and every circumstance to Christ for help. And though the path is obstructed through existing inclination, he must *press*, he must *urge* his way; he must abase his will, his desires; he must feel his helplessness, his nothingness, and look alone to the Author and finisher of his faith. It is noble to seek repentance and salvation through the merits of Jesus Christ. We cannot say to the youth or those of mature age, You have nothing to do yourself in this great work. We urge to constant effort. You must be diligent to make your calling and election sure, else you will be found without God and without hope. The youth must become intelligent in the Scriptures; they may, if sanctified through the truth, become living channels of light, and they must strive for the mastery. There will be a work done in the hearts by the Spirit of God, a change wrought in the character. "I thought on my ways, and turned my feet to Thy Testimonies." The great danger with many of our youth is, they do not study the Scriptures and meditate, like David, upon His testimonies. So far as eternity is concerned, they seldom think of it. If they will make the Scriptures the subject of careful study, they will make it a subject of meditation. Once make them anxious for their souls, and they will labor to be saved; and when this point is reached, angels in heaven sweep their harps in exultation that a soul is saved.

Mrs. E. G. White. <YI, August 31, 1887 par. 9>

June 23, 1892 Words for the Young.

The coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. He came to take upon him our nature, to be tempted in all points like as we are, and yet to leave before us an example of perfect purity and unblemished character. In that he was tempted in all points like as we are, he knows how to sympathize with us. He knows how to pity and how to aid the children and youth; for he too was a child, and he understands every trial and temptation with which children are beset. <YI, June 23, 1892 par. 1>

Children were attracted to Jesus, for his eyes shone with an expression of that love which led him to leave the heavenly courts, and come to earth to die in the sinner's place. In his countenance was revealed tender love and sympathy for all children. He pitied and loved not only those who sought to be obedient and loving, but those also who were wayward and perverse. Jesus has not changed; he is the same yesterday, today, and forever, and he still loves and pities the erring, seeking to draw them to himself, that he may give them divine aid. He knows that a demon power is struggling in every soul, striving for the mastery; but Jesus came to break the power of Satan and to set the captives free. <YI, June 23, 1892 par. 2>

In Christ the character of the Father was revealed. As children looked upon his countenance, they saw purity and goodness shining forth from his eyes. In his countenance gentleness, meekness, love, and conscious power were combined. But though every word, every gesture, every expression of his face, betokened his divine supremacy, humility marked his deportment and bearing. He came but for one purpose; and that was the salvation of the lost. <YI, June 23, 1892 par. 3>

Jesus was our example in all things that pertain to life and godliness. He was baptized in Jordan, just as those who come to him must be baptized. The heavenly angels were looking with intense interest upon the scene of the Saviour's baptism, and could the eyes of those who were looking on, have been opened, they would have seen the heavenly host surrounding the Son of God as he bowed on the banks of the Jordan. The Lord had promised to give John a sign whereby he might know who was the Messiah, and now as Jesus went up out of the water, the promised sign was given; for he saw the heavens opened, and the Spirit of God, like a dove of burnished gold, hovered over the head of Christ, and a voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased." <YI, June 23, 1892 par. 4>

We have every reason to believe that the Lord Jehovah and the angels of heaven were looking upon Christ as he

began his work of mercy for the lost world. At the beginning of his public labors, the heavenly indorsement was stamped upon his work and mission; but when he was baptized, the heavenly host knew that Jesus had placed his feet in the blood-stained path that led to Calvary. When his mission began, the heavens were opened, and the glory of God encircled the Son of God; but when it ended, he hung upon Calvary's cross, and even the sun which he had created, refused to shine upon the scene of his agony. Darkness, denser than that of midnight, enshrouded the Son of God. <YI, June 23, 1892 par. 5>

But what a scene was this on Jordan's banks! As man's substitute, Jesus presented his petition to Heaven, and was accepted. What hope does it give to man that the Father said to Christ, who represented humanity, "This is my beloved Son, in whom I am well pleased!" In the Father's acceptance of Christ in man's behalf, guilty man is assured that through the merits of Christ, he may find access to God. He may be accepted in the Beloved. Jesus, the world's Redeemer, has opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father,--may have a home in the mansions which Jesus has gone to prepare for those who love him.

Mrs. E. G. White. <YI, June 23, 1892 par. 6>

June 30, 1892 Words to the Young.

Immediately after his baptism, Jesus went into the wilderness, where for forty days he was tempted by Satan. He endured the fiercest temptation, in order to break the power of the tempter over the human race. As man's surety and substitute, he engaged in a conflict with the prince of darkness, and though enduring most terrible temptation, Christ did not fail or become discouraged. He was fighting the battle in our behalf, and had he faltered, had he yielded to temptation, the human family would have been lost. <YI, June 30, 1892 par. 1>

The Bible gives but a bare mention of the conflict with Satan in the wilderness of temptation, but it was a terrible ordeal. Christ came off conqueror, bearing the test and trial in our behalf. How little is man able to comprehend the strength of the temptation of Christ! How little does he understand of that ordeal upon which hung the destiny of a lost world! The world's Redeemer was not warring against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. All heaven was interested in this conflict, and what joy, what rejoicing there was in heaven because help had been laid upon One who is mighty to overcome, mighty to save! <YI, June 30, 1892 par. 2>

What an event was this when Christ placed himself in the position of Adam, and endured the test where Adam had failed, and by this act placed man on a vantage ground, in favor with God, where he might overcome on his own account through the merits of Jesus. In his name, through his grace, man may be an overcomer, even as Christ was an overcomer. In Christ divinity and humanity were united, and the only way in which man may be an overcomer is through becoming a partaker of the divine nature having escaped the corruption that is in the world through lust. Divinity and humanity are blended in him who has the spirit of Christ. The apostle Paul writes, "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." "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." <YI, June 30, 1892 par. 3>

Then, children, come to Jesus. Give to God the most precious offering that it is possible for you to make; give him your heart. He speaks to you saying, "My son, my daughter, give me thine heart. Though your sins be as scarlet, I will make them white as snow; for I will cleanse you with my own blood. I will make you members of my family--children of the heavenly King. Take my forgiveness, my peace which I freely give you. I will clothe you with my own righteousness,--the wedding garment,--and make you fit for the marriage supper of the Lamb. When clothed in my righteousness, through prayer, through watchfulness, through diligent study of my word, you will be able to reach a high standard. You will understand the truth, and your character will be moulded by a divine influence; for this is the will of God, even your sanctification."

Mrs. E. G. White. <YI, June 30, 1892 par. 4>

July 7, 1892 Words to the Young

He who calls upon the Lord in humble, fervent prayer will receive the strength and grace which he needs to battle with temptation and to endure trials. In coming to God, the petitioner must present Christ as his authority, Christ's merit as his plea; and the pledged word of God is given that when these conditions are fulfilled, heaven is open unto the cries of the penitent and humble soul. Jesus taught that it was essential that all his children should pray; because they are needy and sinful and dependent, and because there is a malignant foe who is ever seeking the ruin of souls. Satan and his angels are ever upon the track of those who would do the will of God, tempting them to do evil, that they may be unhappy in this life, and lose also the life eternal which Jesus died to purchase for his followers. Satan ever seeks to lead men to do evil themselves, and to lead others into the snare of the enemy, in order that he may ruin souls, and lead men to do those things which are not pleasing to Christ. It is through leading us to yield to his temptations that Satan robs us of happiness here and eternal life at last. <YI, July 7, 1892 par. 1>

It is very necessary that we should pray in order that we may have strength from above to see and resist the temptations of the enemy; but Satan ever seeks to prevent men from praying, by filling up their time with business or pleasure, or by leading them into such wickedness that they will have no desire to pray. The Lord Jesus has made heaven accessible to all who will come unto him, and he invites the children and the youth to come. He said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Jesus would have the children and the youth come to him with the same confidence with which they go to their parents. As a child asks his mother or father for bread when he is hungry, so the Lord would have you ask him for the things which you need. If your sins are heavy upon your heart, you are to come to God and say, "For Christ's sake, forgive my sins." Every sincere prayer will be heard in heaven, and every earnest petition for grace and strength will be answered. <YI, July 7, 1892 par. 2>

Jesus knows the needs of children, and he loves to listen to their prayers. Let the children shut out the world and everything that would attract the thoughts from God, and let them feel that they are alone with God, that his eye looks into the inmost heart, and reads the desire of the soul, and that they may talk with God. In humble faith you may claim his promises, and feel that although you have nothing in yourself whereby you may claim the favor of God, because of the merits and righteousness of Christ, you may come boldly to the throne of grace, and find help in time of need. There is nothing that can make the soul so strong to resist the temptations of Satan in the great conflict of life, as to seek God is humility laying before him your soul in all its helplessness expecting that he will be your helper and your defender. <YI, July 7, 1892 par. 3>

Then, children ask God to do for you those things that you cannot do for yourselves. Tell Jesus everything. Lay open before him the secrets of your heart; for his eye searches the inmost recesses of the soul, and he reads your thoughts as an open book. When you have asked for the things that are necessary for your soul's good, believe that you receive them, and you shall have them. Accept his gifts with your whole heart; for Jesus has died that you might have the precious things of heaven as your own, and at last find a home with the heavenly angels in the kingdom of God.

Mrs. E. G. White. <YI, July 7, 1892 par. 4>

July 14, 1892 Words to the Young

In this age we are pained to see that children and youth look upon themselves as too far advanced to submit themselves to the control of their parents. When they reach the age of ten or twelve, they seem to imagine that to yield to parental authority would be an evidence of weakness, a sacrifice of their rightful independence. But instead of being capable of governing themselves, they are vacillating and weak in purpose. Their moral powers are feeble, and they have but little spiritual power. The reason why they are thus weak and easily led away by temptation, is that they do not imitate the life of Christ. They get above the simplicity of Jesus. <YI, July 14, 1892 par. 1>

Instead of following in the footsteps of the divine Redeemer, they are filled with pride and self-esteem. They study inclination, and follow the bent of their unconsecrated minds instead of the teaching of the loving Saviour. They devote their time and the powers of the mind to that which will make a display, instead of seeking for the acquirement of a solid education. They think much more of sight-seeing, of exciting amusement, of having what they call a good time with their associates, than of following the advice of their parents, whose knowledge and experience make them wise in advising their children. <YI, July 14, 1892 par. 2>

I present Jesus before you as the true pattern. He was the creator of the worlds, yet he consented to humble himself, to take upon himself man's nature, to live as a child, as a youth, in order that he might give them a perfect example. He was subject to his parents, obeying the commandment of the Lord which says, "Honor thy father and thy mother." <YI, July 14, 1892 par. 3>

There are many children and youth who see no attraction in Christ's life of humble toil and loving obedience; but it was for our sake, for our good, that he thus lived; for if he had chosen, he might have enjoyed the riches of glory. <YI, July 14, 1892 par. 4>

Even after he had proclaimed his divine relation to the Father, saying to his mother, "Wist ye not that I must be about my Father's business?" he was still obedient to the claims of Mary and Joseph. For eighteen years after he had declared himself the Son of God, he submitted to a life of toil, of restraint, yielding submission to the authority of his parents. He practiced self-denial, and worked with Joseph at the humble trade of a carpenter, thus forever dignifying toil. When we look upon his patient self-denial, his shrinking from all notoriety, devoting himself to his daily labor in a humble sphere, what a beautiful light is shed about his life! How clearly is pointed out the path in which children and youth should walk. If the youth would become strong in mind, pure in morals, firm in spiritual power, let them follow the example of Jesus in his simplicity, in his submission to parental restraint. For thirty years his life was veiled in obscurity; yet Jesus was no less the Son of God in his lowly home, in his submission to his parents, than when God spoke from his eternal throne, saying, "This is my beloved Son in whom I am well pleased."

Mrs. E. G. White. <YI, July 14, 1892 par. 5>

July 21, 1892 Words to the Young

"Seek ye the Lord while he may be found, call ye upon him while he is near." <YI, July 21, 1892 par. 1>

The time is coming when it will be too late to seek God, and I have been thinking how we shall feel when probation is closed, and all our life-work ended. With what feelings shall we review the past? Shall we then wish that our efforts to serve God had been more earnest? Shall we wish that we had lived more in harmony with his revealed will? Shall we then be accounted as faithful servants? What if at this moment we should hear the voice of Christ saying, "It is done"? <YI, July 21, 1892 par. 2>

I had a dream once in which I saw a large company gathered together, and suddenly the heavens gathered blackness, the thunder rolled, the lightning flashed, and a voice louder than the heaviest peals of thunder, sounded through the heavens and the earth, saying, "It is done." Part of the company, with pallid faces, sprang forward with a wail of agony, crying out, "O, I am not ready." The question was asked, "Why are you not ready? Why have you not improved the opportunities I graciously gave you?" I awoke with the cry ringing in my ears, "I am not ready; I am unsaved--lost! lost! eternally lost!" <YI, July 21, 1892 par. 3>

In view of the solemn responsibilities that rest upon us, let us contemplate the future, that we may understand what we must do in order to meet it. In that day shall we be confronted with neglect and contempt of God and his mercy, with rejection of his truth and love? In the solemn assembly of the last day, in the hearing of the universe, will be read the reason of the condemnation of the sinner. For the first time parents will learn what has been the secret life of their children. Children will see how many wrongs they have committed against their parents. There will be a general revealing of the secrets and motives of the heart; for that which is hid will be made manifest. Those who have made sport of solemn things connected with the judgment, will be sobered as they face its terrible reality. <YI, July 21, 1892 par. 4>

Those who have despised the word of God, will then face the Author of the inspired oracles. We cannot afford to live with no reference to the day of judgment; for though long delayed, it is now near, even at the door, and hasteth greatly. The trumpet of the archangel will soon startle the living, and wake the dead. At that day the wicked will be separated from the just, as the shepherd divides the goats from the sheep. <YI, July 21, 1892 par. 5>

When you consider these solemn things, do you not realize, dear youth, that you must cease from your selfish, sinful course, -- cease to do evil, and learn to do good? It is your own course of action that will mold your character for destruction or for the bliss of the ceaseless ages of eternity. Should not the young, and those of mature age, forsake every practice that will weaken moral power, and retard spiritual growth? <YI, July 21, 1892 par. 6>

The Lord declares, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." The despisers of God and his truth may seem to prosper for a time; but their day of adversity is sure to come. The indifferent, the irreverent, those who are robbing God of their service, spread themselves in pride, and boast of their independence. They intrench themselves in resistance of every appeal that God sends to them; but ere long his hand will be laid upon them. Their dishonesty, their irreverence, their defiance of heaven, will all be revealed, and it will be seen that an exact record has been kept, and the hour of their retribution has come. <YI, July 21, 1892 par. 7>

The all-seeing eye of God is upon us; the secret thoughts of our hearts are not hidden. Every one of us will be judged according to the deeds done in the body. I inquire of you today, How do you stand before God? How does he who can

understand every motive, see every thought, hear every word, behold every action of your life, regard your case? Will you consider these solemn questions before every case shall be irrevocably fixed before it shall be everlastingly too late for wrongs to be righted? Will you heed the injunction, "Seek ye the Lord while he may be found, call ye upon him while he is near."?

Mrs. E. G. White. <Y1, July 21, 1892 par. 8>

July 28, 1892 Words to the Young

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." <Y1, July 28, 1892 par. 1>

It becomes us to seek God with all the heart in the days of youth, health, and prosperity, when the evil days draw not nigh when we shall say, "I have no pleasure in them." God and his cause should hold the first place in our regard; and in order that this may be so, we should observe regular seasons for prayer. The youth who would serve God, should go away by himself, seeking some retired place to pray, or, if he cannot do this, he should pray while he labors, coming often to the throne of grace, asking the Lord to breathe upon him the spirit of prayer, and teach him how to ask for the things that he needs. The child-like, humble spirit, the living faith that should animate the heart of the Christian, will lead him to make earnest supplication at a throne of mercy, and he will appreciate the intercession of Jesus, his advocate. <Y1, July 28, 1892 par. 2>

Jesus knows our weakness; he is acquainted with our besetments and our infirmities; and he loves to help us. There is a great advantage in beginning to love and serve God in early youth; for the earlier in life you begin the service of God, the more distinctly you will reveal the impression of the heavenly Spirit. Let the youth who would serve God remember that only one day at a time is his own. Let him begin his day as if it were the last day he should pass upon earth, and let him close it in earnest prayer that God will bless his efforts and influence. <Y1, July 28, 1892 par. 3>

While your hands are engaged in labor, if you desire to become intelligent in spiritual things, if you desire to have your mind directed heavenward, you might commit to memory texts or portions of the Scriptures, and thus train your mind to dwell upon things that are pure and lovely. The heart that is stored with the precious truths of God's word, is fortified against the temptation of Satan, against impure thoughts and unholy actions. It is essential that we search the Scriptures for ourselves; for we want to understand what is truth. The youth should read the Bible thoughtfully and prayerfully, and to some purpose, earnestly desiring to understand the sacred instruction of Christ. Whoever comes to the Bible with such a spirit, will receive the pure light of truth, full of inspiration; and the soft, subduing power of the Holy Spirit will cleanse and sanctify the heart of the honest seeker. The angels of God will be near to instruct him who is of a teachable spirit. Then read the precious utterances of God's word slowly, patiently, reverently. <Y1, July 28, 1892 par. 4>

In searching the word of God, do not be content with superficial work. Many of the gems of truth lie deep, and one who looks only on the surface will not discover them. You must dig deep in the mine of truth if you would find its richest treasures. Comparing scripture with scripture, you may find the true meaning of the text; but if you do not make the sacred teachings of God's word the rule and guide of your life, the truth will be nothing to you. The efficiency of truth is discovered only when it is carried out in practical life. If any part of God's word condemns any habit you have cherished, any feeling you have indulged, any spirit you have manifested, turn not from the word of God; but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promise of God, and showing your faith by your works.

Mrs. E. G. White. <Y1, July 28, 1892 par. 5>

August 4, 1892 Words to the Young

Jesus has said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." <Y1, August 4, 1892 par. 1>

Do you wish to enter the mansions Jesus has gone to prepare? Is heaven desirable? Then why not bring as much of heaven as possible into your daily life? Day by day you receive Heaven's blessings; but do you make a grateful recognition of the same by offering thanksgiving and praise to your heavenly Father? Is it a proper course for you to pursue to rise in the morning and go without prayer to your duties and responsibilities, to the dangers and temptations

of the day? Is it not essential that you seek for guidance and protection, for help and grace from God? Let the youth who profess to love God make it a rule of their lives to engage in regular seasons of prayer. If two or three of you are together, who are servants of Christ, you may claim the promise of his presence. [<YI, August 4, 1892 par. 2>](#)

Suppose there are those around you who do not respond to the claims of God, who offer no grateful praise for his mercy, and who ridicule your faith, should you not seek protection from the only Source of strength, and plead with God to quicken those who ridicule his name, and bring them to repentance? How can you expect God's blessing if you have not moral courage to go to him, and ask him for his help before those who do not love God, or reverence his name? [<YI, August 4, 1892 par. 3>](#)

Many who profess the name of Christ are very poor soldiers of the cross. They profess to be seeking heaven as their home; but they do not bring heaven into their practical lives. Their thoughts and conversation are not upon heavenly things. Their conversation is vain and trifling, and their souls are as destitute of the grace of Christ as were the hills of Gilboa of dew or rain. Let the youth who are called to associate together in family life be true to principle concerning the hour of prayer. Let them read tender words from the blessed Bible, and with humble, contrite hearts, let them bow before God, and pray for his blessing. Angels of God will be round about you. To this scene Jesus will be a witness. God will hearken to your petitions, and will be your helper, your strength when temptation comes upon you. Suppose in your company there are those who do not pray, who do not answer to the claims that God has upon them, should you be weakened by their presence, and be found unfaithful to your trust?--No; you should be all the more earnest, faithful, and steadfast, gathering zeal for God because others utterly fail to do their duty. [<YI, August 4, 1892 par. 4>](#)

Those who refuse to be guided by the Spirit of God are always a hindrance to their companions. They are bodies of darkness, agents of Satan. The more pleasing their manners, and the greater their ability, the greater harm they can do through their influence upon others, and the greater will be their condemnation at last, unless they repent and forsake their sins. [<YI, August 4, 1892 par. 5>](#)

The young disciples of Christ should show faithfulness in cross-bearing, in rendering vigorous service, manifesting unflinching fidelity to the cause of their Master. They should let their light so shine that their young companions may be led to glorify God. You cannot let your light shine unless you have light, and there is only one source of light. In order to meet the mind of God, and exert a saving influence upon those around you, you must avail yourself of every help Jesus has made available to you, that you may daily grow in grace. Your faith must grow by exercise. Your love for Christ must increase more and more, and your lips will be prepared to express the love that is glowing in your heart. Your conversation will then be upon heavenly things,--upon Christ, the Christian's hope, and the incorruptible inheritance.

Mrs. E. G. White. [<YI, August 4, 1892 par. 6>](#)

August 11, 1892 Words to the Young

There are many young men who pride themselves on their good behavior, and who think that their morality is all they need. They are self-righteous, as was Cain, who thought he could bring his offering to God without the blood of Jesus; but God refused to accept his sacrifice. He could offer only that which had been made his through the blood and merit of Jesus. The infinite offering was prefigured in the sacrifice required at his hand; but he came to God as though presenting that which he had obtained through his own merits and righteousness. He was not accepted of God, because he did not offer the merit of Christ with humble and contrite heart. The self-righteous youth need a Saviour today as much as did Cain when he came to God in the garments of his own righteousness. "Without me," Christ says, "ye can do nothing." We either gather with Christ, or we scatter abroad. The youth who glory in their independence apart from Christ should not have an influence to lure any of you away from your Saviour. Their self-righteous robes are stained with sin, and will not cover them in the day of God. [<YI, August 11, 1892 par. 1>](#)

The youth may receive grace from Christ daily, and find their light growing brighter and brighter as they follow in the path of holiness. The psalmist says, "The path of the just is as a shining light, that shineth more and more unto the perfect day." [<YI, August 11, 1892 par. 2>](#)

Growth in grace will not lead you to be proud, self-confident, and boastful, but will make you more conscious of your own nothingness, of your entire dependence upon the Lord. He who is growing in grace will be ever reaching heavenward, obtaining clearer views of the fullness of the provisions of the gospel. [<YI, August 11, 1892 par. 3>](#)

The youth may be free in Christ; they may be the children of light, and not of darkness. God calls upon every young man and young woman to renounce every evil habit, to be diligent in business, fervent in spirit, serving the Lord. Jesus

will help you, so that you need not remain in indolence, making no effort to correct your wrongs or improve your conduct. The sincerity of your prayers will be proved by the vigor of the effort you make to obey all of God's commandments. You may move intelligently, and at every step renounce evil habits and associations, believing that the Lord will renovate your heart by the power of his Spirit. <YI, August 11, 1892 par. 4>

Some have said that God pardons only the penitent. This is true; but whom he pardons, he first makes penitent. God calls upon every young man and woman who reads these words to put forth every effort to become all that it is possible through the grace and strength of Christ to become. If you meet the mind of God, you cannot be idle, you cannot be indifferent. Not one of you will be saved in indolence; you must learn in the school of Christ. <YI, August 11, 1892 par. 5>

Do not excuse your defects of character, but in the grace of Christ overcome them. Wrestle with the evil passions which the word of God condemns; for in yielding to them, you abase yourself. Repent of sin while Mercy's sweet voice invites you; for it is the first step in the noblest work you can do. Strive for the mastery with all the powers God hath given you and make straight paths for your feet. Heaven is worth every effort you can make. The angels of God are interested for your salvation, and Jesus is waiting to be to you a very present help in every time of need. He would have you gird up the loins of your mind, and hope to the end for the grace that is to be brought to you by the revelation of Christ.

Mrs. E. G. White. <YI, August 11, 1892 par. 6>

September 1, 1892 Words to the Young

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." <YI, September 1, 1892 par. 1>

Through the plan of salvation, abundant provision has been made for all. Those who choose to accept the invitation of Christ to come unto him may find grace through his divine merit to perfect a character for the future, immortal life. Christ is calling that souls may come to him; and it is for the present and eternal interest of each one of us to hear and obey the call. Jesus says, "Ye have not chosen me, but I have chosen you." Then let all who would be children of God respond to the invitation of Christ, and place themselves where the light of heaven will shine upon them, where they will realize that it is their privilege to be hearers and doers of the words of Christ, follow the Light of the world, and be accepted in the Beloved. <YI, September 1, 1892 par. 2>

It has been at an infinite cost that the salvation of man has been provided. The world may refuse the gift, but this will not lessen its value, or relieve men of responsibility. When he was here upon earth, Jesus said to those who refused him, "Ye will not come to me that ye might have life." There are many who are pursuing the same course today. Jesus calls, but those who avail themselves of the privilege, coming in humility and faith, know by experimental knowledge that his goings forth are prepared as the morning. Jesus will not be satisfied until he leads his followers into the realms of perfect joy and glory. <YI, September 1, 1892 par. 3>

Christ is the beginning and the end, the author and the finisher of our faith. He is our sacrifice, our substitute, our surety and advocate. We have a risen Saviour, and our completeness is in him; for he who entered upon the work of our salvation, humbling himself even to the death of the cross that we might be exalted, will complete that which he hath begun. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." <YI, September 1, 1892 par. 4>

The plans of God cannot fail. Men make great plans, but often fail to execute them. They begin to build, and are not able to finish. They do not count the cost; but Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means that, if they would but comply with the conditions, none need perish, but might have everlasting life. He has unfailing resources from which to draw to complete the great work of restoring fallen man. He took man's sin upon him, that he might impute his righteousness to the repenting soul. Every heavenly intelligence works as his agent to win man to God. Ten thousand times ten thousand and thousands of thousands of angels wait to do his bidding, seeking to draw souls to Christ. When men respond to the love of Christ, they unite with the heavenly angels in seeking to win souls; for in accepting Christ they become the sons of God, and are entitled to the

September 22, 1892 Words to the Young

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." The spirit of bondage is engendered by seeking to live in accordance with legal religion, through striving to fulfill the claims of the law in our own strength. There is hope for us only as we come under the Abrahamic covenant, which is the covenant of grace by faith in Christ Jesus. The gospel preached to Abraham, through which he had hope, was the same gospel that is preached to us today, through which we have hope. Abraham looked unto Jesus, who is also the Author and the Finisher of our faith. <YI, September 22, 1892 par. 1>

In viewing the holiness and glory of the God of the universe, we are terrified; for we know that his justice will not permit him to clear the guilty. But we need not remain in terror; for Christ came to the world to reveal the character of God, to make plain to us his paternal love toward his adopted children. We are not to estimate the character of God by the stupendous works of nature alone, but by the simple, lovely life of Jesus, who presented Jehovah as more merciful, more compassionate, more tender, than our earthly parents. Jesus presented the Father as one to whom we could give our confidence and present our wants. When we are in terror of God, and overwhelmed with the thought of his glory and majesty, the Father points us to Christ as his representative. What you see revealed in Jesus of tenderness, compassion, and love, is the reflection of the attributes of the Father. The cross of Calvary reveals to man the love of God. Christ represents the Sovereign of the universe as a God of love. By the mouth of the prophet he said, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." <YI, September 22, 1892 par. 2>

We have access to God through the merits of the name of Christ, and God invites us to bring to him our trials and temptations; for he understands them all. He would not have us pour out our woes to human ears. Through the blood of Christ we may come to the throne of grace, and find grace to help in time of need. We may come with assurance, saying, "My acceptance is in the Beloved." "For through him we both have access by one Spirit unto the Father." "In whom we have boldness and access with confidence by the faith of him." As an earthly parent encourages his child to come to him at all times, so the Lord encourages us to lay before him our wants and perplexities, our gratitude and love. Every promise is sure. Jesus is our Surety and Mediator, and has placed at our command every resource, that we may have a perfect character. The blood of Christ in ever-abiding efficacy is our only hope; for through his merits alone we have pardon and peace. When the efficiency of the blood of Christ becomes a reality to the soul through faith in Christ, the believer will let his light shine forth in good works, in bringing forth fruits unto righteousness. <YI, September 22, 1892 par. 3>

He will tell the sinner that Christ's love extends to him. He will present before him the merits of the blood of Christ, bidding him renounce all self-dependence, pointing him to the cross of Calvary, and encouraging him to say,--

"In my hand no price I bring;
Simply to thy cross I cling." <YI, September 22, 1892 par. 4>

This is the story that the laborer together with God will repeat in earnest love to those who are the purchase of Christ's Blood.

September 29, 1892 Words to the Young

"Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." <YI, September 29, 1892 par. 1>

Christians are to surrender their will to God's will, that they may maintain good works. They will be brought into circumstances where strong temptations will solicit them to indulge in evil. They will be brought into the society of those whose influence will tend to lead them to the indulgence of self in pleasure-seeking, and in gratification of natural inclination. This influence will be dangerous to the spiritual health of the soul. The Christian should withdraw himself

from the company of those who are as a snare to his soul. <YI, September 29, 1892 par. 2>

When you come in contact with those whom you cannot lift into a pure and holy atmosphere, because their moral tastes are wholly perverted, you must shun their society. Persons of this class have generally a strong will and positive temperament, and when wrought upon by the enemy of God, they become efficient agents in leading souls from the path of righteousness to paths that are false and dangerous. The moral atmosphere surrounding these souls is tainted with evil, and exerts only a defiling influence. <YI, September 29, 1892 par. 3>

Youthful Christian, let your mind be stayed upon Christ; look to him for guidance, and live with an eye single to the glory of God. If you put your entire trust in Jesus, he will give you power to control the motives which actuate you. The Lord designs that the mind of the youthful Christian should be trained and developed, that the young soldier may be capable of the highest effort; but this can be done only as you cooperate with the heavenly intelligences, appropriating to yourself every opportunity and privilege for your training and culture. The Lord desires that you should be faithful in little things, that you do the every-day duties which appear small and unimportant, thoroughly, and to the best of your ability. You are in danger the moment you are satisfied in doing carelessly the work committed to your hands. Remember that what is worth doing at all, is worth doing well. Satan is ever near to tempt him who would be a worker for God, suggesting to him that it will matter little if the work is slighted, for no one will know that it has been done negligently. Let none of you be deceived with this suggestion; for you will know yourself that you have not done your duty, and will lose respect for yourself, and confidence in yourself. You will know that you are not doing your best for God, and you will realize that God understands all your neglect. Do not be slack; for the habit will grow upon you, and be made manifest not only in your outward affairs, but in your spiritual life. <YI, September 29, 1892 par. 4>

In doing superficial work you will receive a training that will wholly unfit you for the duties of this life, or the enjoyment of the next; for unless you train yourself to do thorough work, you cannot have a symmetrical character, or be found worthy to be intrusted with heavenly riches. <YI, September 29, 1892 par. 5>

Your reason and imagination should be touched with the life-giving power of Christ, that forms of beauty and truth may be impressed thereon. There are great and precious truths that demand your contemplation, in order that you may have a sound foundation for your faith by having a correct knowledge of God. O that the superficial, vain seeker for truth, would learn that the world by wisdom, however much acquired, knew not God. It is proper to seek to learn all that is possible from nature, but do not fail to look from nature to Christ for the complete representation of the character of the living God. By contemplation of Christ, by conformity to the divine likeness, your conceptions of the divine character will expand, and your mind and heart will be elevated, refined, and ennobled. Let the youth aim high, not relying upon human wisdom, but living day by day as seeing him who is invisible, doing their work as in the sight of the intelligences of heaven. In today will work tomorrow. <YI, September 29, 1892 par. 6>

He who constantly depends upon God through simple trust and prayerful confidence, will be surrounded by the angels of heaven. He who lives by faith in Christ, will be strengthened and upheld, able to fight the good fight of faith, and lay hold upon eternal life. There are souls who are trembling in unbelief. They ask, "How can I know that God is reconciled to me? How can I be assured that he loves and pardons me?" It is not for you, dear youth, to make yourselves just with God. Jesus invites you to come to him with all your burdens and perplexities. Abandon the hope you have held that a legal religion can save you; and do just as Jesus has told you. He says, "Come unto me, learn of me, believe in me." Accept the promise and the provision that God has made. "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." <YI, September 29, 1892 par. 7>

You need not be lost in seeking your way to heaven. Jesus said to Thomas, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." Then look away from self to Jesus; for in Christ the character of the Father is revealed. Paul says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The character of God as revealed by Christ invites our faith and love; for we have a Father whose mercy and compassion fail not. At every step of our journey heavenward he will be with us to guide in every perplexity, to give us help in every temptation. Then be strong in the Lord, and in the power of his might, and render praise unto him who is the light and health of your countenance.

Mrs. E. G. White. <YI, September 29, 1892 par. 8>

October 13, 1892 Christ our Pattern.

"Let this mind be in you, which was also in Christ Jesus." If you strive in all humility to understand what is the mind of Christ, you will not be left in darkness. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." "But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." <YI, October 13, 1892 par. 1>

The youth are called upon to copy the pattern given them. They cannot do this in their own strength; for human nature is erring. Through studying the life and character of Jesus, desire is awakened in the heart to have the mind of Christ, to learn of him meekness and lowliness of spirit. Jesus said, "I sanctify myself, that they also might be sanctified." It is his desire that his followers shall reflect his image. One unsanctified act on the part of our Saviour, would have marred the pattern, and he could not have been a perfect example for us; but although he was tempted in all points like as we are, he was yet without one taint of sin. He proclaims his character by the mouth of the prophet, saying, "I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight." All who profess the name of Christ should delight in these things, by conversation and conduct making manifest to the world that they are copying the Pattern. <YI, October 13, 1892 par. 2>

Some souls respond to the drawing of Christ, and become learners in his school. They keep their eye fixed upon the Pattern, and seek to reproduce the characteristics of Christ in their practical life; for whoever believes in Christ must do the works of Christ. The Lord has been presented before them as one who exercises loving-kindness, judgment, and righteousness in the earth, and these are the fruits that are borne by the genuine Christian. The characteristics of Christ are to be manifested by every true believer; for those who are sanctified through the truth, are as bright, shining lights, giving light to all that are in the house. Good works will be revealed in every true believer. The Lord can accept of nothing short of perfection of character, wholeness to God. Any half-hearted service will testify before the heavenly intelligences that you have failed to copy the Pattern. <YI, October 13, 1892 par. 3>

Many are not interested in Christ, and are not charmed with the virtues of the Christian life. They seem to have an idea that by becoming Christians, they will become miserable; but if Christ abides in the heart by faith, you will not be wretched and gloomy, but happy, full of praise and joy. You will reveal Christ, and shine as lights amid the moral darkness of the world, holding forth the word of life. <YI, October 13, 1892 par. 4>

If you are Christ-like, your influence will work as leaven upon those connected with you. Christ declares to his followers, "Ye are the salt of the earth." But there are very many who profess to be Christians that Jesus looks upon with sadness, saying, "But if the salt have lost its savor, wherewith shall it be salted.?" How shall the world then be saved? When human effort is not combined with divine agencies, it is as salt without savor. The Saviour puts his estimate upon the Christless professors, saying, "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." This is the description of those who profess to believe in Christ, and yet who do not imitate his virtues, his self-denial, manifest his sympathy, his goodness, his compassion and love. Their influence draws men away from Christ, because they present a false pattern to the world. They have not sanctified themselves to the service of Christ that he might make them vessels unto honor. They misrepresent the great example. Whether associated with those who believe or those who do not believe, their conversation is made up of jesting, joking, and vain, useless talk. They indulge their inclination, and live to please themselves instead of copying the Pattern. The record says, "For even Christ pleased not himself." <YI, October 13, 1892 par. 5>

How does Jesus look upon those who profess the truth, and in works deny him, manifesting the sad fact that they have not been partakers of the divine nature, and have not overcome the corrupt tendencies of the natural heart? Are such happy? Can such delight in the characteristics which should mark the true Christian,--goodness, mercy, and the love of God? Jesus expects much of the youthful soldiers of his army, and let it be your determination that you will not disappoint your Captain and Leader. You are to wear his armor, to be marshaled under his banner, and become co-laborers with him in conquering his enemies and extending his kingdom. It is thus we are to be laborers together with God; for God has given to every man his work. You cannot betray sacred trust without imperiling your soul. You are to be found loyal and true, obedient to every word of command, presenting to others the highest motive to action, and showing them the attractions of the service of Christ. You are to show forth the praises of him who hath called you out of darkness into his marvelous light. If you follow the Pattern, you will love and win souls for whom Christ died. You will wear the yoke of Christ, not seeking to shun responsibilities, but finding his yoke easy and his burden light.

Mrs. E. G. White. <YI, October 13, 1892 par. 6>

October 20, 1892 Words to the Young.

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." <YI, October 20, 1892 par. 1>

You are to follow God as dear children, to be obedient to all his requirements, walking in love as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor. Love was the element in which Christ moved and walked and worked. He came to embrace the world in the arms of his love. And Jesus says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." <YI, October 20, 1892 par. 2>

We are to follow the example set by Christ, and make him our pattern, until we shall have the same love for others as he has manifested for us. He seeks to impress us with this profound lesson of love. Will the Instructor family most earnestly seek to practice the words of Christ? If your hearts have been given to selfishness, let Christ imbue you with his love. He desires that we shall love him fully, and encourages, yes, even commands, that we shall love others as he has given us an example. He has made love the badge of our discipleship. He says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." This is the measurement to which you are to reach,--"Love one another; as I have loved you." What height, what depth and breadth, of love! This love is not simply to embrace a few favorites, it is to reach to the lowliest and humblest of God's creatures. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <YI, October 20, 1892 par. 3>

The Majesty of heaven identifies his interests with that of suffering humanity. Our associates and companions are in need of heart-felt kindness and tender sympathy. But the love and sympathy which Jesus would have us give to others does not savor of sentimentalism, which is a snare to the soul; it is a love that is of heavenly extraction, which Jesus exemplifies by both precept and example. But instead of manifesting this love, how often we are alienated and estranged one from another. Through yielding to temptation, strife, evil thinking, evil surmising, and evil speaking, censoriousness and criticism are manifested toward others. If they do not happen to meet our ideas, we fail to manifest friendliness toward them. But what is the result of estrangement from our brethren?--The result is estrangement from God, a dwarfed experience, a blighting of Christian growth. <YI, October 20, 1892 par. 4>

It is impossible to grow up into Christ our living head, unless we practice the lesson he has given us of sympathy, compassion, and love. It is impossible to reflect the image of Christ unless this love which is of heavenly birth, is in the soul. No one will pass the portals of the city of God who does not reflect this attribute. The love of Jesus is an active principle, uniting heart with heart in bonds of Christian fellowship. Every one who enters heaven will on earth have been perfected in love; for in heaven the Redeemer and the redeemed will be objects of our interest. <YI, October 20, 1892 par. 5>

Those who have experienced the love of Christ cannot be idlers in the Master's vineyard. They will see opportunities for helping others in their steps to Christ. Partaking of Christ's love, they will labor for the souls of others. Let every soul copy the Pattern, and become missionaries in the highest sense, winning souls to Jesus.

Mrs. E. G. White. <YI, October 20, 1892 par. 6>

October 27, 1892 Words to the Young

"Ye are not your own. For ye are bought with a price." We have been bought with the precious blood of Christ as of a lamb without blemish. What a price is this, unparalleled, infinite! But though Christ has bought us, and invites us to come to him, still the world holds out its attractions to us, and strives for the mastery. Shall love for God, or love for the world, triumph in the conflict? Satan and his evil angels are watching at every avenue leading to the human heart, seeking to force souls to accept evil suggestions. The enemy presents bribes to win us to the world, as he presented bribes to Christ in the wilderness of temptation. Unless we depend upon a power out of and above ourselves, the enemy will succeed in accomplishing our ruin. But in looking to Jesus, by studying his life and character, by earnestly desiring to be like him, our minds will be balanced in the right direction, that we may overcome selfishness, and choose a course

of righteousness. Looking unto Jesus, we shall hear a voice saying, "This is the way; walk ye in it." "If any man will come after me [now the conditions], let him deny himself, and take up his cross [which cuts directly across the natural inclinations], and follow me." <YI, October 27, 1892 par. 1>

Who will turn away from every worldly attraction, from earthly enterprises that promise great gain and selfish gratification, and count all things but loss if he may win Christ? Winning Christ, we win everything. Jesus says he will be in us "a well of water springing up into everlasting life." <YI, October 27, 1892 par. 2>

I appeal to the youth: "Choose ye this day whom ye will serve." There is a necessity for a decided choice; for Jesus said, "Ye cannot serve God and mammon." "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." <YI, October 27, 1892 par. 3>

He who is mighty in counsel speaks to you; will you hear his voice, will you obey his words? Jesus says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He invites you to step upon new and higher ground than that which you have occupied in the past. If your heart is filled with love to Christ, it will be demonstrated that he is stronger than the passions which have ruled you, whose indulgence have undermined noble impulses, and left the soul to the mercy of Satan's temptations. <YI, October 27, 1892 par. 4>

"Ye are not your own. For ye are bought with a price." The world is under the most solemn obligation to render to the Lord Jesus his purchased possession,--soul, body, and spirit. But because the people of the world ignore their responsibility to God, and refuse to accept the great gift of salvation, they are not excused from their obligation to be faithful servants of Christ. In serving their own lust, they make it manifest that they are not subject to the rule of Christ, but day by day are robbing God of that which is his due. They refuse to be the children of Christ, and choose rather to be the slaves of Satan. In astonishment at their blindness, we reiterate the words of the apostle, "Who hath bewitched you, that ye should not obey the truth?" <YI, October 27, 1892 par. 5>

Christ invites the sinner to come to him. With what loving entreaties he follows the sinner! When the heart of the sinner is touched, he yields his will to God's will, and selfish inclination is no longer the controlling power; for the slavery of Satan is broken, and the soul brought into subjection to Christ. Impressed with the sense of the Saviour's long-suffering, forbearance, compassion, and measureless love, the repenting soul is deeply conscious of his own unworthiness and guilt. He yields his will to the will of God, and longs to reveal his loyalty to Christ, watching for opportunities to speak forth his goodness and love. He sees in Jesus matchless charms, and his heart is captivated. He has tasted of the love of Christ, and the gratitude of his heart is expressed in speaking to those who do not know the goodness of the Lord. He becomes a partaker of the divine nature.

Mrs. E. G. White. <YI, October 27, 1892 par. 6>

November 10, 1892 Words to the Young.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." <YI, November 10, 1892 par. 1>

Those who are true disciples of Christ will not be satisfied with surface work, but will fight the good fight of faith, and lay hold on eternal life. They will submit themselves to God, and heed not the suggestions of the enemy, but look to Jesus, bearing disinterested testimony before the universe concerning the power of Christ, which bringeth salvation to the believer. In proportion to the purity and piety of his life, in proportion to his growth in grace, will be the Christian's influence to save souls for whom Christ has died. The true follower of Christ will realize that he is a savor of life unto life or of death unto death. He will deny self, he will be a doer of the words of Christ, he will be sanctified through the truth. Those who take knowledge of him will know that he has been with Jesus, and learned of him. <YI, November 10, 1892 par. 2>

"He that sayeth he abideth in him ought himself also so to walk, even as he walked." He who professes to be a follower of Christ should set a Christ-like example. Let him not be as those who have a form of godliness but deny the power thereof. When in company with those who are light and trifling, with the scorner and unbeliever, "let him refrain his tongue from evil, and his lips that they speak no guile: . . . let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." The following words are to instruct you as to what you shall do and say: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you [mark the manner], with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evil doers, they may be

ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." You are to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; but what kind of fear are you to feel?--It is a holy fear, lest self shall appear, lest feelings of self-esteem and superiority shall mingle with your testimony; for if you would rightly represent Christ, self must be hid in Jesus. <YI, November 10, 1892 par. 3>

In relating your Christian experience, you are not to exalt self, but show forth the praises of him who hath called you out of darkness into his marvelous light. <YI, November 10, 1892 par. 4>

Let those who have entered the service of Christ be clothed with humility, and through faith in their Master, in kindness and love, do all in their power to draw souls to Christ. You cannot pass indifferently by those who do not know the Lord. You must be laborers together with God. The more you work in the missionary line, the more aptitude you will manifest; for you will be brought into circumstances where you will feel your need of wisdom from above, and in meeting special cases you will acquire valuable knowledge that will qualify you to labor for souls who are under temptation, separated from God by yielding to the suggestions of the enemy. There is need for every follower of Christ to press close to his side, to seek his counsel, and not venture to walk in human wisdom. Isaiah speaks of a class that walk in the imagination of their own hearts, saying, "Behold, all ye that kindle a fire, that compass yourselves about with sparks [ambitious projects, brilliant acts]: walk in the light of your fire, and in the sparks that you have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

Mrs. E. G. White. <YI, November 10, 1892 par. 5>

November 17, 1892 Words to the Young.

"How much owest thou unto my Lord?" The Lord has given to the youth capabilities and talents with which they are to do the work of God. I ask you, dear youth, are you going to give yourselves to the Lord? Are you ready to engage in the work he has left you to do? Jesus said to his disciples, "Go ye into all the world, and preach the gospel to every creature." In the face of this command, will you appropriate your time and your energies as inclination may dictate, instead of following the counsel of God? Will you choose your own independent judgment, and walk in the sparks of your own kindling, instead of following the Light of the world? Years are rapidly passing away, and at any time disease may lay its relentless grasp upon you, and all too late you may see that you have made a terrible mistake. <YI, November 17, 1892 par. 1>

Satan is constantly telling the youth that in living for the world great rewards will be received in this life; but this is not so. The brightest expectations of this life will never be realized. Where is your reward? Can you look up and by faith see the crown awaiting you in heaven? Do you rejoice in the mansions that Christ has gone to prepare for those who love him? If you follow the path of your own choosing, your ruin will lie at your own door. No second probation can be granted to those who do not appreciate the privileges bought at an infinite price. If you are laying up treasure on earth, stop and estimate the value of the lifetime in which you are walking directly contrary to the will of God, misapplying your talents, and bringing no interest to your Master. Reckon up the years in which you have refused to accept God's way, refused to put out your talents to the exchangers as he has directed; reckon up the increase that might have been gained by a wise use of the Lord's goods, and answer the question, "How much owest thou unto my Lord?" <YI, November 17, 1892 par. 2>

Is it not time, dear youth, who have been wasting your Lord's goods, to consider what will be the end of a misspent life? What will be the terrible reckoning you will have to meet in the judgment, if by your words and actions you persist in saying, "I will not have this man Christ Jesus to rule over me; I will follow my own inclination, and do my own will"? Will you, who have hearts to feel, let this matter have weight with you before it is everlastingly too late? Will you, who have eyes to see, discern whither your feet are tending? Will you, who have ears to hear, open them to listen to the counsel of the Most High? <YI, November 17, 1892 par. 3>

There are souls to be saved. But in wasting your talent of influence, you cannot be laborers together with God, working for the salvation of others. God would have you rightfully direct every jot of influence you possess. He calls for you to whom he has given great light to cooperate with heavenly intelligences. Those who have great light and precious capabilities will have a large field in which their influence may tell unto life eternal; but if those who have been richly endowed of heaven, withhold their gifts from God's service, and misapply them in the service of self and the world, they will be punished in proportion to the light which they have persistently refused. <YI, November 17, 1892 par. 4>

God has made the youth the depositaries of the truth that is to be imparted to the world. Will you not now repent? Will you not now fall on the Rock, Christ Jesus, and be broken? Will you not seek the Lord while he is near, and call

upon him while he may be found? He says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Christ is calling for whole-hearted, sincere servants, who will not be turned from their position of duty by allurements or opposition,--who will not fail or be discouraged. Will you give him your names? Will you be among those who shall be light-bearers? Will you give yourself to him to be employed as his agents to arrest the steps of many who are going on the road to perdition? <YI, November 17, 1892 par. 5>

O, if we all had the spirit of our Saviour, what self-denial would be manifested, what uprooting of selfishness, what binding about of wants to save means to assist in the salvation of souls. How earnest would be our efforts that Christ might abide in the heart, that we might exert a heavenly influence upon those with whom we associate. How careful we should be that no word of unbelief, of jesting and joking, of lightness and trifling, should encourage one soul to be indifferent and unconcerned in regard to the future eternal interest. <YI, November 17, 1892 par. 6>

My heart is in deep sorrow; for I know that the age in which we live is not conducive to godliness. We have pleaded that the youth might be clothed with the beautiful garments of Christ's righteousness, that they might work with all their God-given ability to rescue souls that are perishing. Dear youth, we appeal to you to pray to God that you may be converted, and show by your actions that you love Jesus, and carry a burden for the souls for whom Christ has died. Pray that the Holy Spirit may be poured upon you, that you may see afar off, and take in the significance of the plan of salvation. Pray that the sanctifying influence may come upon you, that the presence of Christ may abide with you; for Jesus has said, "Without me ye can do nothing."

Mrs. E. G. White. <YI, November 17, 1892 par. 7>

December 8, 1892 Words to the Young.

"As many as are led by the Spirit of God, they are the sons of God." Those who consent to be led by the Spirit of God will be illuminated and sanctified. They will discern the hatefulness of sin and the beauty of holiness. They will esteem it a great honor to be called the sons of God, knowing that they are wholly unworthy to be associated with Christ, the only begotten Son of the Father. Christ took upon him our nature, that he might associate us with himself. He suffered in the flesh suffered like a man, suffered with humanity, that he might be fully able to become the Captain of our salvation, being made a perfect Saviour through his sufferings, that he might bring many sons and daughters to God. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they that are sanctified, are all one: for which cause he is not ashamed to call them brethren." <YI, December 8, 1892 par. 1>

Who can refuse to become sons and daughters of God? Who does not desire to become like Jesus? "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Jesus is the head of the race, and (in his prayer for his followers) utters the truth of the unity of all believers. He says: "Neither pray I for these alone; but for them also that shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." <YI, December 8, 1892 par. 2>

"The glory which thou gavest me, I have given them; that they may be one, even as we are one." This glory is the character of Christ, and through his righteousness, what a prospect is opened before the children of God! They may be one with him, as he is one with the Father; they are chosen in him, united with him in interest, and "as he is, so are we in the world." What a privilege is ours, to be called the sons and daughters of God, to be the objects of God's special love! In the prayer of Christ the relation of the believer to Christ is plainly revealed as one most tender and abiding. Christ loves the heavenly beings that surround his throne, but what shall account for the great love wherewith he hath loved us, who have accepted him as our personal Saviour? The rainbow encircling his throne is a pledge of his covenant of love. All heavenly gifts come to us through the work redemption has wrought, and the graces of his Spirit, the pledge of his word, are but the streams of life that flow from the fountain of his love. "Herein is love, not that we loved God, but that he loved us, and [because he loved us] sent his Son to be the propitiation for our sins," and "not for ours only, but for the sins of the whole world." <YI, December 8, 1892 par. 3>

Through the wonderful condescension of God in our behalf, we are entitled to peculiar dignity and honor. To what greater honor could we aspire than to be called the children of God? What greater rank could we hold, what greater

inheritance could we find, than that which comes to those who are heirs of God and joint heirs with Christ? "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

Mrs. E. G. White. <YI, December 8, 1892 par. 4>

December 15, 1892 Words to the Young.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil." We are to put to the stretch our powers, girding up the loins of the mind that we may understand how to glorify God; and at the same time we are to distrust our own wisdom. It is unsafe for us to put confidence in ourselves, because our capacities are limited. We are to search thoroughly, and to go deep in seeking to understand what is truth; and after we have sounded the depths, we are to understand that there is an infinity beyond. If we diligently search to understand the truth, our search will be rewarded with a better knowledge of the character of God and of Jesus Christ whom he has sent. As we behold the goodness, the benevolence, the mercy of God, our characters will be changed to the likeness of the divine character, and we shall be led to practice the God like virtues. In searching that we may understand God, we shall discern how Christ seeks to enlarge our views of the excellence of his Father's character, that we may be inspired to God-like thoughts and deeds. <YI, December 15, 1892 par. 1>

In all the gracious deeds that Jesus did, he sought to impress upon men the parental, benevolent attributes of God. In all his lessons he was seeking to teach men the wonderful truth 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." Jesus would have us understand the love of the Father, and he seeks to draw us to him by presenting his parental grace. He would have the whole field of our vision filled with the perfection of God's character. In his prayer for his disciples he says, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. I have manifested thy name unto the men which thou gavest me out of the world." <YI, December 15, 1892 par. 2>

Jesus came into the world to illustrate the character of God in his own life, and he swept back the misrepresentations that Satan had originated, and revealed the glory of God. It was only by living among men that he could reveal the mercy, compassion, and love of his heavenly Father; for it was only by actions of benevolence that he could set forth the grace of God. The unbelief of men was deep seated, and yet they could not resist the testimony of his God-like example, and his deeds of love and truth. John sent messengers unto him asking, "Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." <YI, December 15, 1892 par. 3>

Christ has come to be our example, and we are to walk as he walked, and work as he worked, with unselfish purpose, ever keeping the Pattern before us. Weighted with the sense of responsibility, we are to represent Christ to the world. This is our work as Christians; for we are to let our light shine forth to the world in good works. Actions will tell, and therefore how important it is to study the life of Christ to see how he glorified the Father, that we may go and do likewise. <YI, December 15, 1892 par. 4>

The light that we have today was not given to Sodom. Like Chorazin, we are exalted to heaven; for it is our privilege to know God and Jesus Christ whom he has sent. If the mighty works that have been done among us, had been done in Sodom and Gomorrah, they might have remained unto this day. If the nations that have been destroyed had understood the grace that has been manifested toward us, they might have rejoiced in the glory of God. But it will be more tolerable for those nations in the day of judgment than for those who have failed to improve greater opportunities and privileges. <YI, December 15, 1892 par. 5>

But may it not be with us as with those who neglect so great salvation? Those who have been forgiven their sins will love Jesus, and will be laborers together with God. They will be missionaries wherever they may be. They will follow Him who is the light of the world, and will realize that God is light, and that in him is no darkness at all. They will know that they are his children, called out of darkness into his marvelous light. <YI, December 15, 1892 par. 6>

While Satan is working through his human agencies, seeking whom he may destroy, Christ is working to save the lost. The warfare is continually going on between Christ and Belial; but shall we expect that the agencies of Satan will be more powerful than the servants of God? Are not the weapons of our warfare mighty to the pulling down of

strongholds? Have not the children of God access to the Father? Are they not to be partakers of the divine nature? Those who are in vital contact with Christ will manifest it in their actions and words, in their temper and spirit. The moral atmosphere that surrounds their souls will be pervaded with love, meekness, gratitude, and purity. In fervent zeal they will win souls to Christ, and bring sheaves to the heavenly garner.

Mrs. E. G. White. <Y1, December 15, 1892 par. 7>

December 22, 1892 Words to the Young.

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He who believes in Christ becomes one with Christ, to show forth the glory of God; for God hath put a new song into his mouth, even praise unto the Lord. He daily desires to know more of Christ, that he may become more like him. He discerns spiritual things, and enjoys contemplation of Christ; and by beholding him, he is changed, imperceptibly to himself, into the image of Christ. He is after the Spirit, and understands the things of the Spirit. He does not place his dependence for acceptance with God upon what he can do, but relies wholly upon the merits of Christ's righteousness. Yet he knows that he cannot be slothful and be a child of God. He searches the Scriptures that testify to him of Christ, that present before him the perfect Pattern. <Y1, December 22, 1892 par. 1>

The believer finds in the word of God counsel and comfort; and in following the direction, he walks in the path of life. Precious truth is unfolded to his mind, and he receives it into the inner sanctuary of the soul. The attractions of the world become tame to him; for the glory and value of eternity are opened before him. He can say with the apostle, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." How can any one persuade himself that the word of God is but a cunningly-devised fable? How can he imagine that the life vitally connected with Christ is uninteresting? O that all might count the cost, and conclude that the most profitable thing for any soul to do is to make his calling and election sure, that day by day he may stand on vantage ground, looking unto Jesus, the author and finisher of his faith! <Y1, December 22, 1892 par. 2>

He who has a genuine experience in the things of God will not be indifferent to those who are in darkness, but will inquire, What would Jesus say to these poor, needy souls? He will seek to let his light shine forth. He will pray for wisdom, grace, and tact, that he may know how to speak a word in season to him who is weary. In place of engaging in trifling conversation, in jesting and joking, he will as a faithful steward of the grace of God, make the most of his opportunity, and the seed sown will spring up and bear fruit unto life eternal. The treasure of truth is in his heart, and he brings forth good things. The well-spring of life is in his soul, and the living waters flow forth. <Y1, December 22, 1892 par. 3>

Young men and women, is this your experience? Are you growing up into Christ, your living head? Are you laborers together with God, bearing fruit unto his glory? If not, you are not children of God, for you have not the image and superscription of Christ. You have not a clear title to the heavenly inheritance, and should sickness and death come upon you while you are thus neglecting the salvation so richly provided for you, what record would the books of heaven present? Could you meet that record with joy? <Y1, December 22, 1892 par. 4>

The Lord has given to the youth abundant privileges whereby they may become laborers together with God. They are to be living witnesses for Christ. Their lives and characters should bear decided testimony concerning the riches of Christ; for they should represent the Master, and make manifest the power of the truth upon the soul. But O, how many in life and character show that they are not consecrated to the service of Christ! They live to please themselves. They do not strengthen the church by their efficient efforts, but are rather a burden than burden-bearers. The church is what its members make it, and if names only are added to its records, and there is in the members no zeal, no purity, no intelligence in spiritual things, the church does not have increased power. Those who remain stationary in their religious experience, who do not grow up into Christ, their living head, seeking for perfection of character, are dead weights upon the church. They do not follow Jesus, the light of the world, and therefore have no light to diffuse to those who are sitting in darkness, and the world is no better because of their profession of godliness. Without an accession of spiritual power with its members, the church will fail to meet the expectation of the heavenly intelligences. <Y1, December 22, 1892 par. 5>

O that the youth may consider the life of Christ, and copy the Pattern! If they will do this, they will not be like the foolish virgins, who had no oil in their vessels with their lamps; but they will be wise, having their lamps trimmed and burning. And the cause of truth will not retrograde, the church will not become sickly and ready to die, but its members will become spiritual, and be able to discern spiritual things.

Mrs. E. G. White. <Y1, December 22, 1892 par. 6>

January 5, 1893 Words to the Young.

In perfecting a Christian character, it is essential to persevere in right-doing. I would impress upon our youth the importance of perseverance and energy in the work of character-building. From the earliest years it is necessary to weave into the character principles of stern integrity, that the youth may reach the highest standard of manhood and womanhood. They should ever keep the fact before their eyes that they have been bought with a price, and should glorify God in their bodies and spirits, which are his. The youth should seriously consider what shall be their purpose and life work, and lay the foundation in such a way that their habits shall be free from all taint of corruption. If they would stand in a position where they shall influence others, they must be self-reliant. The lily on the lake strikes its roots down deep beneath the surface of rubbish and slime, and through its porous stem draws those properties that will aid its development, and bring to light its spotless blossom to repose in purity on the bosom of the lake. It refuses all that would tarnish and mar its spotless beauty. <YI, January 5, 1893 par. 1>

We may learn a lesson from the lily, and although surrounded with influences that would tend to corrupt the morals, and bring ruin upon the soul, we may refuse to be corrupted, and place ourselves where evil association shall not corrupt our hearts. Individually the youth should seek for association with those who are toiling upward with unfaltering steps. They should shun the society of those who are absorbing every evil influence, who are inactive and without earnest desire for attainment of a high standard of character, who cannot be relied upon as persons who will be true to principle. Let the youth be found in association with those who fear and love God; for these noble, firm characters are represented by the lily that opens its pure blossom on the bosom of the lake. They refuse to be molded by the influences that would demoralize, and gather to themselves only that which will aid the development of a pure and noble character. They are seeking to be conformed to the divine model. <YI, January 5, 1893 par. 2>

If you will follow that which is good, you will cultivate moral qualities that will make you a blessing to others through all your life; for you will incite in them a desire to become noble and Christlike. It is the work of the youth to make advancement day by day. Peter says, "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." All these successive steps are not to be kept before the mind's eye, and counted as you start; but fixing the eye upon Jesus, with an eye single to the glory of God, you will make advancement. You cannot reach the full measure of the stature of Christ in a day, and you would sink in despair could you behold all the difficulties that must be met and overcome. You have Satan to contend with, and he will seek by every possible device to attract your mind from Christ. But we must meet all obstacles placed in our way, and overcome them one at a time. If we overcome the first difficulty, we shall be stronger to meet the next, and at every effort will become better able to make advancement. By looking to Jesus, we may be overcomers. It is by fastening our eyes on the difficulties and shrinking from earnest battle for the right, that we become weak and faithless. <YI, January 5, 1893 par. 3>

By taking one step after another, the highest ascent may be climbed, and the summit of the mount may be reached at last. Do not become overwhelmed with the great amount of work you must do in your lifetime, for you are not required to do it all at once. Let every power of your being go to each day's work, improve each precious opportunity, appreciate the helps that God gives you, and make advancement up the ladder of progress step by step. Remember that you are to live but one day at a time, that God has given you one day, and heavenly records will show how you have valued its privileges and opportunities. May you so improve every day given you of God, that at last you may hear the Master say, "Well done, thou good and faithful servant."

Mrs. E. G. White. <YI, January 5, 1893 par. 4>

January 19, 1893 Words to the Young.

"Create in me a clean heart, O God; and renew a right spirit within me." This prayer is appropriate for every soul, and at any time and in every place may be offered to God in the name and through the merit of Christ. The thought that God can take a poor, sinful, sorrowful human being, and so transform him by grace that he may become an heir of God and joint heir with Jesus, is almost too great for our comprehension. If the sinner comes to God confessing his sin, and

believing in Christ as his personal Saviour, he will be accepted; for the word of God is sure. It is yea and amen. Jesus says, "Him that cometh to me I will in no wise cast out." Christ takes upon him the sins of the transgressor, and imputes to him his righteousness, and by his transforming grace makes him capable of associating with angels and communing with God. <YI, January 19, 1893 par. 1>

Out of Christ, human wisdom in all its forms is foolishness; for those who trust in their own wisdom, have lost eternity out of their reckoning. Christ prayed for his followers, saying, "Sanctify them through thy truth: thy word is truth." To all who believe in Jesus as able to save unto the uttermost all that come unto God by him, the gospel is the power and wisdom of God. "The secret of the Lord is with them that fear him." "If any man will do his will, he shall know of the doctrine, whether it be of God." Jesus is inviting and drawing by his Holy Spirit the hearts of young and old unto himself. He says, "And I, if I be lifted up from the earth, will draw all men unto me." <YI, January 19, 1893 par. 2>

When Christ crucified is preached, the power of the gospel is demonstrated by the influence it exerts over the believer. In place of remaining dead in trespasses and sins, he is awakened. The simple story of the cross of Christ, his suffering and dying for the world his resurrection and ascension, his mediation in the sinner's behalf before the Father, subdues and breaks the hard and sinful heart, and brings the sinner to repentance. The Holy Spirit sets the matter before him in a new light, and the sinner realizes that sin must be a tremendous evil to cost such a sacrifice to atone for it; for he hears 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." How grievous must sin be that no less a remedy than the death of the Son of God could save man from the consequences of his guilt. Why was this done in behalf of man?--It was because God loved him, and was not willing that any should perish, but that all should come to repentance, believe in Jesus as a personal Saviour, and have life eternal. <YI, January 19, 1893 par. 3>

Those who transgress the law of God must suffer the penalty of transgression; but by repentance of sin, by faith in Christ, who, innocent, suffered the punishment for the guilty, the sinner may be pardoned, and through the merit of Christ, may have another probation in which he may have opportunity to form a character like Christ's character. No one will enter the abodes of bliss who has not been tested and proved; for it must be demonstrated that those who enter heaven will be obedient to its laws, and in harmony with its government. If through the merit of Christ, we develop a character in submission to the will and way of God in this world, our names will stand registered in the Lamb's book of life. Every soul is now deciding his own destiny, proving whether he will be worthy to unite with the saints in light, or unworthy of an entrance into the city of God--fit only to remain with the wicked and to perish with them. <YI, January 19, 1893 par. 4>

With intense interest the angels of God are watching to see how we are developing, and they are weighing moral worth. God has given to every man his work, and he is to be no idler. Those who are sanctified through the truth, will make it manifest in their actions; for they will stand decidedly on the Lord's side, and be heart to heart with their Captain. They will be laborers together with God, representing and defending the holy and the pure, while those who range themselves on the side of error, will support methods whereby the truth shall be suppressed. God has given to every one his light, his measure of power; and he is to work after Christ's order, manifesting self-denial, wearing Christ's yoke, and bearing his burden. He will then reveal the fact that he is one with Christ, and his light will shine forth to the world in good works. No one who truly follows Christ, will selfishly live for himself. That he is a follower of Christ is to be demonstrated by precept and example,--line upon line, precept upon precept. In the little things and in the larger responsibilities he is to make it manifest that he is rooted and grounded in the truth. Then his influence will be a success. His associates will know where to find him, and the world will know what to expect of him, and souls will be saved through his instrumentality. <YI, January 19, 1893 par. 5>

The influence of the Christian, as a witness for Christ, will be far-reaching; for the truth of God will be carried by the Spirit's power, and the heart and conscience of many others will be awakened; and so the talents of the Lord's intrusting will be continually increasing. Let every youth remember that it is one thing to acknowledge the truth of the doctrines of the Bible, and it is another thing to let them control the practical life, and have the living, working principles of truth fashioning the thoughts and actions, that the soul may be pure as God is pure. For as God is perfect in his sphere, so man is to be perfect in his sphere. Let the youth be fully determined to bring sound doctrine into actual contact with souls for whom Christ died, that it may produce sound practice. Then you will be doers of the words of Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Mrs. E. G. White. <YI, January 19, 1893 par. 6>

"The fear of the Lord is the beginning of wisdom." Many of our youth do not feel the necessity of bringing their powers into vigorous exercise to do their best at all times and under all circumstances. They do not have the fear of God before their eyes, and their thoughts are not pure and elevated. All heaven is cognizant of every thought and every action. Your actions may be unseen by your associates, but they are all open to the inspection of angels. The angels are commissioned to minister unto those who are striving to overcome every wrong habit, and stand clear from the devices of Satan. <YI, February 2, 1893 par. 1>

The power of little acts of evil, of small inconsistencies to mold character, are not estimated as they should be. The grandest and most elevated principles are revealed to us in the word of God. They are given to us to strengthen every effort for good, to control and balance the mind, to lead us to aspire to reach a high standard. In the history of Joseph, Daniel, and his fellows, we see how the golden chain of truth may bind the youth to the throne of God. They could not be tempted to turn aside from their course of integrity. They valued the favor of God above the favor and praise of princes, and God loved them, and spread his shield over them. Because of their faithful integrity, because of their determination to honor God above every human power, the Lord signally honored them before men. They were honored by the Lord God of hosts, whose power is over all the works of his hand in heaven above and the earth beneath. These youth were not ashamed to display their true colors. Even in the court of the king, in their words, their habits, their practices, they confessed their faith in the Lord God of heaven. They refused to bow to any earthly mandate that detracted from the honor of God. They had strength from heaven to confess their allegiance to God. <YI, February 2, 1893 par. 2>

You should be prepared to follow the example of these noble youth. Never be ashamed of your colors; put them up, unfurl them to the gaze of men and angels. Do not be controlled by false modesty, by false prudence which suggests to you a course of action contrary to this advice. By your choice words and a consistent course of action, by your propriety, your earnest piety, make a telling confession of your faith, determined that Christ shall occupy the throne in the soul temple; and lay your talents without reserve at his feet to be employed in his service. For your present and eternal good it is best to commit yourself wholly to the right, that the world may know where you are standing. Many are not wholly committed to the cause of God, and their position of wavering is a source of weakness in itself, and a stone of stumbling to others. With principles unsettled, unconsecrated as they are, the waves of temptation sweep them away from what they know to be right, and they do not make holy endeavor to overcome every wrong, and through the imputed righteousness of Christ, perfect a righteous character. <YI, February 2, 1893 par. 3>

The world has a right to know just what may be expected from every intelligent human being. He who is a living embodiment of firm, decided, righteous principles, will be a living power upon his associates; and he will influence others by his Christianity. Many do not discern and appreciate how great is the influence of each one for good or evil. Every student should understand that the principles which he adopts become a living, molding influence upon character. He who accepts Christ as his personal Saviour, will love Jesus, and all for whom Christ has died; for Christ will be in him a well of water springing up unto everlasting life. He will surrender himself without reservation to the rule of Christ. <YI, February 2, 1893 par. 4>

Make it the law of your life from which no temptation or side interest shall cause you to turn, to honor God, because he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As a redeemed, free moral agent, ransomed by an infinite price, God calls upon you to assert your liberty, and employ your God-given powers as a free subject of the kingdom of heaven. Be no longer under the thralldom of sin, but as a loyal subject to the King of kings, prove your loyalty to God. Through Jesus Christ show that you are worthy of the sacred trust with which the Lord has honored you in bestowing upon your life and grace. You are to refuse to be in subjection to the power of evil. As soldiers of Christ we must deliberately and intelligently accept his terms of salvation under every circumstance, cherish right principles, and act upon them. Divine wisdom is to be a lamp to your feet. Be true to yourselves, be true to your God. Everything that can be shaken will be shaken; but rooted and grounded in the truth, you will abide with those things that cannot be shaken. The law of God is steadfast, unalterable; for it is the expression of the character of Jehovah. Make up your mind that you will not by word or influence cast the least dishonor upon its authority. <YI, February 2, 1893 par. 5>

To have the religion of Christ means that you have absolutely surrendered your all to God, and consented to the guidance of the Holy Spirit. Through the gift of the Holy Spirit moral power will be given you, and not only will you have your former intrusted talents for the service of God, but their efficiency will be greatly multiplied. The surrender of all our powers to God greatly simplifies the problem of life. It weakens and cuts short a thousand struggles with the passions of the natural heart. Religion is as a golden cord that binds the souls of both youth and aged to Christ. Through it the willing and obedient are brought safely through dark and intricate paths to the city of God. <YI, February 2, 1893 par. 6>

There are youth who have only common faculties, and yet by education and discipline under teachers who are actuated by high and pure principles, they may come forth from the training process qualified for some position of trust

to which God has called them. But there are young men who will make a failure because they have not determined to overcome natural inclinations, and they will not listen to the voice of God in his word. They have not barricaded their souls against temptation, and determined to do their duty at all hazards. They are like one who in a perilous journey refuses any guide or instruction whereby he may escape accident and ruin, and goes on in a certain course of destruction. <YI, February 2, 1893 par. 7>

O that every one might realize that he is the arbiter of his own destiny! Your happiness for this life, and for the future, immortal life lies with yourself. If you choose, you may have associates who, by their influence, will cheapen your thoughts, your words, and your morals. You can give loose rein to appetite and passion, despise authority, use coarse language, and degrade yourself to the lowest level. Your influence may be such as to contaminate others, and you may be the cause of ruining those whom you might have brought to Christ. You may lead from Christ, from right, from holiness, and from heaven. In the judgment the lost may point to you and say, "If it had not been for his influence, I would not have stumbled and made a mock of religion. He had light, he knew the way to heaven. I was ignorant, and went blindfolded on my way to destruction." O, what answer can we give to such a charge? How important it is that every one shall consider where he is leading souls. We are in view of the eternal world, and how diligently we should count the cost of our influence. We should not drop eternity out of our reckoning, but accustom ourselves to ask continually, Will this course be pleasing to God? What will be the influence of my action upon the minds of those who have had much less light and evidence as to what is right? O, that the youth would search the Scriptures, and do as they think Christ would have done under similar circumstances! Our opportunities to gain knowledge from heaven have placed upon us large responsibilities, and with intense solicitude, we should inquire, Am I walking in the light? Am I, according to the great light given me, leading in the right way, or making such crooked paths that the lame shall be turned out of the way? How many golden opportunities to know the way of life, to be enriched with heavenly treasures, have been granted to us? How many times have the deep things of God been unfolded before us, and how highly should we prize these precious privileges. We should be pervaded with a deep, abiding sense of the value, sanctity, and authority of the truth. The bright beams of heaven's light are shining upon your pathway dear youth, and I pray that you may make the most of your opportunities. Receive and cherish every heaven-sent ray, and your path will grow brighter and brighter unto the perfect day.

Mrs. E. G. White. <YI, February 2, 1893 par. 8>

February 9, 1893 Words to the Young.

"Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me." Those who in sincerity present this prayer to our heavenly Father will not pray in vain. As we see our great need of help from God, we may look up and away from ourselves. As we seek the Lord not with lip service, but with our whole hearts, we shall be brought in contact with Christ. We can afford to renounce every evil thing for Christ's sake, that we may say that we have renounced the hidden things of dishonesty, that we walk not in craftiness, or handle the word of God deceitfully, but by manifestation of the truth commend ourselves to every man's conscience. The religion of Christ will uplift the life to an elevated standard. The inward work of the Spirit of God humbles human pride, by causing us to understand something of the tender mercies and lovingkindness of God. <YI, February 9, 1893 par. 1>

My young friends, have you been seeking to obtain righteousness by your own good works? Have you been comforting yourselves in the thought of your own merits? You can never find true consolation in thus doing. When you discover your own inefficiency, and look to the source of your strength, with yearning entreaty, saying, "Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me," you will obtain light. If you believe the word of God, relying upon his pledged word, "Ask, and ye shall receive," and comfort and peace and hope will come. If you are sincere in your prayers, you will act in accordance with them. You will diligently study the Scriptures that you may understand what is truth, that you may cooperate with God, and not work at cross-purposes with your own prayer. <YI, February 9, 1893 par. 2>

The youth have many temptations, but there would be hundreds of youth, where now there is one, in the King's service, if from childhood they obeyed their parents in the Lord. The youth desire to be free from restraint, and be left without counsel and admonition, and Satan finds ready access to the mind. Divine agencies draw them through the faithful instruction of parents and through the ministry of the word, and light from heaven shines upon their minds and hearts, and the tender cords of the love of Jesus draw them; yet if these heavenly influences are resisted, they will all be in vain. But why not give the heart to Jesus? The smallest and the weakest may place themselves under the very best

influences, and receive strength and obtain right impressions, and be able to shun the society of those whom they know they cannot benefit, and who will tempt them to do evil. <YI, February 9, 1893 par. 3>

You cannot have faith that the Lord will keep you by his lovingkindness, and by his truth continually preserve you, when you do not place yourselves in the channel of light. Then shun bad companions, and choose the good. The seed of truth sown in the heart must receive the bright beams of the Sun of righteousness in order to grow. The seeds of truth which do not spring up and grow, soon lose their power to germinate, and they perish. But weeds of evil habits will spring up and flourish. The precious plants of love, joy, patience, courtesy, meekness, and humility, need to be carefully cultivated if they grow and improve. <YI, February 9, 1893 par. 4>

Do not be content with a superficial piety, but, young friends, grow in grace and the knowledge of Jesus Christ. Are you making advancement? Is the plant of grace waxing into a tree, or withering away? Present yourselves humbly and often at the throne of grace, and tell Jesus your every want, and do not think anything is too small for him to notice. The Lord loves to have you seek him, and tell him your trials, as a child would talk with his parent. When you pray, believe Jesus hears you, and will do the things you ask of him. Show that you have perfect trust in Jesus, and ever seek to do those things that you know will please him, and you will have peace in Christ.

Mrs. E. G. White. <YI, February 9, 1893 par. 5>

March 2, 1893 Words to the Young.

Children and youth may give their hearts to Jesus, and in simplicity and meekness and wisdom, work after the direction he has given in his word. Many of the youth repine because they have not ability to do some large work, and they covet talents by which they might do some wonderful things; but while they are spending their time in vain desires, they are making a failure of life. They are overlooking opportunities which they might improve in doing deeds of love in the path of life in which their feet are set. Their fathers and mothers are bearing heavy burdens, and there are many things in the home and out of the home which their active hands might do to lighten these burdens. They might save much weariness to their tired mothers, and bring happiness to their spirits, by doing deeds of love. <YI, March 2, 1893 par. 1>

Children and youth should be missionaries at home by doing those things that need to be done, and that some one must do. Instead of repining that you cannot do great things in some foreign missionary field, improve your opportunities in the home field, and your work will be acceptable to God. You can prove by faithful performance of the little things that seem to you unimportant, that you have a true missionary spirit. It is the willingness to do the duties that lie in your path, to relieve your overburdened mother, that will prove you worthy of being intrusted with larger responsibilities. You do not think that washing dishes is pleasant work, yet you would not like to be denied the privilege of eating food that has been placed on those dishes. Do you think that it is more pleasant work for your mother to do those things than it is for you? Are you willing to leave what you consider a disagreeable task for your care-worn mother to do, while you play the lady? There is sweeping to be done, there are rugs to take up and shake, and the rooms are to be put in order; and while you are neglecting to do these things, is it consistent for you to desire larger responsibilities? Have you considered how many times mother has to attend to all these household duties while you are excused to attend school or amuse yourself? <YI, March 2, 1893 par. 2>

It is difficult for a loving mother to urge her children to help her when she sees they have no heart in the work, and will frame any and every excuse to get rid of doing a disagreeable task. Children and youth, Christ is looking upon you, and shall he see you neglecting the trust he has put into your hands? If you want to be useful, the opportunity is yours. Your first duty is to help your mother who has done so much for you. Lift her burdens, give her pleasant days of rest; for she has had few holidays, and very little variety in her life. You have claimed all the pleasure and amusement as your right, but the time has come for you to shed sunshine in the home. Take up your duty, go right to work. Through your self-denying devotion, give her rest and pleasure. It has been her delight to wait on you, to cook for you, and serve you. She has been as a slave in the home, and now suppose you lift the responsibility, and take your turn at the wheel. From the experience of this kind, you will know how to appreciate better your mother's toil, and you will understand how many, many things her hands have had to do. Shall she go into the grave for rest, and leave the homely duties to be done by those who have never educated themselves in practical work? <YI, March 2, 1893 par. 3>

Daughters may be a great blessing in the home, a great comfort to their mother, if they will only remember that mother needs change and rest, needs to be relieved in the continuous round of her duties. Her children should seek to bring brightness and love into her life. Let children ask themselves whether or not they have been truly converted to

God. Do they feel the same ingratitude to God as they manifest to their mother? Do they neglect their Saviour as they neglect their mother? Satan works upon every soul that does not come to Jesus in penitence and faith. Do you belong to the kingdom of Satan? All disobedient ones are his subjects; for his Spirit is now working upon the children of disobedience. O that you would now consider the things that make for your peace, and devote your affections, your thoughts, your time, your service, to Christ. Satan is concentrating all his energies to bend your will to his, to make you his agent in opposing the plans of Christ, that you may refuse to have Jesus reign over you. Although you know 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," Satan may see to entice you into his service. He will seek to draw you away from Christ, that you may become his agent in drawing others away, and thus frustrate the plans of God. He is the father of lies, and he weaves a net of falsehood in which he binds you with cords of lies to his service. The more intelligent you are, the more attractive, the harder he will work that he may persuade you to lay your talents at his feet, and aid him to accomplish his ends in alluring others under his black banner. If he can only keep the mind infatuated, he will do it. Paul inquires, "Who hath bewitched you, that ye should not obey the truth?" Satan is the bewitcher, and he has wrought, that Christ may be expelled from the soul, and that he himself may be there enthroned. <YI, March 2, 1893 par. 4>

I beg of you, sons and daughters, to break from the infatuation of the evil one. Flee to Jesus as your refuge, and lay hold upon eternal life. Has not Jesus shown his love for you? How could he give you any stronger evidence of his love than he gave when he died for you on Calvary's cross? He died that you might have power to break with Satan, that you might cast off his hellish shackles, and be delivered from his power. Jesus paid your ransom with his own blood, and shall he have died for you in vain? How can you answer in the judgment for your neglect of his great salvation? O that God would open your eyes, that you might see how flimsy are the excuses you now think to present to God! Why have you not responded to his love? Why has he died for you in vain?

"The Spirit came in childhood,
And pleaded, 'Let me in;'
But ah! the door was bolted
By heedlessness and sin.

"O, I'm too young,' the child cried,
'My heart is closed today.'
Sadly the Spirit listened,
Then turned, and went his way." <YI, March 2, 1893 par. 5>

Inquire earnestly, What shall I do to be saved? The answer is, Take Christ for your personal Saviour. Give up the pleasures of sin in exchange for heaven and eternal life. What are the few days of selfish gratification that contain not one genuine drop of happiness, to the eternity of bliss that awaits the faithful soul? Keep not Christ's love from your soul. Look to the cross of Calvary if you want a tangible proof of his love. Heaven is looking upon you with intense interest, to see what you will do. The angels are amazed when you turn with indifference from the blessings that are proffered you. If you refuse to respond to the drawing love of Christ, you will finally grow rebellious and defiant. <YI, March 2, 1893 par. 6>

Youthful friends, who have professedly given your hearts to Jesus, you are to be laborers together with God. Great responsibilities have been intrusted to you. "Ye are a spectacle to the world, to angels, and to men." Have you enshrined the heavenly truths you have heard, in your heart? have you practiced them in your lives, and expressed them in your character? If you are half for Christ, and half for the enemy, you are doing better work for Satan than as if you had made no profession of godliness; for your influence upon others is of a most detrimental character. Your love for amusement, your selfish pleasure-seeking, your neglect of the duties that devolve upon a Christian, are stumbling-blocks to sinners. Some of those who profess to believe as you believe, are gathering their ideas of a Christian's obligation by the way in which you conduct yourself. You are following the world's standard, and others are regulating their lives by your unchristlike actions. Shall we not hope and believe that there will be a change in these things? that you will seek the Lord with full purpose of heart, and take up your duties in the home and in the church, walking humbly with your God? You will then know what it means to wear the yoke of Christ, which is easy; to lift his burden, which is light; and find rest unto your souls; for there is peace and joy in the Holy Ghost.

Mrs. E. G. White. <YI, March 2, 1893 par. 7>

March 9, 1893 Words to the Young.

"Fight the good fight of faith, lay hold on eternal life." There is a daily work for us to do in fighting the good fight of faith. We should seek God in earnest prayer, watching thereunto with holy endeavor that we may keep the way of the Lord. While thus watching we are not to keep worrying about ourselves, to keep looking at our weakness, and studying our inefficiency. We are to look away from self to Jesus, and put our trust in him as our personal Saviour. We are to let him take care of our growth; for the work is to be done, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The Lord will attend to the growth of the seed, and we are to keep our minds stayed upon Jesus. He will send the bright beams of the Sun of righteousness into the soul, which will impart beauty and fragrance to the spiritual life. He will give to the character the ornament of a meek and quiet spirit, which in the sight of God is of great price. <YI, March 9, 1893 par. 1>

Let every youth ask himself, "Under whose banner am I serving? Am I standing under the blood-stained banner of Prince Immanuel? Am I a faithful soldier of Jesus Christ, who has paid the ransom for my salvation by giving his own precious life? If I am not under the banner of Prince Immanuel, where am I? To whom do I belong?" You are either under the banner of the Prince of light or under the banner of the prince of darkness. Jesus has said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." It is important that we know whether we are on the Lord's side or serving on the side of Satan. He who ventures to use his God-given talents to become an agent of Satan risks his soul's salvation. <YI, March 9, 1893 par. 2>

I entreat the youth who may read these words to place themselves entirely on the Lord's side. There is nothing that can keep you away from God but a rebellious will. Place your will on the side of God's will. If you are in the service of the enemy, you are under the power of a hard master. For your own soul's sake, repent and be converted, that your sins may be blotted out, that you may offer unto the Lord an offering in righteousness. <YI, March 9, 1893 par. 3>

All who are on the Lord's side are to confess Christ. "Ye are my witnesses, saith the Lord." The faith of the genuine believer will be made manifest in purity and holiness of character. Faith works by love and purifies the soul, and with faith there will be corresponding obedience, a faithful doing of the words of Christ. Christianity is always intensely practical, adapting itself to all the circumstances of actual life. "Ye are my witnesses." To whom?--To the world; for you are to bear about with you a holy influence. Christ is to abide in your soul, and you are to talk of him, and make manifest the charms of his character. <YI, March 9, 1893 par. 4>

The fashionable religion of the time has so molded character, that youth who make a profession of Christ scarcely mention his name to their associates. They converse on many subjects, but the precious plan of redemption is not made a theme of conversation. Suppose that as practical Christians, we should change this order of things, and "show forth the praises of him who hath called us out of darkness into his marvelous light." If Christ is abiding in the heart by faith, you cannot keep silent. If you have found Jesus, you will be a true missionary. You are to be enthusiastic in this matter, and let those know who do not appreciate Jesus that you have found him precious to your soul, that he has put a new song in your mouth, even praise to God. <YI, March 9, 1893 par. 5>

My young friends, will you begin your Christian life as those whose hearts are warmed with the love of Jesus? You will never know how much good you may do by speaking tenderly sensible, serious words regarding their soul's salvation to those who do not claim to be children of God. On the other hand you may never know until the judgment how many opportunities to be Christ's witnesses you have left unimproved. You may never know in this world the mischief you have done to some soul by your little acts of frivolity, your cheap talk, your levity, which was wholly inconsistent with your holy faith. <YI, March 9, 1893 par. 6>

It is true, you may feel a sort of anxiety for the souls of those you love. You may seek to open to them the treasures of truth, and in your earnestness shed tears for their salvation; but when your words seem to make but little impression, and there is no apparent response to your prayers, you almost feel like casting reflection upon God that your labors bear no fruit. You feel that your dear ones have special hardness of heart, and that they do not respond to your efforts. But have you thought seriously that the fault may lie in your own self? Have you thought that you are pulling down with one hand that which you are striving to build up with the other? At times you have permitted the Spirit of God to have a controlling power over you, and at other times you have denied your faith by your practice, and have destroyed your labor for your loved ones; for your efforts in their behalf have been made of none effect by your practice. Your temper, your unspoken language, your manners, the repining state of your mind, your want of Christian fragrance, your want of spirituality, the very expression of your countenance, has witnessed against you. <YI, March 9, 1893 par. 7>

I urge you, youthful Christians, to think of these things most seriously; examine yourselves whether indeed you are a student in the school of Christ. Jesus says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Let all who associate with you see that you love Jesus and

love the souls for whom he has died. Let it be made manifest that the precious truth sanctifies your life and character, and is to you a source of constant, unfailing joy. Let others see that the love of Jesus reaches from your heart through your whole life. <YI, March 9, 1893 par. 8>

Never underrate the importance of little things. Little things supply the actual discipline of life. It is by them that the soul is trained that it may grow into the likeness of Christ, or bear the likeness of evil. God help us to cultivate habits of thought, word, look, and action that will testify to all about us that we have been with Jesus and learned of him!

Mrs. E. G. White. <YI, March 9, 1893 par. 9>

March 23, 1893 Words to the Young.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." <YI, March 23, 1893 par. 1>

There are many youth who walk in darkness, and have no light. The reason for this is that they do not trust in the Lord and stay upon their God. They do their own pleasure, they walk in their own human wisdom. To fashion their lives after the simplicity of the Pattern, Christ Jesus, seems a hard thing to them. And while they do not want to be ranked with unbelievers and with the unrighteous, still they find no comfort in their half-hearted, divided service. <YI, March 23, 1893 par. 2>

The Lord's hand has been reached out in tenderest compassion and love; but they do not care to trust him. They want to feel fully able to devise and plan for themselves. They walk in the sparks of their own kindling, therefore walk in darkness, and have no light. The Lord's voice is heard, saying, "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." But like Saul, they want their own way. The Lord marks out a way in which he would have them walk. He has lent them talents to be used for his glory, to do a certain work for the Master; but Satan says, "I will countermand the order of Christ. I will find another line of work for active brain and busy hands, whereby they shall serve me. I will eclipse eternal interests before this youth, and attract his mind by worldly interests and when he is disappointed in one, I will thrust before him other attractions. I will blind his power to discern, that he may work against the advancement of truth. I will bind him about with worldly allurements like the finest threads, whose power to bind will become at last like ropes of steel, and he shall be bound in my service. I can lead him where I choose, and he will not discern that he is in hostility to Jesus Christ, my rival, and disloyal to God." <YI, March 23, 1893 par. 3>

Many are in self-deception, and enter into plans with which the Lord has nothing to do. But the only safe course to be pursued is to obey the word of the Lord. Instead of doing this, many propose to do wonderful things. They find it easier to plan some great thing for the future than to empty themselves of self, surrender to God heart, mind, and will, and submit to be molded by that power that can create and destroy. Let the youth critically examine their motives, by prayer and searching of the Scriptures, and see if their own will and inclinations do not lead away from God's requirements. Many say, "We will do this or that. I can do a good work in this way or that way;" but will you prayerfully consider as to whether you are following the Light of the world, or walking in the sparks of your own kindling? It is a perilous thing to walk in the sparks of your own kindling; for the word of God declares of those who do this, that they "shall lie down in sorrow." In following your own way you will be disappointed. You will have no comfort. You will gain nothing yourself, and will have robbed God of the service due to him, because you insisted in trying your own way, saying, "I will work for God in this way," when God had marked out another course. Your plans seem very plausible; but if they are not wrought in God, they will come to naught. The Lord would have his servants work out his plan; for then he can work with them. God requires obedience. "To obey is better than sacrifice, and to hearken than the fat of rams." God will not tolerate stubbornness and rebellion; "for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." <YI, March 23, 1893 par. 4>

Young men and women, inquire in your business relations, Am I where God would have me to be? Am I placing myself where I am liable to enter into temptation? Am I where I can discern the Spirit's teaching? Can I in my present employment enjoy the blessing of God in all its fullness? Am I in the line of my duty? The blessing of God will be upon those who are just where God's plans would have them be. Has the Lord given you light that he requires you to do a certain work? If so, it is not safe for you to be disobedient. Let there be serious thinking on your part. Ask yourself, Am I serving my Master, Jesus Christ? Or am I pleasing myself, and failing to please God, and to bring honor to his holy name? <YI, March 23, 1893 par. 5>

Do you want to change this order of things without delay? Would you choose to serve God? Then Jesus invites you to believe. He says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Let youth grasp the hand of infinite power. Faith grows by exercise. Feed upon the promises; be content to rely on the simple promise of God's word. Wait no longer in unbelief; for you are in danger of losing your souls. Christ says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Discouragement will come, but do not give up praying. Genuine prayer is always heard; but the answer is sometimes delayed, that the suppliant may with intensity press his request. If we persevere, we shall gain experience of highest value, that will never be forgotten. None who wait on the Lord will ever be confounded. Sometimes the answer will come so manifestly that we shall be surprised. The blessing will bring gladness to our souls, and call forth praise to our God. We shall realize the fulfillment of the promise, "Before they call, I will answer; and while they are yet speaking, I will hear." [<YI, March 23, 1893 par. 6>](#)

Young men and young women, take a definite, decided stand for the Lord. The Lord has a work for you to do. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Your soul is of value, or Christ would not have died to redeem it. It is your privilege to reach heights in spiritual attainments. "Keep thy tongue from evil, and thy lips from speaking guile. For the eyes of the Lord are upon the righteous, and his ears are open unto their cry." You that have once enjoyed the love of Jesus; and with moistened eyes and broken hearts have been witnesses for God, where are you today? God loves you. He came to our world to seek and save the lost. He will restore unto you the joys of his salvation. You once avowed yourselves to be the Lord's, and the sweet peace of Jesus pervaded the soul. You did taste, and testified that the Lord is good. But you did not follow the requirements of God. You failed to live up to the light; yet Jesus loves you still. Come and seek the Lord just as you are, and do not be discouraged and think you are forsaken of God and man. In the place of walking in the sparks of your own kindling, walk in the light of heaven. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." Let him wait upon the Lord. Let him follow Jesus, the light of the world; for he has said, "He that followeth me shall not walk in darkness, but shall have the light of life."

Mrs. E. G. White. [<YI, March 23, 1893 par. 7>](#)

March 30, 1893 Words to the Young.

In all his God-like deeds, the world's Redeemer declares, "I can of mine own self do nothing." "This commandment have I received of my Father." All I do is in fulfillment of the counsel and will of my heavenly Father. The history of the daily, earthly life of Jesus is the exact record of the fulfillment of the purposes of God toward man. His life and character were the unfolding or representation of the perfection of the character that man may attain by becoming a partaker of the divine nature and overcoming the world through daily conflicts. Jesus assumed human nature that he might work with human nature, and bring fallen man across the gulf which transgression had made between God and his creatures. [<YI, March 30, 1893 par. 1>](#)

The Lord of life and glory clothed his divinity with humanity to demonstrate to man that God through the gift of Christ would connect us with him. Without a connection with God no one can possibly be happy. Fallen man is to learn that our heavenly Father cannot be satisfied until his love embraces the repentant sinner, transformed through the merits of the spotless Lamb of God. The work of all the heavenly intelligences is to this end. Under the command of their General they are to work for the reclaiming of those who by transgression, have separated themselves from their heavenly Father. A plan has been devised whereby the wondrous grace and love of Christ shall stand revealed to the world. In the infinite price paid by the Son of God to ransom man, the love of God is revealed. This glorious plan of redemption is ample in its provisions to save the whole world. Sinful and fallen man may be made complete in Jesus through the forgiveness of sin, and the imputed righteousness of Christ. [<YI, March 30, 1893 par. 2>](#)

Jesus Christ laid hold on humanity, that with his human arm he might encircle the race, while with his divine arm he grasped the throne of the Infinite. He planted his cross midway between earth and heaven, and said, "I, if I be lifted up from the earth, will draw all men unto me." The cross was to be the center of attraction. It was to speak to all men, and draw them across the gulf that sin had made, to unite finite man with the Infinite God. It is the power of the cross alone that can separate man from the strong confederacy of sin. Christ gave himself for the saving of the sinner. Those whose sins are forgiven, who love Jesus, will be united with him. They will bear the yoke of Christ. This yoke is not to hamper them, not to make their religious life one of unsatisfying toil. No; the yoke of Christ is to be the very means by which the Christian life is to become one of pleasure and joy. The Christian is to be joyful in contemplation of that which the Lord has done in giving his only begotten Son to die for the world, "that whosoever believeth in him should

not perish, but have everlasting life." <YI, March 30, 1893 par. 3>

Those who stand under the blood-stained banner of Prince Immanuel, should be faithful soldiers in Christ's army. They should never be disloyal, never be untrue. Many of the young will volunteer to stand with Jesus, the Prince of life. But if they would continue to stand with him, they must constantly look unto Jesus, their Captain, for his orders. They cannot be soldiers of Christ and yet engage with the confederacy of Satan, and help along his side, for then they would be enemies of Christ. They would betray sacred trusts. They would form a link between Satan and the true soldiers, so that through these living agencies the enemy would be constantly working to steal away the hearts of Christ's soldiers.

<YI, March 30, 1893 par. 4>

I ask you, dear youth, who profess to be soldiers of Jesus Christ, what battles have you fought? what have been your engagements? When the word of God has plainly revealed your work, have you refused to do it because it did not suit your inclination? Has the attraction of the world allured you from the service of Christ? Satan is employed in devising specious allurements; and by transgression in what seem little matters, he draws you away from Jesus. Then larger attractions are presented to seduce you fully from God. You may have your name upon the church books, and claim to be a child of God, yet your example, your influence, misrepresents the character of Christ, and you lead others away from Jesus. There is no happiness, no peace or joy to a professed believer, whose whole soul is not enlisted in the work the Lord has given him to do. He is constantly bringing the world into the church, not by repentance and confession and surrender to God, but by surrendering more and more to the world, and engaging on Satan's side in the battle, rather than on Christ's side. I would appeal to the youth to cut the finest thread which binds you in practice and in spirit with the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." <YI,

March 30, 1893 par. 5>

Will our youth heed this voice of invitation? How little do our young people realize the necessity of setting before their youthful associates a Christ-like example in their life and character. Many of our youth understand the theory of the truth, but how few understand by experimental knowledge the practical bearing of the truth upon their every action. Where are youthful missionaries doing any work that presents itself to them in the great harvest field? Where are those who are daily learners in the school of Christ? Let them never feel that they are prepared to graduate. Let them wait in the courts of the Lord, that they may be directed as to how to work in unison with the heavenly intelligences. Dear youth, I wish to speak decidedly to you, because I want you to be saved. Lose no more time. You cannot serve God and mammon. You may apparently be Christians, but when temptations come, when sorely tried, do you not generally yield? <YI, March 30, 1893 par. 6>

The conflict in which you have to take an active part is found in your every-day life. Will you not in times of trial lay your desires by the side of the written word, and in earnest prayer seek Jesus for counsel? Many declare that it is certainly no harm to go to a concert, and neglect the prayer-meeting, or absent yourself from meetings where God's servants are to declare to you a message from heaven. It is safe for you to be just where Christ has said he would be. Those who appreciate the words of Christ will not turn aside from the prayer-meeting, or from the meeting where the Lord's messenger has been sent to tell you concerning things of eternal interest. Jesus has said, "Where two or three are gathered together in my name, there am I in the midst of them." Can you afford to choose your pleasure and miss the blessing? It is indulgence in these things that has a telling influence not only on your own life and character, but upon the life and character of your associates. If all who profess to be followers of Christ would be so in deed and in truth, they would have the mind of Christ, and would work the works of God. They would resist temptation to indulge self and would show that they do not enjoy the frivolous pleasure of the world more than the privilege of meeting with Christ in the social meeting. They would then have a decided influence upon others and lead them to follow their example. Actions speak louder than words, and those who are lovers of pleasure do not appreciate the rich blessings of being in the assembly of the people of God. They do not appreciate the privilege of influencing their associates to go with them, hoping that their hearts will be touched by the Spirit of the Lord. Who goes with them into these worldly gatherings? Jesus is not there to bless those assembled. But Satan will bring to the mind many things to crowd out matters of eternal interest. It is his opportunity to confuse the right by mixing it up with wrong. Through attendance at worldly gatherings a taste is created for exciting amusements, and moral power is weakened. Those who love pleasure may keep up a form of godliness, but they have no vital connection with God. Their faith is dead, their zeal has departed. They feel no burden to speak a word in season to souls who are out of Christ, and to urge them to give their hearts to the Lord.

Mrs. E. G. White. <YI, March 30, 1893 par. 7>

May 4, 1893 Words to the Young.

"Ye are my witnesses, saith the Lord." Thank God that it is our privilege to be called witnesses for God. Then if we are witnesses, we must speak for Christ, and lift him up among our associates. When we see the ardor and religious zeal of any of our companions growing cool, we must help and encourage such a one, pray with and for him, that he may be a true witness for the Lord. The youth may be a power for Christ, if they will maintain their simplicity, and not seek to present something startling something original, but teach the precepts of their Lord. But to invest the simplest truths with novelty and singularity, is to rob them of their power to win souls to Christ. <YI, May 4, 1893 par. 1>

Let our youth live and work as in the sight of Heaven, and not strive to put forth something new and startling, but to present the simple, blessed lessons which Christ has given to his disciples to be passed along the lines to our times. Let their actions testify that they know how to pray, how to labor personally for souls for whom Christ has died, not waiting for some promising subject, but laboring for the sinner just as he is, revealing to him the love of Christ for fallen man. <YI, May 4, 1893 par. 2>

The greatest Teacher the world ever knew was admired for his simplicity; for he presented divine truth in such a way that even children could comprehend his words, and at the same time he drew the attention of the best educated and deepest thinkers of the world. By the use of familiar illustrations he made truth plain to the minds of the common people. In simplicity he sowed the seed of the gospel truth in the minds and hearts of his hearers, and it sprang up and yielded a harvest unto everlasting life. <YI, May 4, 1893 par. 3>

How much need there is that the youth who are to be witnesses for Christ, learn how to labor for those who know not Jesus. How necessary it is that they should understand how to make the lessons of Christ clear and conclusive. The use of long words and soaring eloquence is not essential to success. What you need is a living experience in the things of God and simplicity in presenting the love of Christ to the lost. Many of the souls out of Christ are in deplorable ignorance of even the simplest facts concerning the plan of salvation. When the heart is aglow with the love of Jesus, you will express it to others, and become witnesses for Christ. <YI, May 4, 1893 par. 4>

If you truly belong to Christ, you will have opportunities for witnessing for him. You will be invited to attend places of amusement, and then it will be that you will have an opportunity to testify to your Lord. If you are true to Christ then, you will not try to form excuses for your non-attendance, but will plainly and modestly declare that you are a child of God, and your principles would not allow you to be in a place, even for one occasion, where you could not invite the presence of your Lord. We should not permit the spirit of conservatism to lead us to misrepresent our Lord. Our daily influence must be like that of Christ. We must practice self-denial, overcome temptation, and daily grow in grace. We cannot be witnesses for Christ without his Holy Spirit to work upon our hearts; but he has said that our heavenly Father is more willing to give us the Holy Spirit, than parents are to give good gifts to their children. We are to receive the Holy Spirit, and through its agency the sinner will be impressed with the fact that in Jesus there are to be found joys superior to those of earth. <YI, May 4, 1893 par. 5>

You are to regard yourself as the property of Jesus Christ, as one whom he expects to become a laborer with God. Let the youth compare their characters with that of the Pattern. Do you turn away in sorrow from the picture of your neglect of duty, of your indulgence in selfishness, of your unlikeness to the life of Christ? Can you say that it is your delight to be a doer of the words of Christ? When selfish projects are presented to you, do you closely examine your motives, and turn away from that which is not dictated by the Spirit of God? Do selfish desires control you, or do you honor God by consulting his word, by earnestly seeking him in prayer, that he may guide you in wisdom? Do not many of you stand in the position of the half-hearted, inviting Satan to use you as his agents to misrepresent Christ to the world? Do you not do those things which you know a Christian ought not to do? And do you not neglect the very work that God has appointed you to do? <YI, May 4, 1893 par. 6>

Be assured that if you fully consecrate yourself to God, self will die, and your life will be hid with Christ in God. O that all the youth would seek with an earnestness proportionate to the great object set before them, for eternal life! O that they might realize what eternal life includes, that they might pursue it with all diligence! The enterprise that God approves is one that is safe. Then why not make the gaining of eternal life your only business, and discard everything that will not further you in its attainment? Let no business engagement or pleasure party keep you away from the house of prayer. Be ready to catch every ray of light that shines upon the people of God, in order that you may shine as a light in the world. Make no engagements that will keep you away from the place where the presence of Jesus will be. If you are indifferent to the privileges that God graciously grants you to lay hold upon eternal life, you may be numbered at last among the foolish virgins, whose lamps were not trimmed and burning, who took no oil with them in their vessels, and whose light flickered out. <YI, May 4, 1893 par. 7>

Why not be witnesses for Christ? why not have light in your lamps, and benefit the world by your steady ray? Do you ask what you must do in order to work the works of God? This is the answer: "This is the work of God, that ye believe

on him whom he has sent." Believe in Christ as your personal Saviour, and abide in him, and he will abide in you. Jesus says, "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." <YI, May 4, 1893 par. 8>

The work above all work,--the business above all others which should draw and engage the energies of the soul,--is the work of saving souls for whom Christ has died. Make this the main, the important work of your life. Make it your special life-work. Cooperate with Christ in this grand and noble work, and become home and foreign missionaries. Be ready and efficient to work at home or in far-off climes for the saving of souls. Work the works of God, and demonstrate your faith in your Saviour by toiling for others. O that young and old were thoroughly converted to God, and would take up the duty that lies next them, and work as they have opportunity, becoming laborers together with God! Should this come to pass, multitudes of voices would show forth the praises of him who hath called them out of darkness into his marvelous light. <YI, May 4, 1893 par. 9>

"Without me," Christ says, "ye can do nothing." Then be sure to open the heart to Jesus. Let simple prayer go up from your heart to God, pleading that you may not fail to appreciate his promises, and to understand the conditions upon which salvation is given. Plead this, not only for your own satisfaction, but that you may make the way of salvation plain to those that are in darkness. We must approach unto God with the simplicity of a little child, and present to him his pledged word. Educating the soul to the simplicity of faith, will be the very discipline best suited to the work we shall be called upon to do for those who are in the world, without God or hope. The minds of the worldly are dull of comprehension regarding spiritual things, and it will call for simplicity to deal with them, and teach them of the blessings that those may have who daily follow the Lamb of God whithersoever he goeth. The truth will need to be presented and made as simple as the A-B-C of the alphabet is made to the primary pupil. Take the simplest truth, bringing Christ before the mind, and angels will cooperate with you in making the impression upon the honest inquirer. You are to be the agent through whom God will speak to the soul. Precious things will be brought to your remembrance, and with a heart overflowing with the love of Jesus, you will speak words of vital interest and import. Your simplicity and sincerity will be the highest eloquence, and your words will be registered in the books of heaven as fit words, which are like apples of gold in pictures of silver. God will make them a healing flood of heavenly influence, awakening conviction and desire, and Jesus will add his intercession to your prayers, and claim for the sinner the gift of the Holy Spirit, and pour it upon his soul. And there will be joy in the presence of the angels of God over one sinner that repenteth.

Mrs. E. G. White. <YI, May 4, 1893 par. 10>

May 18, 1893 Words to the Young.

Take time to study the Bible, the book of books. There never was a time when it was so important that the followers of Christ should study the Bible as now. Deceptive influences are upon all sides, and it is essential that you counsel with Jesus, your best friend. The wayfaring man may find the way of life through faith and obedience, through abiding in the sunshine of Christ's righteousness. But how shall we understand what is meant by these terms, if we do not understand the Bible? In the word of God duty is made plain, and everything relating to the religious life is presented in a definite way. The whole plan of salvation is delineated, and the helps to the soul are pointed out. The way in which the believer may be complete in Christ is unfolded. <YI, May 18, 1893 par. 1>

The Bible is what we all need; for it is the science of salvation. Turn not away from the holy word of God; for it will make you wise unto salvation. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." The apostle says, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." David declares, "Thy word have I hid in my heart, that I might not sin against thee." How many are betrayed into sin, because they have not, through prayerful study of the word of God, realized the sinfulness of sin, and found out how they may steadfastly resist it. When temptation comes upon them, they seem to be off guard, and ignorant of the devices of the enemy. We are living in perilous times, and as we draw near the close of earth's history, there will be no safety for those who do not become familiar with the word of God. I would warn the disciples of Christ of the impending days of peril, and beseech you to prepare for the time of test and trial; for everything that can be shaken, will be shaken. Do we now obey the word of God, and live by every word that proceedeth out of the mouth of God? Are we established and settled in the present truth? There is need of closely examining yourselves whether you are in the love of God; for except Christ be in you, you are reprobates.

Self-deception is dangerous, and no one of us can afford to go on in delusion. <YI, May 18, 1893 par. 2>

The Lord Jesus has done everything necessary for our salvation. He has not neglected one item in the plan of redemption, but has provided all things for our encouragement and final triumph. It is not necessary that we should stumble and fall; every point in the passage where we must go has been guarded; but the question you need to put to yourselves is, "Am I a Christian?" To be a Christian is to be far more than many understand. It means more than simply having your name upon the church records. It means to be joined to Christ. It means to have simple faith, unwavering reliance upon God. It means to have child-like confidence in our heavenly Father through the name and merit of his dear Son. Do you love to keep the commandments of God, because the commandments of God are God's precepts, the transcript of his character, and can no more be altered than can the character of God? Do you respect and love the law of Jehovah? <YI, May 18, 1893 par. 3>

The children of God have reached the most critical part of their pilgrimage; for the nets and pitfalls of the enemy are on every side. And yet with the guidance of the Lord, with that which is plainly revealed in his word, we may walk securely and not stumble. But we shall daily need to seek God, to inquire, "Is this the way of the Lord?" You cannot go on following your own inclination, and at the same time be treading in safe paths. You cannot live to please yourself, but must submit your will to God. But how will you understand what is the will of God unless you study his word with humble and contrite heart? You should be anxious to know, What saith the word of God to me? <YI, May 18, 1893 par. 4>

Though the pure word of God is presented to us, and a voice from heaven is addressing us in its pages how few take heed to themselves and to the doctrine. O, when the heart is awakened to feel its need, the prayer will go forth from unfeigned lips, "Create in me a clean heart, O God, and renew a right spirit within me." As you walk the streets, as you engage in the ordinary pursuits of life, there is nothing to hinder you from lifting up your soul to God in prayer. Prayer is appropriate at all times and in all places. To those who feel their need, the promise is given, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." <YI, May 18, 1893 par. 5>

The work presented in these words of the prophet is full of comfort to those who are laden with sin, and describe the very work that must be done for every soul who will enter the kingdom of heaven. This will be done for all who sincerely seek after God. Without this special work, we cannot keep the commandments of God, and since the promises of God are so abundant, there is no excuse for any of us if we continue in sin. The promises are, "A new heart will I give you;" "I will put my Spirit within you." This provision is made for us through the merit of Christ's righteousness: "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Those who experience the change spoken of in these words will find that their restlessness and disquietude are all taken away, and they will find rest unto their souls in Christ. His merit, his righteousness, are imputed to the believing soul, and the believer has inward peace and joy in the Holy Ghost. Trusting in Christ, he dwells upon pleasant things of a spiritual character, and his great desire is to keep the heart right with God. Through this new motive, he will by faith in Christ "keep the heart with all diligence," realizing that "out of it are the issues of life." The divine excellences of the promises of God will furnish a continual feast to his soul, and by faith he looks up, exclaiming with joy, "The Lord, my righteousness."

Mrs. E. G. White. <YI, May 18, 1893 par. 6>

May 25, 1893 Words to the Young.

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and unproveable, in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." <YI, May 25, 1893 par. 1>

These words describe the condition of those who through the reception and sanctification of the truth, experience a transformation of character. The reason why many professed Christians have not this experience is because they do not do the duties that lie directly in their pathway. They profess to believe in Jesus, but they fail to take him as their personal Saviour. <YI, May 25, 1893 par. 2>

The Lord has made every provision so that we may have a rich, abundant, joyful experience. John writes concerning Christ, saying, "In him was life; and the life was the light of men." Life is associated with light, and if we have no light from the Sun of righteousness, we can have no life in him. But this light has been provided for every soul, and it is only

as we withdraw from the light that darkness comes upon us. Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." In the world about us there can be no life without light. Were the sun to withdraw his shining, all vegetation, all animal life, would have an end. This illustrates the fact that we cannot have spiritual life unless we place ourselves under the beams of the Sun of righteousness. If we put a flowering plant in a dark room, it will soon wither and die; and so we may have some spiritual life, and yet lose it by dwelling in an atmosphere of doubt and gloom. Jesus says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." <YI, May 25, 1893 par. 3>

"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Instead of joyfully receiving Christ, the light of the world, men rejected him, and would not become a witness to the light. But we are called, as was John, not to take the place of Christ, but to witness to the light, to direct the minds of others to him, saying, "Behold the Lamb of God, which taketh away the sin of the world." Let no one who would witness for Christ, make himself prominent, and seek to attract the attention of the people to himself; but let him strive to lift up Jesus, until the sympathies and affections are drawn out to the Saviour of the world. <YI, May 25, 1893 par. 4>

We should have the love of Christ in the heart to such a degree that our interest in others will be impartial and sincere. Our affections should take a wide range, and not center simply upon a few who flatter us by special confidences. The tendency of such friendships is to lead us to neglect those who are in greater need of love than those upon whom we bestow our attentions. We should not narrow our circle of friends to a few favorites because they pet and flatter us by their professed affection. The partial attention so often bestowed and received, works not for the highest good of those who would serve God. One draws upon the other for strength, and the praise, flattery, and affection one receives of the other, supplies the place that should be supplied by the grace of God, and thus human friends take the affections from Christ. In depending upon human friends in this intimate way, you learn to lean upon broken reeds, and Christ the true Friend is forgotten. He who is our light, our righteousness, our wisdom, our sanctification, and our redemption, is no longer regarded as the necessity of our lives. Human confidants, human associates, absorb the love and trust that should be given to God alone. <YI, May 25, 1893 par. 5>

Moses "endured as seeing him who is invisible," and it was this that gave him a strength which no human source could supply. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Let every one of our young disciples of Christ have an unselfish love for all other disciples of Christ but let them beware lest they be spoiled through philosophy and vain deceit. Let them discountenance praise and adulation rather than encourage it. Let them earnestly seek for the wisdom that cometh from above; for this wisdom is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Instead of seeking to become a favorite yourself, or to flatter one who may be highly regarded, see if there is not a poor child who is not a favorite, to whom no special kindnesses are shown, and make this one the object of your unselfish attention. Those who are especially attractive will be at no loss for friends; while those who are less pleasing in appearance, who are timid and hard to become acquainted with, many have choice traits of character, and they are the purchase of the blood of Christ. <YI, May 25, 1893 par. 6>

Seek the light of life faithfully, study the word of God, and have your treasure-house full of knowledge that you may impart to others. The gracious words of God are rich in consolation and joy, and as children and youth, you need to study to show yourselves approved unto God. Both old and young are builders for time and eternity, and through faith in Christ we may bring solid timbers into our character building. God would fit us by his Holy spirit for the work of imparting to others the great truths with which he has enlightened us.

Mrs. E. G. White. <YI, May 25, 1893 par. 7>

June 1, 1893 Words to the Young.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow

his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

<YI, June 1, 1893 par. 1>

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." <YI, June 1, 1893 par. 2>

How often we feel that we have been dealt with unjustly, that things have been said concerning us that were untrue, and that we have been set in a false light before others. When we are thus tried, we shall need to keep strict guard over our spirit and our words. We shall need to have the love of Christ, that we may not cherish an unforgiving spirit. Let us not think that unless those who have injured us confess their wrongs, we are justified in withholding from them our forgiveness. We should not accumulate our grievances, holding them to our hearts until the one we think guilty has humbled his heart by repentance and confession. This is his part no doubt, and the thing he must do in order to clear his soul from the sin he has committed. But with him we have nothing to do in this matter, and should only seek to stand before God in the way he would have us, that our prayers be not hindered. We are to have a spirit of pity, of compassion toward those who have trespassed against us, whether or not they confess their faults. If they fail to repent and make confession, their sins will stand registered in the books above to confront them in the day of judgment; but if they say, "I repent," then our duty is plain; we are freely to forgive from the heart their trespasses against us as we hope to be forgiven by our heavenly Father. However sorely they may have wounded us, we are not to cherish our grievances and sympathize with ourselves over our injuries, but as we hope to be pardoned for our offenses against God, so must we pardon those who have done evil to us. Christ taught us to pray, "Forgive us our debts, as we forgive our debtors," and added, "For if ye forgive men their trespasses, your heavenly Father will also forgive your trespasses." "Nor even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." <YI, June 1, 1893 par. 3>

We are not to talk of our wounds and bruises, but to bring them to him who is the mighty and successful Healer of all our sorrows. <YI, June 1, 1893 par. 4>

Christ has suffered, and he identifies his interests with those of his suffering children; and if our life is hid with Christ in God, Jesus will bear our griefs; for it is he that is wounded in the person of his saints, and he who injures one of Christ's little ones, brings upon himself the charge of injuring the Lord Jesus. O, if we did but realize this truth as we should, how careful would we be in what we say of others, the spirit we cherish, the actions we perform. When we are reviled, how strong is the temptation to revile in return, but in doing this we show ourselves as bad as the reviler. When tempted to revile, send up a silent prayer that God will give you his grace, and keep the tongue in silence, that your lips may speak no guile. <YI, June 1, 1893 par. 5>

Peter asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Then to impress more fully the lesson of forgiveness upon us, he gave this parable: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredest me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." <YI, June 1, 1893 par. 6>

God has so loved the world that he has given his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. Christ has borne our sins, forgiven our trespasses. He bore "our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Then will any

of God's children to whom he has forgiven so much, act as did this merciless servant unto his fellow-servant? Will the youth for whom Christ has died, be anything but pitiful? Will they cherish anything but the meekness and lowliness of Christ? Will they not from the heart forgive those who trespass against them? Will you not, if any one has done you a wrong, and is too proud and stubborn to say to you, "I repent," go to the offender and say, "I love you for Christ's sake, and I forgive you the injury you have done me"? Jesus will witness and approve of this deed of love; and as you do to others, it shall be done again to you. <YI, June 1, 1893 par. 7>

Our worship cannot be acceptable to God if our hearts are filled with bitterness toward our brethren, or to those not of our faith. Jesus has given us an example that we should follow in his steps, and manifest compassion and love and good-will toward all. Let us cultivate a kind spirit, a spirit of forbearance, and tender, pitying love toward those, who, when under temptation, have done us grievous wrongs. If possible, let us heal these wounds, and close the door of temptation by removing every barrier the wrong-doer has erected between himself and us. Humble your heart before God, and come close to the one who would deal unjustly with you, and it may be that the difficulty may all be healed. The Lord delights to bestow his blessings upon those who will honor him, who will acknowledge his mercy, and show that they appreciate his love to them by manifesting the same gracious characteristic to those around them. O may the youth be able to pray, "Forgive us our trespasses, as we forgive those that trespass against us."

Mrs. E. G. White. <YI, June 1, 1893 par. 8>

June 8, 1893 Words to the Young.

By the gift of his dear Son, God has made provision that every man, woman, and child may be saved. The invitation has been given, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The Lord has sent to the world the light of life; but if we deliberately choose darkness rather than light, or fail to improve our opportunity to understand the truth, the time will come when we shall see that the sin of neglecting God's great salvation is no light matter. He who passes on in life, careless concerning those things which pertain to his eternal interests, is blind to the great work that might be accomplished through him as God's human agent if he cooperated with the heavenly agencies waiting his request for help. If he did but see what advantages would accrue to himself through the unreserved surrender of himself to the Lord, he would know that it was the utmost folly to turn from him who entreats, "Turn ye, turn ye; . . . for why will ye die?" <YI, June 8, 1893 par. 1>

The law of God is inexorable, and abates not a claim upon any human soul. It holds to its demands upon every sinner, and makes manifest his need of penitence for sin, of faith in a crucified and risen Saviour. It daily urges upon him the necessity of cooperation with Jesus Christ, that he may be found guiltless through the merits of his substitute and surety. In the judgment you will think it has indeed been at your soul's peril that you have turned from light and evidence, that you have educated the mind to cast contempt upon the Lamb of God which taketh away the sins of the world. A faithful record is made of the thoughts, words, and deeds of every soul, and they are weighed in the golden balances of the heavenly sanctuary. God is not to be trifled with. In the parable of the talents, he who hid his Lord's money, and returned it to him without usury, is termed "wicked and slothful." <YI, June 8, 1893 par. 2>

God has made every provision for the saving of every soul; but if we spurn the gift of everlasting life, purchased at infinite cost for us, the time will come when God will also spurn us from his presence, whether we are rich or poor, high or low, learned or unlearned. The principles of eternal justice will have full control in the great day of God's wrath. We shall not hear a charge against us on the ground of the outbreking sins we have committed, but the charge will be made against us for the neglect of good and noble duties enjoined upon us by the God of love. The deficiencies of our characters will be held up to view. It will then be known that all who are so condemned had light and knowledge, were intrusted with their Lord's goods, and were found unfaithful to their trust. It will be seen that they had no appreciation of the heavenly trust, that they did not use their capital in loving service to others, that they did not, by precept and example, cultivate faith and devotion in those with whom they associated. It will be according to the light they have had that they will be judged and punished. <YI, June 8, 1893 par. 3>

God requires that every human agent shall improve all the means of grace heaven has provided, and become more and more efficient in the work of God. Every provision has been made that the piety, purity, and love of the Christian shall ever increase, that his talents may double, and his ability increase in the service of his divine Master. But though this provision has been made, many who profess to believe in Jesus do not make it manifest by growth that testifies to the sanctifying power of the truth upon life and character. When we first receive Jesus into our hearts, we are as babes in religion; but we are not to remain babes in experience. We are to grow in grace and in the knowledge of our Lord

and Saviour Jesus Christ; we are to attain to the full measure of the stature of men and women in him. We are to make advances, to gain new and rich experiences through faith, growing in trust and confidence and love, knowing God and Jesus Christ whom he hath sent. God expects, in view of the great facilities he has provided for our advancement, that we shall grow; but many do not become more efficient, simply because they do not use the power that God has already given them. By a proper use of their intrusted talents, they might acquire tact and wisdom, and grow in efficiency. The unprofitable servant gave back his Lord's intrusted talent; but the Lord demanded the reason why he had not put to use that which had been given for that purpose. <YI, June 8, 1893 par. 4>

In the parable of the talents we have two classes brought to view. One class is represented by the diligent servant, and the other by the wicked and slothful servant. They had both been intrusted with their Lord's money. One went to work with earnestness, seeking opportunities to use his intrusted gift in such a way that others would be blessed and benefited. He does not live simply to please himself, to gratify selfish desires, to delight in pleasure parties and in places of amusement, seeking for the gratification of his fleshly lusts, as though this were the object of life; but he thinks soberly, and remembers that his religious life is short. He says, "I have but a short period in which to work; and do the best I can, it is but little that I can do for him who has died for me. I must make the most of my precious time, and see if I cannot by earnest, prayerful effort, lead the steps of some wandering soul from sin to righteousness, that he too may use his intrusted talents for the Master whom I love. No soul with whom I am brought in contact must charge me in the judgment with neglect and indifference as to his salvation." <YI, June 8, 1893 par. 5>

For such a worker the angels of God will open ways and furnish opportunities, and will cooperate with the human agent that he shall not run in vain, neither labor in vain. Faithful and thorough in the duties that may appear small to him, he is obtaining an education in fidelity that will fit him to stand in positions of trust. <YI, June 8, 1893 par. 6>

The other one whom God would have used as his agent, in every respect stood in as favorable a position as did his brother worker; but how different is the result of his life. He does not look upon himself as amenable to God for his time and his influence. He does not study to show himself approved unto God, a workman that needeth not to be ashamed, but neglects to look to God for wisdom and grace that he may discern and resist every temptation, however disguised it may come to him. He does not think that it is appropriate for him to live a life of penitence, to exercise faith, to render obedience, to be holy in all manner of conduct. He does not discern that a life of faithfulness to God in every item of his work, will finally work for him a character fitted for heaven through the grace of Christ, so richly to be imparted to those who work for him. But he neglects all the precious provisions of the grace of God, and becomes guilty before heaven. It is impossible for one who has only a meager knowledge of God and of Jesus Christ whom he hath sent, to represent God correctly, or to wage the Christian warfare, gaining victories over temptation to indifference and indolence. He is purposeless, and that which he might have done with his original talent is left undone; and when he is weighed in the balances of the sanctuary, the verdict is passed, "Weighed and found wanting." He is held accountable for all that a true Christian might have done with his intrusted talent. But because he had no realization of his responsibility, he frittered away his time, used his holidays for the gratification of self, and instead of training his powers to serve the noblest uses in becoming a missionary for God, in speaking to his associates and winning them from sin to God, he failed to represent the interests of his Master, and his light did not shine forth in good works to the world. The truth that is not permitted to work sanctification in the life, works out a savor of death unto death. How did this soul become released from the claims of God, that he might venture to do his own will, as if God had given him life to fritter away as a long holiday? It was the neglect of God's great love, his failure to meet the wise design of his Redeemer, that separated him from his heavenly Father; for when God cannot use a soul as his human agent to glorify his name by the salvation of others, he terms him an unprofitable servant, whose influence is not of a character to gather with Christ. Young friends, what course are you pursuing? Will you be among the class who are called wicked and slothful servants, or among those who are invited into the joy of their Lord, because they are true and faithful through the grace of Christ?

Mrs. E. G. White. <YI, June 8, 1893 par. 7>

June 15, 1893 Words to the Young.

God has given to every man according to his ability, and the measure of the obligation of each one is in proportion to the largeness of the talents intrusted, the gift bestowed. We are under obligation to use our talents for the service of God through all our life, and I wish that our youth would consider this fact, and not ignore their responsibility to their heavenly Benefactor. We shall all be held accountable for the diligent use of our talents. We shall be judged according to the light we have had, according to the privileges we have been granted, according to the opportunity we have had to

hear and understand the word of God. These privileges have been given us through an infinite cost to the Father and the Son. The plan of redemption has been devised and carried out so far through the sacrifice of all heaven, and the gift of the Holy Spirit has been provided, that the divine may unite with the human, and man be elevated in moral and spiritual worth. <YI, June 15, 1893 par. 1>

The Lord Jesus clothed his divinity with humanity, and came from heaven to earth to show the world how they might become the obedient children of God. His life was not one of ease and splendor. He was the King of glory, but he left the riches and adoration of heaven, and came to the world as a helpless babe. The enmity of Satan was set against Christ, and he determined to destroy him from his infancy. Through all his life Satan worked to overcome Christ, and to take from him his life. <YI, June 15, 1893 par. 2>

He was intrusted to the care of poor parents, and honored common humanity by partaking in the struggles of the poor. Jesus knows how to sympathize with the poor and oppressed. He practiced self-denial, and lived not to please himself, but for our sake became poor, that we through his poverty might be rich. He disputed the power and claims of Satan, and broke the yoke of oppression which the prince of evil had bound upon the children of men; and because of this gracious work, Satan opposed him, and invented snares for his feet, even to the bitter end, when Jesus was crucified on Calvary's cross. The world's Redeemer was crucified in order that a way might be made for the salvation of man through the operation of the Spirit of God, which would work upon the heart, convicting of sin, of righteousness, and of judgment to come. The Holy Spirit presents the high standard of the law of God before man, and yet man is left free to choose for himself. He would not be a free moral agent if not thus left free to exercise his own will. <YI, June 15, 1893 par. 3>

But though the Lord does not compel us to do him service, it is yet a fact that we are not our own in any sense, since the Lord is both our Creator and Redeemer. Soul, body, and spirit belong to him. All our powers belong to the Lord Jesus Christ; and yet, though we may choose to render them to him to do a grand service for him and humanity through the operation of his Holy Spirit, we also may choose to render them to Satan, and work untold harm by cherishing satanic attributes of character. We are left free to serve whom we will serve; but the time is coming when the books will be opened, and every man will be judged according to the deeds done in the body. John says: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." <YI, June 15, 1893 par. 4>

All our capabilities for usefulness and enjoyment are the gift of God, for which we shall be called to give an account. The youth and children who have praying parents have been greatly privileged; for such have an opportunity to know and to love God. In respecting and rendering obedience to their parents, they may learn how to respect and obey their heavenly Father. If they walk as children of the light, they will be kind and courteous, loving and respectful, to their parents, whom they have seen, and thus be better qualified to love God, whom they have not seen. If they are faithful representatives of their parents, practising the truth through the help given them of God, then by precept and example they acknowledge the ownership of God, and honor him by a well-ordered life and godly conversation. <YI, June 15, 1893 par. 5>

I would urge those who do not use their intrusted ability to do good, to repent and reform, and cherish the light which is sent from heaven. If you fail to make use of your intrusted gifts of reason, of knowledge, of opportunity to know and obey the truth; if you bar the door of your mind, and close the chambers of your soul lest you should be convinced by the word of God, you pervert your intrusted powers, and fail to occupy the position in the world that God has designed you should. You are to build up the kingdom of God in the world. You may not profess to be Christians, yet this does not lessen in the least your responsibility. In refusing to render service to God, you rob him of the service which is his due, and you are accountable for the work that you should do as a faithful soldier of Christ. God is dishonored by your resistance against his love, and the church is dishonored in that you have had opportunities, and have stood in stubborn rebellion against God, and by this have led other souls astray. You have refused to become a vessel meet for the Master's use, to communicate blessing to those who are ready to perish. Those who venture to neglect the great salvation that has been provided for them, are responsible for the consequences and results of their influence; are accountable for what might have been done had they cooperated with the heavenly agencies which God provided for their help. Christ has suffered and died to bring salvation within the reach of all, and how can we refuse to be obedient? How can we refuse to be qualified for the work that will bring blessing to our own soul, and to the souls of others?

Mrs. E. G. White. <YI, June 15, 1893 par. 6>

June 22, 1893 Words to the Young.

"No man liveth unto himself." It is impossible for any of us to live in such a way that we shall not cast an influence in the world. No member of the family can inclose himself within himself, where other members of the family shall not feel his influence and spirit. The very expression of the countenance has an influence for good or evil. His spirit, his words, his actions, his attitude toward others, are unmistakable. If he is living in selfishness, he surrounds his soul with a malarious atmosphere, while if he is filled with the love of Christ, he will manifest courtesy, kindness, tender regard for the feelings of others, and will communicate to his associates, by his acts of love, a tender, grateful, happy feeling. It will be made manifest that he is living for Jesus, and daily learning lessons at his feet, receiving his light and his peace. He will be able to say to the Lord, "Thy gentleness hath made me great." <YI, June 22, 1893 par. 1>

When we place ourselves in a position where we shall catch the bright rays of the Sun of righteousness, we enlist the whole heart in diffusing a pleasant atmosphere to those around us. We become a living channel of light; we are living epistles, "known and read of all men." We cooperate with heavenly agencies, and drink of the waters of life. Those who drink of the waters of life, will ever have a fresh supply, for Christ is in them a well of water springing up unto everlasting life. Jesus has promised, "The water that I shall give him shall be in him a well of water springing up unto everlasting life." <YI, June 22, 1893 par. 2>

He who deservedly bears the name of Christian, which signifies Christlike, will be filled with piety and purity, with love and reverence for God and Jesus Christ whom he hath sent; and his spirit, his words, his actions, will all bear the impress of Heaven. Others will see that he has been with Jesus and learned of him. His prayers will be simple and fervent, and will ascend to God on the wings of faith. Learning in the school of Christ, he will have a humble opinion of himself; and though he may be poor in this world's goods, he may be rich in the graces of God's Spirit, and may bless and enrich others by his spirit and influence, because Christ is in him a well of water springing up unto everlasting life. He will shed about him an atmosphere of hope and courage and strength, and will put to shame those who are worldly, selfish, formal professors, who have a name to live and are dead. <YI, June 22, 1893 par. 3>

He who is rich in faith, who is God-fearing, devoted who cooperates with heavenly agencies, will so conduct himself that his influence will tell for time and eternity, and through him whole families may be converted to the truth. His example of cross-bearing, of self-denial, of long-suffering, of patience, will make him a worthy example to others, and he will be a channel of light to the world. This is the standard to which the youth may attain. They may become living, working agencies, an army of faithful soldiers for Jesus Christ. If they will put to the best use their ability, and serve God from the heart, he will accept them as a most precious offering. <YI, June 22, 1893 par. 4>

The Lord has promised to bestow the Holy Spirit upon those who earnestly desire it, who manifest fervor and zeal in seeking for the precious gift. A form of godliness without the power is a weariness and burden; but when the whole heart is enlisted in the service of Christ, there is rest to the soul; for God causeth such to triumph daily over the powers of darkness. God helps him who commits his soul unto the Lord as unto a faithful Creator. But those who are merely formal professors, bear the name but not the fruits of a connection with God. They are as false sign-boards, pointing to perdition, while professing to direct in the way to heaven. They may hold high positions, be members of councils, but their counsels are of an order that work against the plans and counsels of God. Those who are merely professors have a withering influence both in the church and in the home, and they are a curse to the world. It is not possible for any one to live simply unto himself; each one is a part of the great web of humanity, a part of the great whole; and old and young exert an influence, and each one is responsible for the influence he exerts. Whether good or evil, others will be affected by your life, and others will follow your example. Those who are half-hearted will lead others astray; and many are delighted when they find professors whose standard is so low that worldlings can call themselves, "as good as such Christians." <YI, June 22, 1893 par. 5>

O that all your youth would have a disposition to seek for the truth as for hid treasure, that they might find it, and bring it into contact with those who know it not! O that the truth that is unfolded to our minds may bear practical fruit in our lives, that what has been imparted to us may be imparted to others through us! Unless the truth of God is received in the heart and carried out in practical life, it is not truth to the one to whom it has been presented, but only a delusion. The mind of God must unite with the mind of man, that every thought may be brought into captivity to Christ. When the truth is fully received, it will be made manifest by a transformation of character. But those who do not thus receive the truth, though their names may be upon the church-books, are as whited sepulchers, full of corruption within. Sin has not been expelled from the soul, and impurity, self-indulgence, fleshly lusts, moral depravity,--are all discerned by the All-seeing Eye that reads the thoughts and intents of the heart. <YI, June 22, 1893 par. 6>

Those who would truly follow Christ must let him abide in the heart, and enthrone him there as supreme. They must represent his spirit and character in their home life, and show courtesy and kindness to those with whom they come in

contact. There are many children who profess to know the truth, who do not render to their parents the honor and affection that are due to them, who manifest but little love to father and mother, and fail to honor them in deferring to their wishes, or in seeking to relieve them of anxiety. Many who profess to be Christians do not know what it means to "honor thy father and thy mother," and consequently will know just as little what it means, "that thy days may be long upon the land which the Lord thy God giveth thee." Our youth profess to be among those who keep the commandments of God, and yet many of them neglect and break the fifth commandment; and the rich blessing promised to those who observe this precept, and honor father and mother, cannot be fulfilled to them. Unless they repent of their sin, and reform their practices and character through the grace of Christ, they will never enter into the new earth, upon which they may live eternally. Those who do not respect and love their parents will not respect and honor God. Those who fail to bear the test, who fail to honor their God-fearing parents, fail to obey God, and therefore cannot expect to come into the land of promise. <YI, June 22, 1893 par. 7>

The youth are now deciding their own eternal destiny, and I would appeal to you to consider the commandment to which God has annexed such a promise, "that thy days may be long upon the land which the Lord thy God giveth thee." Children, do you desire eternal life? Then respect and honor your parents. Do not wound and grieve their hearts, and cause them to spend sleepless nights in anxiety and distress over your case. If you have sinned in not rendering love and obedience to them, begin now to redeem the past. You cannot afford to take any other course; for it means to you the loss of eternal life. The Heart-searcher knows what is your attitude toward your parents; for he is weighing moral character in the golden scales of the heavenly sanctuary. O, confess your neglect of your parents, confess your indifference toward them, and your contempt of God's holy commandment. Give your heart to God, and submit your will to the will of Christ. The hearts of your parents have been drawn out in tender sympathy toward you, and can you return their love with cold ingratitude? They love your souls, they want you to be saved; but have you not often despised their counsel, and done your own will, your own way? Have you not followed your own independent judgment, when you knew that such a stubborn course would not meet the approval of God? Many fathers and mothers have gone down broken-hearted to the grave, because of the ingratitude, the lack of respect, shown them by their children. O my young friends, be not among the number of those who cause grief to father and mother, who are workers of iniquity, and who know not what it is to have the tender spirit of Christ. Pray earnestly that you may be enabled by the grace of Jesus, who was subject unto his parents, to keep God's commandment with promise, "that thy days may be long upon the land which the Lord thy God giveth thee."

Mrs. E. G. White. <YI, June 22, 1893 par. 8>

June 29, 1893 Words to the Young.

My dear young friends, you need to cultivate a more simple, trusting faith. You are keeping too close to the world, and not pressing close enough to the side of Christ. You need to study more closely the life and character of Christ; you need to behold his simplicity, his meekness and lowliness of heart; you need to fall upon the Rock and be broken, that Christ may mold you into his own image. Crime of every type is increasing in the world, and the earth is defiled under the inhabitants thereof. The eternal plans of God are about to be fulfilled, and the end of all things is at hand. This is a time when those who have a knowledge of the truth of God should be ranging themselves on the side of the blood-stained banner of Prince Emmanuel. They should stand forth as defenders of the faith delivered to the saints. They should make manifest to the world what it is to keep the commandments of God and have the faith of Jesus. They should let their light shine forth in clear, strong rays upon the pathway of those who walk in darkness. The soldiers of Christ should stand shoulder to shoulder, loyal to truth, vindicators of the law of Jehovah. <YI, June 29, 1893 par. 1>

Those who depart from the plain precepts of God, will support error, and be ranged against the soldiers of Christ. They will make manifest who is their leader by the course they will pursue in opposing the truth of God, and in enforcing error on the conscience by oppressive measures. It is now time to take a decided stand on the side of truth; and as God has given to every one his measure of influence, he should exert it to the glory of God and for the good of his associates. Not one of the faithful stewards of Christ will be idle in such a time as this, or will be content to live simply for self. Those who are in communion with Christ will realize that there are souls on every side who may be benefited by their help, example, and influence. They will realize that they may be agents through whom Jesus will work to save those for whom he died. This should be the experience of all who profess to believe the third angel's message. Young and old should have a rich, joyful, abundant experience in the religion of Christ in order that they may direct their conduct and conversation aright, in order that they may become laborers together with God for the salvation of the lost. <YI, June 29, 1893 par. 2>

What are you doing, dear youth, to make known to others how important it is to take the word of God for a guide, to keep the commandments of Jehovah? Are you by precept and example declaring that it is only by obedience to the word of God that men can be saved? Do you realize that you have a work to do for those who have not had the light, who have not been granted the privileges and opportunities that have been granted to you? You can now do a work for their souls that you cannot do for them after they are dead. It is while they are living that you must present to them the word of life. Then why do you manifest such hesitancy in presenting to them the reasons of our faith? You should show them that you are not a fanatic, that there is a foundation for your practice of observing the seventh day as the Sabbath, and that foundation is the word of God, which liveth and abideth forever. Are you not chosen of God to be a vessel unto honor, to convey light and truth to those who are in error and darkness? The saving message of truth has come to you, and if you receive of the spirit of Christ, you will have a love for the souls who are in peril. If you love Christ, appreciating something of the sacrifice he has made for you, you will deny yourself for his sake, turn from all selfish pleasures, and use money, time, and influence to win souls for whom Christ has died. As you willingly devote your powers to the winning of souls, you will be "not slothful in business, fervent in spirit, serving [not self, but] the Lord."

<YI, June 29, 1893 par. 3>

It should be your object, in whatever vocation you may be found, to do your work in a manner that shall glorify God. All that you gain, you should look upon as capital to be invested in the bank of heaven. It should be your joy to devote means, and time, and ability to win souls for Christ, to send the light to those who sit in darkness. I plead for the souls that are perishing around us, for whom Christ has paid the ransom of his own precious blood. O that the baptism of the Holy Spirit may come upon us all, that we may have more to impart to others! Work, watch, and pray that we may each have the spirit of the true Christian. Let us place ourselves in the channel of light, and know for ourselves what it means to believe in Jesus. As yet there is only a feeble, partial faith in the hearts of the professed followers of Christ in the word of God; but we must learn what it means to live by every word that proceedeth out of the mouth of God. Who of us has this faith? Who of us believes with the simplicity of a little child that we may come to God, through the name of Jesus, and ask for spiritual food, ask for the Holy Spirit, the greatest gift that Heaven can bestow? <YI, June 29, 1893 par. 4>

Jesus has said, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him?" Should we ask in faith, the Lord would fulfil his word, and we should go forth weighted with the important truths for this time. We should then pass the time of our sojourning, not in trifling, but in sobriety, in earnest, determined effort, with much prayer, for the salvation of those who are ready to perish. We should be gathering sheaves for the Master, and would be fitted up for the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." <YI, June 29, 1893 par. 5>

It is not safe for us to turn from the Holy Scriptures, with only a casual reading of their sacred pages. Dig deep for truth as you would for hidden treasure. Every page of God's word is illuminated by the light of the Sun of righteousness, and the utterances of prophets and apostles are full of freshness and power. Rein the mind up to the high task that has been set before it, and study with determined interest, that you may understand divine truth. Those who do this, will be surprised to find to what the mind can attain. As we endeavor to use our talents as God would have us, they strengthen and increase, until we can grasp sacred and elevated themes. As long as we are content with little things, and fail to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth, we shall meet with great loss. The blessed book of God assures us that we may grow spiritually, that there is no need of becoming religious dwarfs, by indolence disqualifying ourselves to do the very work that is waiting to be done. By placing ourselves in right relation with the source of all light, we may accomplish great things for God and humanity. <YI, June 29, 1893 par. 6>

Young and old must know the converting power of God. They all need a fresh blessing from the hand of God,--faith to grasp the rich promises of God in order that they may be blessed and be made a blessing unto others. Those who will receive and impart to others, shall receive more abundantly. They will not hide their light under a bed or under a bushel, and will not stop short of pressing toward the mark for the prize of our high calling in Christ Jesus. They will not lose the fervor of their first love, and grow cold and selfish, self-loving, self-indulgent, and fail to lift the cross and follow where Christ leads the way. Those who halt in the Christian life, and make no advance beyond the first stages of religion, do not realize the necessity of becoming partakers of the divine nature, to push the triumphs of the cross. The Lord is willing to heal their backsliding, and to quicken them anew; for he is of great mercy and tender compassion. He has a heaven full of blessing to bestow upon them. There is no failure on the part of Christ; he is able and willing to save unto the uttermost all that come unto God by him. <YI, June 29, 1893 par. 7>

I make an appeal to the youthful disciples of Christ to arouse, no longer to indulge in pleasure-seeking, in self-love and ease; no longer be controlled by inclination, and by the lusts of the carnal heart. Do not settle down in Satan's easy-chair, and say that there is no use, you cannot cease to sin, that there is no power in you to overcome. There is no power in you apart from Christ, but it is your privilege to have Christ abiding in your heart by faith, and he can overcome sin

in you, when you cooperate with his efforts, putting your will on the side of God's will. He says, "I have overcome the world." In him you lift up the banner as one who conquers. "We are more than conquerors through him that loved us." You may have a constant testimony in your life to the power of the grace of Christ, and may understand what are the operations of the Spirit of God. You may be living epistles, known and read of all men. You are not to be a dead letter, but a living one, testifying to the world that Jesus is able to save. <YI, June 29, 1893 par. 8>

My prayer to God is that the converting power of his Holy Spirit may come upon our youth, that they may become working agents to win scores of youth to Jesus Christ, that they may be among the number who shall be accounted wise, who shall "shine as the brightness of the firmament," and "as the stars forever and ever."

Mrs. E. G. White. <YI, June 29, 1893 par. 9>

July 13, 1893 Words to the Young.

The parents of Jesus went up every year to Jerusalem to keep the feast of the passover. "And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it." In the excitement of journeying in the companionship of their friends and neighbors, Joseph and Mary did not notice the absence of their son through the day; but at night, when they halted for rest and sleep, they missed the ever-willing, obedient, helpful hand of their child. They searched for Jesus among their kinsfolk, and inquired concerning him among all the company of travelers, which was no small number, and were finally convinced that he was not among them; but the question was, Where was he? Was he behind them at Jerusalem? Had he been detained against his will? Was it possible that any one should do him harm? Could any one at Jerusalem be acquainted with the circumstances of his birth, with the design of Herod to kill him before the flight into Egypt? Did any one know that God had preserved his life by finding an asylum for him among the heathen? Fears and forebodings filled their hearts. They returned sorrowing to Jerusalem. Through one day's inattention they had lost Jesus; but for three days they searched with sorrow before they found him. They finally found him in the school of the prophets, in the midst of the doctors, listening to them, and asking questions. <YI, July 13, 1893 par. 1>

The learned scribes and doctors were astonished at his wisdom, penetration, and mature judgment. The question passed from lip to lip, "How hath this youth this knowledge, having never learned?" Mary was rejoiced to find her son; but she could not forget the anxiety and grief which she had experienced on his account, and reprovingly she said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." Christ respectfully lay back the censure, saying, "How is it that ye sought me? wist ye not that I must be about my Father's business?" Mary knew that Christ did not refer to Joseph. In this assertion, he made it manifest that he did not recognize Joseph as his father, but claimed God as his Father; and for the first time he spoke to them of the mission which he came on earth to fulfil. <YI, July 13, 1893 par. 2>

For twelve years of his life he had walked the streets of Nazareth, and worked with Joseph at his trade, carefully performing the duties that devolved upon a son. Hitherto he had not given indications of his peculiar character, or made manifest the nature of his mission to earth as the Son of God. But upon this occasion he made known to his parents the fact that he had a higher, holier mission to perform than they thought, for he had a work to do which had been committed to him by his heavenly Father. Mary knew that Jesus had disclaimed relationship to Joseph, and claimed his sonship to the Eternal. She was perplexed; she did not fully comprehend the meaning of the words herself when he referred to his mission. She questioned in her mind as to whether any one had told Jesus that Joseph was not his true father, but that God was his Father. Mary pondered these things in her heart. <YI, July 13, 1893 par. 3>

The childhood and youth of Christ were spent in humble circumstances, under conditions that were favorable to the development of a sound constitution. His life was passed mostly in the open air. He drank of the pure streams of water, and ate the fruit of the gardens. He passed up and down the steep mountain paths, and through the streets of Nazareth, as he went to and from his place of toil to his home. He enjoyed the varied notes of the birds as they caroled forth their praise to their Creator. He took delight in the beauty of the flowers that decked the fields. He noted with joy the glory of the heavens, the splendor of sun, moon, and stars, and looked upon the rising and setting sun with admiration. The book of nature was open before him, and he enjoyed its tender lessons. The everlasting hills, the olive groves, were favorite places of resort where he went to commune with his Father. He was filled with divine wisdom, and through the study of nature, and by meditation upon and communion with God, his spiritual powers were strengthened. <YI, July 13, 1893 par. 4>

In the life of Christ, his childhood and youth, there is a lesson for the youth of today. Christ is our example, and in

youth we should contemplate God in nature,--study his character in the work of his hands. The mind is strengthened by becoming acquainted with God, by reading his attributes in the things which he has made. As we behold the beauty and grandeur in the works of nature, our affections go out after God; and though our souls are awed and our spirit subdued, our souls are invigorated by coming in contact with the Infinite through his marvelous works. Communion with God, through humble prayer, develops and strengthens the mental and moral faculties, and spiritual powers increase by cultivating thoughts upon spiritual things. We should carefully study the word of God, that we may be thoroughly furnished unto all good works, and be armed with arguments wherewith to resist the evil one. Like Christ, we should be able to meet the enemy in time of temptation with, "It is written." O that it might be said of our youth as it was said of Jesus, that they increase "in wisdom, and in stature, and in favor with God and man."

Mrs. E. G. White. <YI, July 13, 1893 par. 5>

July 20, 1893 Words to the Young.

In childhood and youth Christ gives a pattern to the young as to how they should employ their time. He was diligent and faithful in all his work, and was subject unto his parents. If the youth and children in this age of the world could realize what are the God-given obligations of their parents, they would know that in performing humble domestic duties, in rendering obedience to their parents, they would escape many a snare that Satan has laid for their feet. But instead of submitting to their parents, how many utterly refuse to render obedience, and shun the homely duties of life. The cultivation of this lawless disposition opens wide the door for the temptations of Satan, and he leads the feet of the young away from the path of duty. They begin by yielding to his temptations to neglect the duty which comes to them every day for performance. If the daily duty was rightly performed, they would gain ability and acquire experience by which they might engage in greater and more important work. <YI, July 20, 1893 par. 1>

Parents are under obligation to feed and clothe and educate their children, and children are under obligation to serve their parents with cheerful, earnest fidelity. When children cease to feel their obligation to share the toil and burden with their parents, then how would it suit them to have their parents cease to feel their obligation to provide for them? In ceasing to do the duties that devolve upon them to be useful to their parents, to lighten their burdens by doing that which may be disagreeable and full of toil, children miss their opportunity of obtaining a most valuable education that will fit them for future usefulness. It is in following the path of duty that God has marked out, that our feet enter the pathway of safety and honor. <YI, July 20, 1893 par. 2>

God will bless the children who fear and honor their parents. He will exercise a sheltering care over them, and when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for them against him. Of Christ in his childhood it is written that he "increased in wisdom and stature, and in favor with God and man." Of John, the forerunner of Christ, it is written, "The child grew and waxed strong in spirit." Again of Jesus it is said that he went down with his parents, and "was subject unto them." Dear children and youth, let the example of Christ in his youth be your example in all things. <YI, July 20, 1893 par. 3>

Christ was the anointed of God; yet his life was humble and without display. For thirty years of his life there is scarcely anything on record concerning him. His quiet, unostentatious life should be a lesson to parents, to guardians, to children, to youth, and even to manhood. Of the childhood and youth of the holiest and most exalted character that ever graced the world, there are recorded but few facts; and yet how significant they are! <YI, July 20, 1893 par. 4>

In this age the race is far inferior in both physical and moral power to what it was in the days of Christ; yet how parents exalt their children, and praise and pet them. They relieve them from all responsibility and burden, and seem desirous of bringing their children into notice. They devote much time to the trimming of their clothes and the decoration of their bodies, that they may attract the notice and admiration of those with whom they come in contact; and thus they cultivate in their children pride, vanity, and selfishness. When very young, the love of approbation is fostered in their hearts, and they are trained to live for the exaltation of self. <YI, July 20, 1893 par. 5>

How many toil-worn, burdened parents have become slaves to their children, while, in harmony with their education and training, the children live to please, amuse, and glorify themselves. Parents sow the seed in the hearts of their children which yields a harvest that they do not care to reap. Under this training, at the age of ten, twelve, or sixteen, children think themselves very wise, imagine that they are prodigies, and regard themselves as altogether too knowing to be in subjection to their parents, and too elevated to stoop to the duties of everyday life. The love of pleasure controls their minds, and selfishness, pride, and rebellion work out their bitter results in their lives. They accept the insinuations of Satan, and cultivate an unhallowed ambition to make a great show in the world. <YI, July 20, 1893 par. 6>

There are many youth who might have been a blessing to society, and an honor to the cause of God, if they had been started in life with right ideas as to what constituted success. But instead of being controlled led by reason and principle, they had been trained to yield to wayward inclination, and sought only to gratify themselves by indulging in selfish pleasure, thinking thus to obtain happiness. But they failed to attain their object; for seeking happiness in the path of selfishness will bring but misery. They are useless in society, useless in the cause of God. Their prospects both for this world and the next are of a most discouraging order; for by selfish love of pleasure, they lose both this world and the next. <YI, July 20, 1893 par. 7>

Even among Christian parents, there has been too much sanctioning of the love of amusements. Parents have received the world's maxim, have conformed to the general opinion that it was necessary that the early life of children and youth should be frittered away in idleness, in selfish amusements, and in foolish indulgences. In this way, a taste has been created for exciting pleasure, and children and youth have trained their minds so that they delight in exciting displays; and they have a positive dislike for the sober, useful duties of life. They live lives more after the order of the brute creation. They have no thoughts of God, or of eternal realities; but flit like butterflies in their season. They do not act like sensible beings, whose life is capable of measuring with the life of God, and who are accountable to him for every hour of their time. What assurance has any child or youth that even one day of life may be his? Children and youth die, and they know not how soon their probation will close, and their destiny be fixed for eternal life or everlasting death. Let children and youth take Christ for their example, be subject unto their parents, and improve their time, knowing that Christ, who died for them, is looking upon them, to bestow his approval upon those who follow in his footsteps. Let them so live, through the merits of the grace of Christ, that he may say of them at last, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

Mrs. E. G. White. <YI, July 20, 1893 par. 8>

July 27, 1893 Words to the Young.

Of the child Jesus it is written, "And the Child grew, and waxed strong in the spirit, filled with wisdom; and the grace of God was upon him." "Jesus increased in wisdom and stature, and in favor with God and man." The physical constitution of Jesus, as well as his spiritual development, is brought before us in these words, "the child grew," and "increased in stature." In childhood and youth attention should be given to physical development. Parents should so train their children in good habits of eating, drinking, dressing, and exercise, that a good foundation will be laid for sound health in after life. The physical organism should have special care, that the powers of the body may not be dwarfed, but developed to their full extent. This places the children and youth in a favorable position, so that, with proper religious training, they may, like Christ, wax strong in spirit. <YI, July 27, 1893 par. 1>

The life of Jesus was filled with industry, and he took exercise in performing varied tasks in harmony with his developing physical strength. In doing the work that was marked out for him, he had no time for indulgence in exciting, useless amusements. He took no part in that which would poison the moral and lower the physical tone, but was trained in useful labor, and even for the endurance of hardship. Many claim that it is necessary for the preservation of physical health to indulge in selfish amusement. It is true that change is required for the best development of the body, for mind and body are refreshed and invigorated by change; but this object is not gained by indulgence in foolish amusements, to the neglect of daily duties which the youth should be required to do. The active mind and hands of youth must have employment, and if they are not directed to tasks that are useful, that will develop them and bless others, they will find employment in that which will work injury to them in both body and mind. <YI, July 27, 1893 par. 2>

The youth should cheerfully share the burdens of life with their parents, and by so doing preserve a clear conscience, which is positively necessary to physical and moral health. In doing this, they should be guarded from being taxed in the same direction for any great length of time. If the youth are kept steadily at one kind of employment, until the task becomes irksome, less will be accomplished than might have been through a change of work, or a season of relaxation. If the mind is too severely taxed, it will cease to become strong, and will degenerate. By a change in the work, health and vigor may be retained. There will be no need to cast aside the useful for the useless; for selfish amusements are dangerous to the morals. It is not necessary that the youth should be inactive, or should engage in folly, in order to retain physical strength. Let heart and mind and hands be engaged in doing good, in blessing others; let the work be regulated by the principles of truth, in harmony with the dictates of conscience; and let the worker feel his accountability to God. <YI, July 27, 1893 par. 3>

No amusement is safe for our youth to indulge in, unless they can bow down and ask God's blessing upon it before

engaging in it. If they cannot take Jesus with them to their scenes of pleasure, they may take it for granted that such amusements are positively dangerous, both to physical and moral health. If you would not be willing to have Jesus come and find you engaged in your chosen amusements, you may know that you cannot engage in them today with safety. If your conscience tells you that you are doing wrong in the pursuit of pleasure, you may know that your amusements are not calculated to make you grow as did Jesus, waxing strong in spirit, to resist the devices of the enemy. <YI, July 27, 1893 par. 4>

The youth generally are weak and vacillating. They have but little strength to pursue a right course. If sinners entice them, they have no courage to say, "No." Yet God has commanded that we should decidedly refuse to do evil. "If sinners entice thee, consent thou not," are the words of Inspiration. We cannot afford to sin against the light that God has given us; for by so doing, the conscience becomes blunted. We are now passing through the period of our probation, and we may know for a certainty that it is wrong for us to engage in any amusement of a character that will destroy our love for serious reflection, and destroy a relish for spiritual things. The welfare of the soul should not be endangered by the gratification of any selfish desire, and we should shun any amusement which so fascinates the mind that the ordinary duties of life seem tame and uninteresting. By indulgence in such pleasure, the mind becomes confirmed in a wrong direction, and Satan so perverts the thoughts that wrong is made to appear as right. Then restraint and submission to parents, such as Christ rendered to his parents, seem unbearable. <YI, July 27, 1893 par. 5>

The greater part of the amusements of the present time are originated through the agents of Satan, to allure and deceive the young, and even to allure those of more mature age, so that the things of eternity may be dropped out of our reckoning. Amusements coming from such a source will unbalance the mind, disqualify the body for the performance of daily responsibilities, and create a positive dislike for practical domestic duties. Christ presents before us a pattern for youth and children. His early life was lived under conditions favorable to the obtaining of physical development, and to the acquisition of moral power to resist temptation, so that he might remain untainted amid the corruption of wicked Nazareth. <YI, July 27, 1893 par. 6>

Parents make a mistake in rushing their children into society at an early age, fearing that they will not know anything unless they attend parties, and mingle with those who are lovers of pleasure. Even while they are at school, they allow their children to attend parties and mingle in society. This is a great mistake. In this way children learn evil much faster than they do the sciences, and their minds are filled with useless things; while their passion for amusement is developed to such an extent that it is impossible for them to obtain a knowledge of even the common branches of education. Their attention is divided between education and a love of pleasure, and as the love of pleasure predominates, their intellectual advancement is slow. Thus it is that during the time when youth should take advantage of their privileges to lay a strong foundation for character and usefulness, they live in inactivity and vanity, and fail of the object that they should attain. <YI, July 27, 1893 par. 7>

The education of Christ, during the time he was subject to his parents, was of the most valuable kind. In performing the common duties of life, he became inured to a life of privation and hardship. The physical and mental exercise that was necessary to the performance of his tasks, developed both physical and mental strength. His life of industry and retirement closed the avenues through which Satan could enter to tempt him to the love of vanity and display. He waxed strong in body and spirit, thus gaining a preparation for the duties of manhood, and for the performance of the important duties that afterward devolved upon him. He increased in wisdom and stature, growing in favor with God and man. Let our youth do likewise.

Mrs. E. G. White. <YI, July 27, 1893 par. 8>

August 3, 1893 Words to the Young.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." We are to keep our eyes constantly fixed upon heavenly things. We are to search the Scriptures, that with quick understanding we may discern the truth, and see the light, fixing the eye of faith upon the land that is afar off, but brought nigh by belief in the word of God. The common, earthly attractions of this life are to be eclipsed by our knowledge of spiritual things, that we may set our affections on the things that are above, and not on things that are upon the earth. Children and youth should train their minds to dwell upon heavenly things. They should educate the tongue to speak of those things which are pure and lovely, and discipline the soul to anticipate the precious things of heaven. The less cheap conversation we indulge in, the better. Let your words be pure and sincere; educate the thoughts to dwell upon heavenly themes; educate the tongue to avoid vain trifling, jesting, and joking; and seek to be clean and holy in all manner of conversation, realizing that you are fitting up for the future, immortal life. You have a soul to save

or to lose, and it is your privilege and duty to conduct your lives in this probationary time in such a way that you will have a right to the immortal inheritance. <YI, August 3, 1893 par. 1>

O that the young might realize that they may be as precious plants in the Lord's garden. By prayer, by searching the Scriptures, they can exert a right influence, and set a right example. Let the delicate tendrils of the affections twine about Jesus, to receive nourishment from him; and instead of creeping upon the earth, turn the face toward the Sun of Righteousness, that you may catch divine rays of light. Day by day grow up into his likeness, and become a partaker of his divine nature, that you may at last be found perfect in the paradise of God. <YI, August 3, 1893 par. 2>

Of what profit will it be if children and youth are trained to reach the world's standard, to act a successful part from a worldly standpoint, and yet do it at the peril of losing eternal life? We shall all stand about the great white throne, and every case will be judged, and every soul receive life or death, according as his works have been. How painful would it be to learn there, what ought to have been learned in probationary time, that our characters are not Christlike, and that therefore we are not fitted for the better country, even the heavenly land. What if you have been educated and trained in the art of music, and yet have never been taught to sing the new song? What will all this training amount to, if you have not been properly trained to be members of the Lord's family, sons and daughters of God? The Lord says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." <YI, August 3, 1893 par. 3>

We are living in a time when life is most precious and most interesting. The end of all things is at hand. Startling developments will be continually unfolding before us; for unseen agencies are at work, manifesting intense activity. The powers of darkness from beneath are moving upon human agents, and evil men are cooperating with evil angels to war against the commandments of God and the faith of Jesus; at the same time a power from above is moving upon those who will yield to divine influences, and the people of God are cooperating with heavenly intelligencies. Nothing short of real, genuine faith will survive the strain that will come upon every soul of man in these last days to test and try him. God must be our refuge; we cannot trust in form, profession, ceremony, or position, or think that because we have a name to live, we shall be able to stand in the day of trial. Everything that can be shaken will be shaken, and those things that cannot be shaken by the deceptions and delusions of these last days, will remain. Rivet the soul to the eternal Rock; for in Christ alone there will be safety. Jesus described the days in which we are living as days of peril. He said, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." "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. 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." Our course in this life will decide our eternal destiny there; it is left with us to say whether we shall be with those who inherit the kingdom of God, or with those who go away into outer darkness. God has made every provision for our salvation; then let us avail ourselves of that which has been purchased at infinite cost. "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."

Mrs. E. G. White. <YI, August 3, 1893 par. 4>

August 10, 1893 Words to the Young.

The Lord says to the young, "My son, give me thine heart." The Saviour of the world loves to have children and youth give their hearts to him. There may be a large army of children who shall be found faithful to God, because they walk in the light, as Christ is in the light. They will love the Lord Jesus, and it will be their delight to please him. They will not be impatient, if reproved; but will make glad the heart of father and mother by their kindness, their patience, their willingness to do all they can in helping to bear the burdens of daily life. Through childhood and youth, they will be found faithful disciples of our Lord. <YI, August 10, 1893 par. 1>

Children and youth, in your earliest years you may be a blessing in the home. What a grief it is to see children of God-fearing parents, unruly and disobedient, unthankful and self-willed, full of determination to have their own way, irregardless of the inconvenience or sorrow it causes their parents. Satan takes delight in ruling the hearts of children, and if he is permitted, he will inspire them with his own hateful spirit. Parents may do everything in their power to give

their children every privilege and instruction, in order that they may give their hearts to God; yet the children may refuse to walk in the light, and, by their evil course, cast unfavorable reflections upon their parents who love them, and whose hearts yearn after their salvation. <YI, August 10, 1893 par. 2>

It is Satan who tempts children to follow in a course of sin and disobedience; and then if he is permitted, he will take the life of the children while they are yet in their sins, in order to cut them off from all hope of salvation, and to pierce, as with a sword, the hearts of the God-fearing fathers and mothers, who will be bowed down with a sorrow that never can be lifted, because of their children's final impenitence and rebellion against God. <YI, August 10, 1893 par. 3>

Though the parents of such children may have done everything in their power to bring their children up in the love and fear of God, they will feel remorse, and again and again they will go over the words and actions of the past, saying to themselves, over and over, "Did I do my whole duty to my child? What did I do that I should have left undone? What should I have done that I did not do?" Will children consider these things? If they refuse to walk in the light, if they refuse to submit their will and way to God, and persist in following a course of sin in their impenitence, the light and privileges they have had will rise up in judgment against them, because they did not walk in the light, and knew not whither they went. Satan is leading them, and they become a subject of remark in the world. People will say, "Why, look at those children! their parents are very religious, but you see they are worse than my children, and I do not profess to be a Christian." In this way, children who receive good instruction and yet do not heed it, cast a reproach upon their parents, dishonoring them, and putting them to shame before an ungodly world. They also bring a reproach upon the religion of Jesus Christ, through their wicked course of action. What grief, what sorrow, what heavy burdens, they bring upon those who watched over them in their helpless infancy, who have cared for them in health and sickness, and when death came near, wrestled in prayer with God for the lives of their loved ones. How they have rejoiced when their little ones were given back to them as from the grave; and yet some of these very children have grown up wayward, self-willed, and rebellious, and their godly parents are led to regret that they prayed so earnestly that God would spare the lives of their suffering children. <YI, August 10, 1893 par. 4>

I have heard a mother say, "O that he had died in his innocent childhood! I prayed for his life, I gave him to the Lord, even as Hannah gave Samuel; and yet he would not give himself to Jesus, and submit his will to the will of God, and now he is a constant burden to my soul." The ungodly look upon such children, and wonder what kind of bringing up they have had, to pursue so persistently a wrong course of action. The religion of their parents is brought into reproach because of the perversity of their children. What excuse will these children have to render to God, that they did not walk in the light, while they had the light? Have they not been warned that he that walketh in darkness knoweth not whither he goeth? <YI, August 10, 1893 par. 5>

Children and youth, I entreat you, for Christ's sake, to walk in the light. Submit your will to the will of God. When sinners entice thee, consent thou not. Keep the way of the Lord, for you will have no peace in transgression. By an evil course you bring discredit upon your parents and dishonor upon the religion of Christ. Remember that your life is recorded in the books of heaven, to be opened before the assembled universe. Think what shame, what remorse, would be yours, should it be your unhappy lot to lose eternal life! "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. . . . Then shall they call upon me. . . . Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." Heed the instruction of Christ, "Walk while ye have the light, lest darkness come upon you."

Mrs. E. G. White. <YI, August 10, 1893 par. 6>

August 17, 1893 Words to the Young.

There were many who came from all parts of the world to see Jesus. They had heard of his fame, and desired to hear his words and see his works. Many who came to him bore the knowledge they had obtained from the wonderful Teacher, to distant nations, and rehearsed to wondering ears the miracles he had wrought. As his sojourn on earth came near its close, he urged upon those who listened to his teaching, the necessity of appreciating the light, and walking in it while they had it. He said to his disciples, "Walk while ye have the light, lest darkness come upon you." This admonition is practical to us today. It is not safe for us to turn away from the light that Heaven sends to us, although walking in the light sometimes involves a cross. If we make a fire, and walk in the sparks of our own kindling, our darkness will be in proportion to the light so graciously given us. <YI, August 17, 1893 par. 1>

The Lord Jesus came to our world full of mercy, life, and light, ready to save those who should come unto him. But he can save no one against his will. God does not force the conscience; he does not torture the body that he may compel

men to compliance with his law. All this work is after the order of Satan. Through the papacy Satan has carried out his decree by compelling men to acquiesce to his will, and in this way will seek to restrict religious liberty. But God deals with men after a different plan. He will give the sinner sufficient evidence to convict his conscience, and then if, of his own free will, he yields to the winning invitation of Jesus, he will receive the Spirit of God. Jesus pleads with the world, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <YI, August 17, 1893 par. 2>

The Lord has made it apparent that he proffers to the sinner the privilege of cooperating with God. He gives light, and furnishes evidence of the truth. He makes plain what are his requirements, and it is left with the sinner as to whether he will accept the truth, and receive grace and power by which he may comply with every condition, and find rest in giving willing service to Jesus Christ, who has paid the price of his redemption. If the sinner hesitates, and fails to appreciate the light that has reached his intellect and stirred the emotions of his soul, and refuses to render obedience to God, the light grows dim, has less and less force, and finally vanishes from his view. Those who fail to appreciate the first rays of light, will not heed more decided evidences of the truth. If the tender appeals of God fail to meet with a response in the heart of the sinner, the first impressions made upon his mind lose their significance, and he is finally left in darkness. The invitation is full of love. The light is as bright when he finally refuses it, as when it first dawned upon his soul; but through rejection of light, his soul becomes full of darkness, and does not realize what is the peril of disregarding the light. Christ says to such a soul, "Yet a little while is the light with you." <YI, August 17, 1893 par. 3>

The peril of impenitence is just as great now as it was in the days of Christ. How many might be colaborers with the Saviour of the world, receiving light, walking in the light, and diffusing it through others; but instead of this, few manifest a burden for the souls of those for whom Christ died. Yet, in working interestedly for the salvation of those with whom we come in contact, we work out our own salvation; for it is God that worketh in us both to will and to do of his own good pleasure. <YI, August 17, 1893 par. 4>

There is work that all of us may do for the Master. We are to watch and to pray, to keep our souls in the love of God, that we may render unto him willing obedience. We are to cherish every ray of light received through searching the Scriptures. The Holy Spirit will work upon the heart of him who is sincere and earnest in seeking for God's blessing, and will enable him to resist temptation. We are to cease to sin, and to become holy in all manner of conversation. Then we will see and appreciate the light as those can who walk in the light. The Lord Jesus does not give increased light to those who refuse to act upon and walk in the light already given. If everyone would seek by prayer and searching the Scriptures, he would understand the greatness of the work to be done, and would be incited to walk in the light, as it shines upon his pathway. We are to be an example to those who are walking away from the light. <YI, August 17, 1893 par. 5>

If the youth would do what they could according to their limited years and experience, they would be a blessing to others. Let them do work according to the best of their ability, and ways and opportunities will open before them to do more. Of John it was written, "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his way; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace. And the child grew and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel." "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." <YI, August 17, 1893 par. 6>

Even through children and youth, the light of life may shine upon those who sit in darkness. Then watch and pray, and obtain a personal experience in the things of God. Your parents may teach you they may try to guide your feet into safe paths; but it is impossible for them to change your heart. You must give your heart to Jesus, and walk in the precious light of truth that he has given you. Faithfully take up your duties in the home life, and, through the grace of God, you may grow up unto the full stature of what Christ would have a child grow to be in him. The fact that your parents keep the Sabbath, and obey the truth, will not insure your salvation. For though Noah and Job and Daniel were in the land, "As I live, saith the Lord God, they shall deliver neither sons nor daughters; they shall but deliver their own souls by their righteousness." <YI, August 17, 1893 par. 7>

In childhood and youth you may have an experience in the service of God. Do the things that you know to be right. Be obedient to your parents. Listen to their counsels; for if they love and fear God, upon them will be laid the responsibility of educating, disciplining, and training your soul for the immortal life. Thankfully receive the help they want to give you, and make their hearts glad by cheerfully submitting yourselves to the dictates of their wiser judgments. In this way you will honor your parents, glorify God, and become a blessing to those with whom you associate. You will be following the example of Jesus, who, when twelve years old, was wise beyond his years, and was found sitting among the learned rabbis, hearing them and asking them questions, so that they were astonished at his

wisdom; yet he returned with his parents to Nazareth, and was subject unto them.

Mrs. E. G. White. <YI, August 17, 1893 par. 8>

August 24, 1893 Words to the Young.

"Beloved, now are we the sons of God, and it doth not yet appear [to worldly associates] what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." <YI, August 24, 1893 par. 1>

We are not to settle down, expecting that a change of character will come to us by some miraculous work, when Jesus shall appear in the clouds of heaven with power and great glory. No, my young friends, we are judgment-bound, and probation is granted to us here in this life, in order that we may form characters for the future, immortal life. If the truth of God is abiding in our hearts, it will work by love, and sanctify the soul from every defilement. "And every man that hath this hope in him, purifieth himself, even as he is pure." There is no chance to plead for the retention of one idol, for the cherishing of one wrong hereditary or cultivated habit. We are called upon to have complete government over our bodies, as God's special habitation. The body is not to be treated carelessly. There is to be no reckless action, no needless imperiling of any organ of the body or faculty of the mind. We are not to indulge in any habit that will weaken physical or mental strength, or abuse our powers in any way. We are to do all in our power to keep ourselves in health, in order that we may have sweetness of disposition, a clear mind, and be able to distinguish between the sacred and the common, and honor God in our bodies and in our spirits, which are his. <YI, August 24, 1893 par. 2>

If we indulge in sinful practices through the gratification of appetite or passion, we unfit ourselves for the service that we are called upon to render to God in blessing humanity. If we injure the body by unlawful practices, we shall be held accountable for our failure to act the part for which God has given us talents and capabilities; for if we would live in harmony with God's requirements, we should each have a part to act in doing good to all mankind. This fact should be kept before all those who claim to be the sons and daughters of God,—that ye are not your own, but have been bought with a price, and redeemed from the slavery into which Satan has led all the children of men. <YI, August 24, 1893 par. 3>

We are pained to see that children are not better educated, that they do not realize that they are under obligations to bring themselves under the rule of Jesus Christ, whose possession they are, every day. Our very bodies and souls are God's, and yet so little do our youth, children, and even those of more mature years, realize this, that they make little or no effort to rid themselves of their evil hereditary and cultivated habits. They seem content to be ignorant of their duty to God and to their fellow-men. <YI, August 24, 1893 par. 4>

This world is the place wherein we are fitting up for the future, immortal world, and a solemn charge has been given to us, that we should in no case defile the temple of the Holy Spirit. Our heavenly Father constantly provides for our wants. Our time, talents, influence, property, are his, and by devoting ourselves to the service of God, our capabilities will be ever growing in strength, in efficiency, and in power to do more advanced work. But if the body is abused, it becomes diseased, and the relation between soul and body is so intimate that one suffers with the other, and the temple of God is defiled. By virtue of creating us, God has a right to our bodies, our souls, our spirit. "Hath not the potter power over the clay?" God has actually produced the entire being of man, and therefore ye are not your own. But we are his by virtue of a still greater reason. He has paid an infinite price, in order that we might render obedience to his requirements, and keep his commandments. "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." <YI, August 24, 1893 par. 5>

Paul uses this argument to incite the Corinthians to surrender themselves to God. He says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." To obey this injunction takes all there is in us. God has a double claim upon us; for we are his by virtue of creation, and by virtue of redemption. <YI, August 24, 1893 par. 6>

Let no one deceive himself with the idea that his imperfections are not so grievous as are the faults of others, and that therefore he will not have to watch, and need not think soberly as to what will be his influence upon others. Those who do not feel that God requires them to think soberly, and pray unceasingly, that they may not be overtaken by temptation, are deluded by the enemy, and will not grow in the knowledge of our Lord and Saviour Jesus Christ. <YI, August 24, 1893 par. 7>

Old and young, we need to pray most earnestly and believe most trustingly, that the merits of Jesus Christ will suffice to bring grace and strength and determination to enable us to overcome every defect. O pray that "the eyes of your understanding being enlightened, . . . ye may know what is the hope of His calling, and what the riches of the glory of

his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." How many who are retaining their own ways and habits and practices, think that they cannot overcome, and so make no determined effort. They accept the old natural hereditary tendencies, and cherish them, as though they were the most precious jewels. If they are reproved or counseled, they manifest a murmuring spirit, and retaliate upon the one who watches for their souls as one who must give an account. Others show disrespect to the one who points out to them the fact that they are misrepresenting the Saviour by cherishing un-Christlike traits of character. These poor souls need to be converted. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." <YI, August 24, 1893 par. 8>

Let none be impatient and angry when friends set before them the errors, mistakes, and dangers of the course they have been taking. So long have they cherished their own ways, that they have become self-confident, and do not discern that they have serious defects of character which exert an influence over those with whom they are brought in contact. They do not realize that their influence will cause others to cherish a wrong spirit, to rise up against order and discipline, to disregard the wishes of those who have the rule over them, and who watch over their souls as they that must give an account. Shall those who are cherishing serious defects of character, and sowing their evil seeds in the souls of others, continue in this course of action? Let us read what the apostle has written in the word of God: "Do all things without murmurings and disputings." How much murmuring and disputing is indulged in by those who are counseled and reproved! They dispute with the one who labors for their good. They refuse to believe that their influence is anything but good and praiseworthy. They make it manifest by their course that they do not believe that there is any reason for words of caution from any one, and they show disrespect of authority. Is it any marvel that they are not renewed in the spirit of their mind? But if they become the children of God, they will make changes. The apostle thus describes those whom God approves: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." <YI, August 24, 1893 par. 9>

If those who witness our course of action see that our influence is not safe, there must be crookedness somewhere, and it is best for us to put our souls under discipline. If self-indulgence blinds our eyes to our faults, if pride rises up against the reprover, and sets our will in defiance, let conscience be heard. Do not try to put away the reproof by saying it is too small a matter to dwell upon. A defective character is not a small matter. Put forth an effort proportionate to the object which you hope to attain, even the crown of eternal life, and be not slothful and indolent in the matter of overcoming, when you are on the very borders of the eternal world. Will it not pay to put to the stretch every spiritual muscle and sinew, that you may come off victorious? Infinite resources are opened for you in God. Then do not fail of being complete in Jesus Christ.

Mrs. E. G. White. <YI, August 24, 1893 par. 10>

August 31, 1893 Words to the Young.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." The Lord appeared unto Abraham, and said, "Walk before me, and be thou perfect." Enoch walked with God three hundred years. "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." <YI, August 31, 1893 par. 1>

The faithful servants of Christ are called upon to warn every man, teaching every man in all wisdom; and in those whom they are called upon to instruct, there should be a teachable spirit, a willingness to receive instruction. Young men and women are to take heed to their ways, and to correct every wrong habit, as it is made apparent to their

understanding. The one who is cherishing the wrong may not see his defects, although they are plainly discerned by those with whom he associates. Because of relationship or connection with those who are in error, we are under obligation to set before them, not indifferently, but in a serious manner, the wrongs and defects that are marring their character and conduct, and exercising an evil influence upon those around them, detracting from the peace and happiness of the family, or from the happiness of those with whom they are associated. Can we look on indifferently, and know that the course that one of our relatives or friends is pursuing, is a course that will greatly hinder his usefulness, and, because we fear he will take offense at a word of reproof, warning, or instruction, keep our lips closed? Shall we not advise, counsel, and caution him concerning his danger? Shall we see persons pursuing a wrong course to their own detriment and to the injury of others, and yet have nothing to say? Do we love souls, and still let them pass on in evil, flattering themselves that they are all right, and never tell them that the work they are doing will not stand the test of the judgment? <YI, August 31, 1893 par. 2>

Shall the faithful servant of God keep silent when there is under his notice one who makes it evident by the way he performs his daily duties, that unless his evil habits are changed, he will work at a great disadvantage? There are some young men and women who have no method in doing their work. Though they are always busy, they can present but little results. They have erroneous ideas of work, and think that they are working hard, when if they had practised method in their work, and applied themselves intelligently to what they had to do, they would have accomplished much more in a shorter time. By dallying over the less important matters, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential. They are always doing, and they think, working very hard; and yet there is little to show for their efforts. Under circumstances like these, where young men and women are making such mistakes in their life discipline, it would be sinful not to speak words of advice and counsel. <YI, August 31, 1893 par. 3>

It is an extremely delicate thing to tell people of their faults. The reprover is likely to find that in those reproved, pride and stubbornness assert themselves, and the will is arrayed in defiance and opposition. But for all this, advice should be given, and faults should be laid bare. Let the young cultivate a teachable spirit, that they may be benefited by the efforts of those who seek to help them. You may feel that you are doing your best, and that you have been reproved for very trifling matters, and you may be impatient that any one should feel it his duty to reprove you for such small matters; but this is the injunction given by the apostle: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for this is unprofitable for you." These specific directions would not have been given, unless there were those who needed reproof and counsel. <YI, August 31, 1893 par. 4>

There are persons who will never receive reproof, who build themselves up in their own way, and insist on clinging to their own evil habits and practices. When reproved, they say, "Why do you tell of these things? I cannot be any different." But they deceive themselves in saying this. They could make changes if they would; but they prefer to have their own way, rather than make a determined effort to seek a better and more perfect way, by which their usefulness might be greatly increased, and their ability developed to fill positions of trust. Those who will never admit that they are wrong, feel injured when reproved, and bring forth reasons as numerous as vain, to justify themselves. They always think they are right, and so continue to practise their wrong habits, thus making it more and more improbable that they will reform. They are too indolent to put forth a determined effort to make reformation. Cautions, counsels, prayers, entreaties, result in making little change in their course of action. They do not see that they are defective, and are satisfied with their own erroneous way of doing, and think that every one else should be as satisfied with them as they are with themselves. They see no necessity for reproof and counsel. The word of God describes such cases in this language: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him? Will those who are so well satisfied with themselves, consider that in order to become perfect in character, it is necessary to be under discipline and training in the school of Christ? The great Teacher has his human agents, whom he terms under-shepherds; and to these, under his direction, he commits the work of setting things in order. The human agent is to do thorough and earnest work, both in preaching the word and in personal labor, watching for souls as one that must give account. <YI, August 31, 1893 par. 5>

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Those who are defective in character, in conduct, in habits and practices, are to take heed to counsel and reproof. This world is God's workshop and every stone that can be used in the heavenly temple, must be hewed and polished, until it is a tried and precious stone, fitted for its place in the Lord's building. But if we refuse to be trained and disciplined, we shall be as stones that will not be hewed and polished, and that are cast aside at last as useless. <YI, August 31, 1893 par. 6>

Human agents are not able to read our hearts, but they can observe our lives, watch our actions, scrutinize our

manners, and weigh us in the scales of human judgment. "We are made a spectacle unto the world, to angels, and to men." It may seem that we are to study our own hearts, and square our own actions by some standard of our own; but this is not the case. This would but work deform instead of reform. The work must begin in the heart and then the spirit, the words, the expression of the countenance, and the actions of the life, will make manifest that a change has taken place. In knowing Christ through the grace that he has shed forth abundantly, we become changed, and the character is sanctified through belief of the truth. The inward life grows strong, and the entire conduct will be in conformity to the will of God. Humility will be cultivated, because we shall feel our nothingness, and realize our dependence upon God. We shall remember that we have been bought with the price of the blood of the Son of God, and that every faculty of our being must be brought into captivity to Christ, that we may glorify him. In humility we shall correct every fault and defect of character; because Christ is abiding in the heart, we shall be fitted up for the heavenly family above. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Mrs E. G. White. <YI, August 31, 1893 par. 7>

September 7, 1893 Words to the Young.

Let us not lose sight of the fact that we are probationers here, on test and trial, and that everything is at stake, to be lost or won. Individually we are daily deciding our own destiny either for eternal life or eternal death. If we would have eternal life, we must cooperate with God, and thus reach the Bible standard, conforming our characters to the character of our Lord Jesus Christ. All the heavenly intelligences are interested in the great strife that is going on, and angels long to have us earnestly seek for the crown of immortal glory. Let every soul strive most zealously during these precious hours of probation, to form the very character that he would wish to have completed and perfected when our Lord comes in power and great glory. <YI, September 7, 1893 par. 1>

Listen to the words of John, that come down the lines to us: "Every man that hath this hope in him purifieth himself, even as he is pure." In this world we have temporal duties to perform, and in the performance of these duties we are forming characters that will either stand the test of the judgment or be weighed in the balances and found wanting. We may do the smallest duties nobly, firmly, faithfully, as if seeing the whole heavenly host looking upon us. Take a lesson from the gardener. If he wishes a plant to grow, he cultivates and trims it; he gives water, he digs about its roots, plants it where the sunshine will fall upon it, and day by day he works about it; and not by violent efforts, but by acts constantly repeated, he trains the shrub until its form is perfect, and its bloom is full. The grace of our Lord Jesus Christ works upon the heart and mind as an educator. The continued influence of his Spirit upon the soul, trains and molds and fashions the character after the divine model. Let the youth bear in mind that a repetition of acts, forms habit, and habit, character. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Are you, my youthful friends, able to look forward with joyful hope and expectancy toward the day when the Lord, the righteous Judge, shall appear? and will he confess your name before the Father and before his holy angels? <YI, September 7, 1893 par. 2>

The very best preparation we can have for his second coming, is to rest with firm faith, with trust and unshaken confidence, in the great salvation brought to us at his first advent. We must believe that Christ was once offered to bear the sins of many. Is he your personal Saviour? Are you, because the love of Jesus is abiding in your heart, saved from making mistakes and errors? Is the love of Christ a living, active agent in your soul, correcting, reforming, refining you, and purifying you from your wrong practices? There is need of cultivating every grace that Jesus, through his suffering and death, has brought within your reach. You are to manifest the grace that has been so richly provided for you, in the small as well as in the large concerns of life. <YI, September 7, 1893 par. 3>

There are young men and young women who are very much opposed to order and discipline. They pay no heed to rules for rising and retiring at regular hours, but burn the midnight oil, and then lie in bed in the morning for one or two hours after daylight. At night they depend upon artificial light; for they regard the expenditure of money for artificial light as a trivial matter, and break up all the precious habits of order. They idle away their time in the morning hours, and thus make it necessary to stay up at night, and use fuel and light for which there must be extra expense, when, had

they properly employed the early hours, there would have been no need of late hours. It is true they will make the excuse for their late hours, that they cannot get through their work. They will say, "There are things that I must do before I can retire for the night." Would it not be well to break up the habit of turning the precious morning hours into night, and turning the hours of night into day by the use of artificial light? <YI, September 7, 1893 par. 4>

How prevalent is the habit of turning day into night, and night into day. Many youth sleep soundly in the morning, when they should be up with the early singing birds, and be stirring when all nature is awake. Let youth practise regularity in the hours for going to bed, and for rising and they will improve in health, in mind, in spirit, in disposition. Let them purpose in their hearts that they will bring themselves under discipline, and practise orderly rules. God is a God of order, and it is the duty of the youth to observe strict rules; for such practices will work for their advantage. <YI, September 7, 1893 par. 5>

As far as possible, it is well to consider what is to be accomplished through the day. Make a memorandum of the different duties that await your attention, and set apart a certain time for the doing of each duty. Let everything be done with thoroughness, neatness, and dispatch. If it falls to your lot to do the chamber work, then see that the rooms are well aired, and that the bed clothing is exposed to the sunlight. Give yourself a number of minutes to do the work, and do not stop to read papers and books that take your eye, but say to yourself, "No, I have just so many minutes in which to do my work, and I must accomplish my task in the given time." If the room is decorated with little ornaments, and you would have an eye single to the glory of God, let these little idols be stored away; but if this cannot be done, and these ornaments must be exposed for your admiration, then handle them expeditiously. Do not take them up, one after another, and as you dust them, dream over each one, and hesitate and admire, keeping it in your hand as though you were loth to replace it. Let those who are naturally slow of movement, seek to become active, quick, energetic, remembering the words of the apostle, "Not slothful in business; fervent in spirit; serving the Lord." <YI, September 7, 1893 par. 6>

If it falls to your lot to prepare the meals, make careful calculations, and give yourself all the time necessary to prepare the food, and set it on the table in good order, and on exact time. To have the meal ready five minutes earlier than the time you have set is more commendable than to have it five minutes later. But if you are under the control of slow, dilatory movements, if your habits are of a lazy order, you will make a long job out of a short one; and it is the duty of those who are slow, to reform, and to become more expeditious. If they will, they can overcome their fussy, lingering habits. In washing dishes, they may be careful, and at the same time do quick work. Exercise the will to this end, and the hands will move with dispatch. <YI, September 7, 1893 par. 7>

When I have been looking for a girl to do my housework, and a certain person was spoken of, those who had her in their employ have said, "O, she will not suit you, because she is so very slow. She will try your patience, and you will have to pay out more money for having your work done in a sluggish manner, than you would have to pay for having it done as it should be." Another would say, "O, she has no method. You will need some one to be brains for her; for she has not cultivated herself in lines of care-taking. Some one will always have to direct her what to do. She has no breadth of mind, no capacity to comprehend what is involved in being an acceptable housekeeper." Of one girl whom I employed, I was told that she would sit down in the midst of her unfinished work, when the dishes were not washed, or the beds made, and forget her duties while she read a book or a newspaper. In this way she would spend hours of time that should have been employed in doing the work for which she was paid. The house would be left in confusion for hours after it should have been in perfect order, because of this untidy habit. Of another whom I thought of employing. I learned that she was disrespectful to those who employed her, unless she took a fancy to them. Those whom she fancied, she would serve to her utmost, and the friends whom she chose, who flattered and approved her course, received her affection and favors. But I reasoned, "If she is a Christian, she will certainly take counsel and advice." A sorrowful expression came over the face of the person to whom I was speaking, as she said, "I am afraid you will be disappointed. If you seek to show her where she is erring, she will insist that she is doing the best she knows how, and instead of correcting her faults, will take on the air of one who is much injured. She does not respect authority, and will keep up rebellion in her mind, which, if not expressed in words, will be plainly revealed in her countenance. She will not keep her opinions to herself, but will freely tell others what she thinks about those who seek to correct her errors." <YI, September 7, 1893 par. 8>

Another defect that has caused me much uneasiness and trouble, is the habit some girls have of letting their tongues run, wasting precious time in talking of worthless things. While girls give their attention to talk, their work drags behind. These matters have been looked upon as little things, unworthy of notice. Many are deceived as to what constitutes a little thing. Little things have an important relation to the great whole. God does not disregard the infinitely little things that have to do with the welfare of the human family. He is the owner of the whole man. Soul, body, and spirit are his. God gave his only begotten Son for the body as well as the soul, and our entire life belongs to God, to be consecrated to his service, that through the exercise of every faculty he has given, we may glorify him. <YI, September 7, 1893 par. 9>

Let no one say, "I cannot overcome my defects of character;" for if this is your decision, then you cannot have eternal life. The impossibility is all in your will. If you *will not*, that constitutes the *cannot*. The real difficulty is the corruption of an unsanctified heart, and an unwillingness to submit to the will of God. When there is a determined purpose born in your heart to overcome, you will have a disposition to overcome, and will cultivate those traits of character that are desirable, and will engage in the conflict with steady, persevering effort. You will exercise a ceaseless watchfulness over your defects of character; and will cultivate right practices in little things. The difficulty of overcoming will be lessened in proportion as the heart is sanctified by the grace of Christ. Earnest, persevering effort will place you on the vantage-ground of victory; for he who strives to overcome in and through the grace of Christ, will have divine enlightenment, and will understand how great truths can be brought into little things, and religion can be carried into the little as well as into the large concerns of life. [<YI, September 7, 1893 par. 10>](#)

The commandments of God are exceeding broad, and the Lord is not pleased to have his children disorderly, to have their lives marred by defects, and their religious experience crippled, their growth in grace dwarfed, because they persist in cherishing hereditary and cultivated deficiencies in wrong habits that will be imitated by others, and thus be perpetuated. If the grace of Christ cannot remedy these defects, what, then, constitutes transformation of character? "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; . . . who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." "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, without having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Mrs. E. G. White. [<YI, September 7, 1893 par. 11>](#)

September 14, 1893 Words to the Young.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." [<YI, September 14, 1893 par. 1>](#)

Young men and young women need more of the grace of Christ, in order that they may bring the principles of Christianity into their daily life. The grace and righteousness of Christ are offered as a free gift; the subject of justification by faith is to be studied and put into practice. Let us all realize that young and old, if they would behold the glory of Christ, must go into the cleft of the Rock. If we would become Christians, we cannot retain our natural habits, and hold fast to the weakness of our character that dishonors our Saviour. We can find no excuse in the plea that this or that sin is the result of "my way." The professed followers of Christ will always be filled with wavering, will always be tossed like the waves of the sea, unless they give up their way, and take Christ's way. To cherish our own way, to do those things which naturally please us, will bring upon us the sure result of separation from the presence of Christ, and then we shall be without strength. [<YI, September 14, 1893 par. 2>](#)

God is our owner. 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 a price has been given to redeem men from the slavery of sin! We are not to love the world, or to be conformed to its customs and practices. Jesus says of his followers, "They are not of the world, even as I am not of the world." If we have true religion, we shall consider how we should dress, how we should speak, and how we should deport ourselves, realizing that we have been redeemed, soul, body, and spirit, and that we are to be wholly sanctified. [<YI, September 14, 1893 par. 3>](#)

This subject has relation to the practice in which the women of this day indulge,--that of compressing the waist by tight lacing. This practice has no sanction in the word of God, and is injurious to the health of those who follow it. Those who profess to be children of God, who acknowledge that they have been bought with a price, dishonor their Maker when they employ any means, or follow any practice, whereby physical strength is lessened. Do you think to improve upon the form that God has made, by compressing the vital organs, and dishonoring your body? David says, "I am fearfully and wonderfully made." The habitation of the body should be tenderly guarded; for it is the habitation of God, the property of God, and it is to be preserved in soundness. [<YI, September 14, 1893 par. 4>](#)

The human body has been terribly abused by following the fashions, by conforming to that demand that requires the compression of the delicate, vital organs. Those who are given to this practice, bring injury upon the lungs, the heart, the stomach, the liver, the kidneys, and the delicate organs of the abdomen. We see women about us who have broad

shoulders, broad hips, and wasp-like, waists, and their very appearance is painful, and testifies against the character of the fashion-maker and the fashion devotee. Common-sense, reason, and conscience are all laid aside, that the body, mind, and spirit of these fashion-followers may be laid upon the altar of custom; but women who ruin their health by this injurious practice, shorten the life God has given them, and will be held accountable. <YI, September 14, 1893 par. 5>

Our Creator made no mistake in fashioning the human body. He gave appropriate space for the free action of every organ, and formed us in such a way that every muscle could come into play without trespassing upon the function of any other muscle. But health and life are imperiled by becoming a slave to injurious fashions, and the offspring of those who thus injure themselves come into the world robbed of their rightful vitality, because of the sins of the mother. If women would allow reason to control them, and intelligence to be their guide, these harmful fashions would soon die a natural death. In sustaining fashions of this character, you exert a wrong influence in the world, sin against the body God created for you, sin against Christ, who gave his life to redeem you from the thralldom of all health-and-life-destroying practices. <YI, September 14, 1893 par. 6>

God is the owner of the body; and when the body, purchased at infinite cost, is made to serve the customs and practices of this world, by following the fashions of this degenerate age, the testimony is borne to the world that pride and sin reign in the heart, that Christ does not abide in the soul-temple. The Lord Jesus will not be made to serve with your sins. He claims the undivided throne of the heart, and would banish from the life every worldly, unsanctified action, whose influence would tell against the fact that you are his sons and daughters. We must remember that we are the purchase of Christ's blood. Body, soul, and spirit are his, and we are to be his agents, and not serve sin and the world, but yield to him, that we may be wholly sanctified. "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." <YI, September 14, 1893 par. 7>

The moment the eye of faith is turned away from Christ, and there is a seeking after the world in conforming to health-and-life-destroying fashions, that moment the soul begins a course that will lose for it the favor of God. Ye cannot serve God and Baal. The Lord Jesus died in order that we might have tender consciences through committing ourselves to God, and having our mind and will in harmony with God's mind and will. The reason why so many have a crippled experience in the things of God, is that they do not commit themselves, soul and body, to do God's will, to be conformed to God's way. The world is permitted to creep into the heart, and is there cherished as a welcome guest. When the world holds control over us, the atmosphere we breathe is of a dark, murky character, and body and soul deteriorate. The soul becomes diseased, and spiritual life is infected with spiritual consumption. The world steals the thought, and self is served and indulged, and views of the purity, goodness, and matchless love of Jesus, are eclipsed and dimmed. Peace is gone, and the soul is no longer committed to Christ in simple trust, and the whole Christian life becomes wavering and uncertain. The Holy Spirit of God is not welcomed into the soul as a reprover and comforter. The eye is no longer fixed steadfastly upon Jesus, but turned upon self, and thus contemplates the spiritual weakness of the natural character separated from God. The time that should be spent in communion with God, is spent in looking at the feelings. The moment the eye is turned from Jesus, darkness is seen, darkness is felt; for Jesus only is light and life and peace and assurance forever. "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" What is it to have a single eye?--It is to have a disposition to look upon Christ; for by beholding, we become changed from glory to glory, from character to character. <YI, September 14, 1893 par. 8>

As we keep Christ in view, the bright rays of the Sun of Righteousness shine upon us, and flood the chambers of the mind and heart, and fill the soul-temple with light. As the Light of the world shines upon us, we diffuse it to those around, "as when the bright shining of a candle doth give light." The soul that is stayed upon God, commits to Christ all that perplexes, all that annoys, all that gives anxiety. The light of Christ shines in the soul in all goodness and peace; for in him dwelleth all the fullness of the Godhead bodily in whom are hid all the treasures of wisdom and knowledge. <YI, September 14, 1893 par. 9>

Those who behold Christ will never plead that their own will may be done, or that their old ways and habits may be left undisturbed. As they behold Jesus, his image becomes engraved on heart and soul, and in all their practices they reflect his example upon the world. Day by day, the hands, the feet, the tongue, follow the dictates of the spiritual nature, and faith makes their path a path that grows brighter and brighter unto the perfect day. Everything that keeps us from attaining unto the likeness of Christ, is working out for us eternal loss. Then let no one plead for a continuance of his own way. Let no one seek to excuse his deficiencies of character by saying, It is "my way." Cooperate with Jesus Christ, and you will see that your own way is a way full of deficiency and fault, and that if it is not corrected, it will cause you to put into your character-building, traits that will be as rotten timbers that will not stand the test of the judgment. Let none of your own way appear; let nothing of these defects of character be found in your building. Build on the rock Christ Jesus.

September 21, 1893 Transformed Character

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The love of God is unmistakable and unquestionable, if we accept the word of God as his word. But when those who claim to be followers of Christ, still cherish idols of sinful practices that annoy their friends and those who have their good at heart, and still cling to their own way, which is full of defects, they misrepresent Christ. They claim to be converted, but what is the character of such a conversion? Have they met the high claim that is presented as service to God? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed [how? By keeping the old ideas of sin, the old practices of evil, the old objectionable traits of character?--No] by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

Mrs. E. G. White. <YI, September 21, 1893 par. 1>

November 9, 1893 Words to the Young.

There is a witness present with us, even as there was at the sacrilegious feast of Belshazzar. "The king made a feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." <YI, November 9, 1893 par. 1>

There was a witness present on this occasion, just as there is a witness present at all such times of feasting and frivolity. The witness was not an invited guest, yet when the hilarity was at its height, when God's name and honor were profaned, the bloodless hand wrote the sentence of judgment on the wall. "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." <YI, November 9, 1893 par. 2>

In all the gatherings of young and old, there is present an uninvited guest, a witness from heaven, as there was a witness at the sacrilegious feast of Belshazzar. Could those who dishonor God by their words and actions, behold the writing in the record, their countenances would change, as surely as did the countenance of the king when he saw the part of the bloodless hand that wrote on the wall of his palace. You may think that you are sinning in secret, or you may be entirely indifferent to the matter; but for all that, every dishonoring word spoken against God will bring its sure reward. That which you sow you will also reap. The Lord has said, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." You may suppose that your reasonings are very clear and sharp. Nebuchadnezzar thought the same. Warnings were given him in dreams, and no one of his wise men could interpret them. Daniel alone was found to interpret the dreams of the king, and to add words given him of God, to exhort the king to repentance and reformation. <YI, November 9, 1893 par. 3>

Daniel said to the king, "O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." But the king did not heed the message of Daniel. For twelve months he was tested and proved of God, to see if he would humble his proud heart, and the witness was with him when he came in and when he went out; and at the end of the twelve months he walked in his palace in the kingdom of Babylon. "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." <YI, November 9, 1893 par. 4>

The king's reason was taken away, and the word of God was fulfilled to the very letter. For seven years his kingdom was ruled by others, while the might and mind and power of the king were humbled. He ate grass as an ox, and his body was wet with the dew of heaven. "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." [<YI, November 9, 1893 par. 5>](#)

Before Daniel interpreted the writing on the wall of the king's palace, he rehearsed the experience of Nebuchadnezzar before Belshazzar. "Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruleth in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them: and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians." [<YI, November 9, 1893 par. 6>](#)

The Lord exalted his name even among the heathen, and kings honored God because of his wonderful works, which revealed him to be the only true God.

Mrs. E. G. White. [<YI, November 9, 1893 par. 7>](#)

November 16, 1893 Words to the Young

"And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." [<YI, November 16, 1893 par. 1>](#)

When the Ephesians were converted, they changed their habits and practices. Under the conviction of the Spirit of God, they acted with promptness, and laid bare all the mysteries of their witchcraft. They came and confessed, and showed their deeds, and their souls were filled with holy indignation, because they had given such devotion to magic, and had so highly prized the books in which the rules of Satan's devising had laid down the methods whereby they might practice witchcraft. They were determined to turn from the service of the evil one, and they brought their costly volumes, and publicly burned them. Thus they made manifest their sincerity in turning to God. [<YI, November 16, 1893 par. 2>](#)

This portion of history has been written for our admonition, upon whom the ends of the world are come. The Ephesians claimed to have intercourse with invisible beings, from whom they derived their knowledge of that which was to come to pass. In our day this communion with spirits is called Spiritualism, and the arts practiced by mediums are not all slight of hand, cunning, and pretense. The visible and invisible worlds are in close connection. Satan is the master deceiver, and his confederates in evil are in training under him to work in the same line in which he works. The apostle says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God,

that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." <YI, November 16, 1893 par. 3>

Those who surrender their will and their way to God, doing as did Abraham in keeping the way of the Lord, will be guided into safe paths. Their prayers will go up continually to God for help, and holy angels will be on their side, working through them, that they shall not be overcome of the evil one. <YI, November 16, 1893 par. 4>

The books the Ephesians committed to the flames on their conversion to the gospel, they formerly delighted in, and permitted them to rule their consciences and guide their minds. They might have sold them, but by so doing the evil would be perpetuated. They now abhor the Satanic mysteries, the magical arts, and regard with aversion the knowledge they obtained from them. I would ask the young who have been connected with the truth, Have you burned your magical books? We do not charge you with the evil that had bound the Ephesians, or claim that you have practiced magic, and dealt in the arts of sorcery in the same way as they have. We do not say that you have followed the mysteries of necromancy, or held communion with evil spirits. But are you not in communion with the author of all evil, with the deviser of all these mysteries and hellish arts? Do you not listen to the suggestions of him who is the god of this world, the prince of the power of the air? Have you not submitted to his falsehoods, and yielded yourselves as his agents to work that which was in harmony with your life before conversion? Have you not given yourselves up to be Satan's agents, and in a broader sense, are you not holding intercourse with fallen angels, and learning lessons from them in the art of deceiving your own soul and the souls of others? <YI, November 16, 1893 par. 5>

What about the magical books? What have you been reading? How have you been employing your time? Have you been seeking to study the sacred oracles in order that you may hear the voice of God speaking to you out of his word? The world is deluged with books which sow the seeds of skepticism, infidelity, and atheism, and to a larger or less degree you have been learning your lessons from these books, and they are magical books. They put God out of the mind, and separate the soul from the true Shepherd. The volumes you have read have been devised by the agents of Satan to bewitch the mind with theories formed in the synagogue of Satan, to show you how you may serve the evil one with satanic dignity. How numerous are the books of infidel tendencies, which are calculated to unsettle the mind through specious doubts! Satan has breathed his poisonous breath upon them, and a deadly, spiritual malaria affects the soul that reads them. What a mass of fictitious reading is there in the world, to fill the mind with fancies and follies, thus creating a disrelish for the words of truth and righteousness! The mind is thus unfitted for solemn thought, for patient, persevering investigation of the Scriptures, which is the guide book by which you are to be directed to the paradise of God. <YI, November 16, 1893 par. 6>

Much is written in regard to gaining earthly treasure, as though the wealth of this world would buy us a passport into heaven. What volumes of history have been written, filled with the daring, presumptuous achievements of men whose lives do not throw one glimmer of light upon the pathway that leads to the better country! How many books are there concerning war and bloodshed, which mislead the youth! As they read, Satan stands at their side to inspire them with the spirit of the warrior of whom they read, and their blood becomes heated in their veins, and they are stirred up to do cruel actions. How numerous are immoral books, which lead to unholy desires, and fire the passions of the heart, and lead away from all that is pure and holy! <YI, November 16, 1893 par. 7>

You have had your magical books, in which the very scenes and pictures were inspired by him who was once an exalted angel in the courts of heaven. He had knowledge; he possessed wisdom high and deep. Long was he in connection with God, and was trained in the school of Christ. He had a masterly mind, a powerful intellect, and yet he apostatized, and now his one aim is to lead men in various ways, according to their gifts, to array themselves against God, that he may counteract the influence of the Spirit of God on human hearts. <YI, November 16, 1893 par. 8>

I would ask, Shall the magical books be burned up? In the synagogue of Satan, there are places of attraction where licentiousness is fostered and indulged; but the witness is there, and an unseen visitant testifies to the deeds done in darkness. In the associations of the vain, the proud, the mirthful, Satan presides, and is the chief mover in scenes of gayety. He is there in disguise. Witchcraft is going on around us on every hand, and the world and the church are under the influence of one who will lead them to do things they never dreamed of doing. Should they be informed of the deeds they will perform, they would be as much astonished as was Hazael when the prophet told him of his future course. The apostle asks the Galatians, "Who hath bewitched you, that ye should not obey the truth?" <YI, November 16, 1893 par. 9>

Every man, woman, and child that is not under the control of the Spirit of God, is under the influence of Satan's sorcery, and by his words and example, he will lead others away from the path of truth. When the transforming grace of Christ is upon the heart, a righteous indignation will take possession of the soul because the sinner has so long

neglected the great salvation that God has provided for him. He will then surrender himself, body, soul, and spirit to God, and will withdraw from companionship with Satan, through the grace given him of God. He will, like the Ephesians, denounce sorcery, and will cut the last thread that binds him to Satan. He will leave the banner of the prince of darkness, and will come under the bloodstained banner of Prince Emmanuel. He will burn the magical books.

Mrs. E. G. White. <Y1, November 16, 1893 par. 10>

November 23, 1893 Words to the Young.

The history of nations is the strongest evidence of the verity of God's word. Those who have regarded with indifference the word of God, bear the signature of the earthliness of all their acquirements and pursuits. Equity, truth, order, purity, peace, follow in the track of all who practice the teachings of Christ as contained in the Old and New Testaments. The real doers of the word of God are described as those who draw out their souls to the hungry, and satisfy the afflicted soul. God speaks in his word, and let every one listen to his voice. He who has educated himself in such a way that he gives credence to the sophistry of Satan, and who thinks it is a mark of high intelligence to boast of his skepticism and infidelity, needs to become a fool in the eyes of the worldly wise, in order that he may have the true wisdom that cometh down from the source of all wisdom. To argue with persons who are established in infidel principles, is of no avail; for as fast as you overthrow one point, Satan suggests to them another criticism. <Y1, November 23, 1893 par. 1>

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever. . . . Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom will ye liken God? or what likeness will ye compare unto him? . . . Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." <Y1, November 23, 1893 par. 2>

The time is not far distant when there will be no one to lift up his head and voice in pride, saying, I am an infidel. How is it that men make this boast, and walk in false paths? Life and death are set before them. If men do not continually seek for higher good, if they do not appropriate the precious promises, warnings, and reproofs in the word of God, they will not be refined and ennobled. The bewitching power of Satan will take control of the mind, and they will use the God-given faculties to serve the natural evil desires of the mind. If men do not grow in grace, they will grow in worldliness and sin. Every evil inclination gratified, every action of the person, leaves its impress upon the soul, and is revealed in the character. The conversation we have by the fireside, the books we read, the business we transact, are all agents in forming our characters, and day by day decide our eternal destiny. <Y1, November 23, 1893 par. 3>

Every one who neglects to read and search the Scriptures is in danger; for he loses the hidden treasures of truth. To take up fictitious stories, the fruits of somebody's imagination, is to lay the mind open to the bewitching power of Satan; and this kind of reading creates an unnatural appetite for fictitious stories, from which no moral strength is derived. Fictitious stories leave the mind and heart as destitute of the grace of God as were the hills of Gilboa of dew and rain. Let every one who claims to be a child of God, burn the magical books. If the mind is filled with that which is

like to chaff, only chaff will come forth from the mind. <YI, November 23, 1893 par. 4>

Books from the pens of infidels should have no place in the libraries of those who would serve God. They will make better kindling material for your stove, than food for the mind. Infidel books have been a cause of ruin to many souls. Men have studied these books of Satan's inspiration, and they have become confused in regard to what was truth. Satan stands at the side of him who opens an infidel book, and he will educate the mind that peruses such literature, and so bewitch the soul that it will be almost impossible to break the infatuation. <YI, November 23, 1893 par. 5>

Let no believer flatter himself that his mountain standeth sure, and that he will never be moved away from his position of faith. No confidence can be placed in human nature, when the soul is separated from God. On every side avenues open naturally from the safe path, and the wary as well as the unsuspecting are in positive danger, unless they do as did Daniel, make the Lord their strength. The intellect is composed of that upon which it feeds. I would speak to the young men who suppose themselves to be free men, because they are cherishing infidel principles. You are not free. You are bound with bands like steel, and the only one who can free you, is the "Lamb of God, which taketh away the sin of the world." Jesus has purchased you from the slavery of sin and death, in order that he may make you sons of God. But you must cooperate with God in the work of your salvation, else Christ will have died for you in vain. <YI, November 23, 1893 par. 6>

Satan imparts to those who serve under his banner his own attributes, and causes men to lose control over themselves, so that he may lead them to do the very things they have despised. They will be led to talk loftily, and make a boast of things over which they should be ashamed. Those who are thus led into the delusion of Satan, do not know that they are in bondage. The bands have been broken that bind them to that which is good and pure and holy, and they leave their allegiance to God, and become apostates. They are led of passion and blind self-will, and they permit self-will to gain ascendancy over reason and principle. Yet these are the men who call themselves free; but how deluded they are! They imagine that they have a very high standard; but O how shamefully low it is! They say, We want our own ways, not thy ways, O God. They do not realize the truth that Jesus uttered, "Without me ye can do nothing" to reach a high standard. I ask you, young men, Will you keep back from God that which is his own? Will you rob God, and misuse his time, misapply his talents, and refuse to give him the service he requires from each one of you? Will you lay yourselves, the purchased possession of Christ, upon the shrine of the world? Jesus, who has bought you with an infinite price, asks you to give him your heart. Will you give it to him? He asks your time, your money, your body, your soul. He has bought all there is of you; you are his purchased possession. O, do not yield yourselves to the service of Satan, to become a slave to the powers of darkness, and do the bidding of the prince of evil!

Mrs. E. G. White. <YI, November 23, 1893 par. 7>

November 30, 1893 Words to the Young.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. . . . For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." If young men who have been perusing Satan's books of skepticism, had given the powers of their mind to the diligent searching of the field which contains the hidden treasure, they would have had a different character today from that which they have. How different would their record be in the books of heaven, and how different their cases when the books shall be opened, and every man shall be rewarded according as his work shall be. <YI, November 30, 1893 par. 1>

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." The day of judgment is not far distant, and will you dare to brave that day in your own unsanctified independence? Will you stand in warfare against God and the holy angels on that day when every soul shall stand definitely under the banner of him whom he has chosen to serve? Will you care to deny your Maker to his face? <YI, November 30, 1893 par. 2>

We do not want your deception to continue upon you, if you have any inclination to be undeceived. We read that God hardened the heart of Pharaoh. How?--It was by revealing himself as a God who had power above all gods. The Governor of the universe, the God that ruleth in the heavens and upon earth, sent this wicked, idolatrous, tyrannical king a message to let his people go. When the king refused to let Israel go, God made his power apparent in sending the plagues, and in exhibiting his might by great signs and wonders. But Pharaoh resisted the power of God. It was the king's sowing time. God does not put a spell upon men to force them to resist him, but the very evidence that should

have convinced Pharaoh, only hardened him in unbelief, and at every exhibition of the power of God, his heart hardened in obstinacy. <YI, November 30, 1893 par. 3>

When light comes to the soul through God's appointed agencies, and it is not received and acted upon, there is manifest a contempt of God, and stubborn resistance increases as additional light comes to convince of error, and manifest truth. The case of Pharaoh stands forth in Bible history to warn men off the ground that he took. He set himself in stubborn resistance against the messages and warnings God sent. Every ray of light that comes from heaven to men, when resisted by the ungodly, increases their power of resistance, and finally sets the heart in rebellion against God. He who sows rebellion reaps rebellion. <YI, November 30, 1893 par. 4>

After God sends light and evidence, calculated to convince any rational, unprejudiced mind, and it is not received or acted upon, but rather treated with contempt, resisted, and refused, the Holy Spirit is withdrawn, and men are left in their chosen obstinacy. The Lord gradually removed from Pharaoh the restraint that his Holy Spirit had exercised over him, and gave him up to his own way. It was more and more evident that the heart of the king was fixed in desperate rebellion against God. In word and character he said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." <YI, November 30, 1893 par. 5>

Pharaoh had his sowing time, and he also had his reaping time. He sowed resistance and obstinacy. He sowed the seed in the soil. No new power was put into operation by God. The seed was left to spring up; the man was permitted to act out his true character. When the Lord sees unbelief in the heart against light and evidence, all he has to do is to let the human agent alone; for the seed put into the soil will bring forth seed after its kind. Many have been sowing the seed of unbelief, and if this seed is cultivated, it will produce a harvest that will not be so pleasant to reap as the seed is to sow. When Pharaoh refused to heed the messages and admonitions of God, and was not admonished by the first miracle that God worked to convince him, he was in a condition more easily to say, "I will," and "I will not." His independent resistance produced a harvest after its kind, and all the evidences that God gave to set his steps in the right path, only served to fasten him in unbelief and rebellion. He went on from one degree of resistance and wilful disobedience of God to another degree, just as the ungodly of all ages have done, and will do to the close of time, until he finally looked upon the dead face of his first-born. The character revealed by Pharaoh is similar to that of all the impenitent. God destroys no man; but after a time the wicked are given up to the destruction they have wrought for themselves. <YI, November 30, 1893 par. 6>

When a man chooses his own way in the face of light and evidence, and refuses to be admonished, and to turn to the Lord with contrition of soul, the next message the Lord shall send will have less effect, for he allows his independent, self-willed spirit to control his judgment. He continues to cast the seed of resistance into his heart, and every time he repeats his act of resistance, refusing to turn from his own way to God's way, he bends his inclination in the way of disobedience, loves rebellion, and at last becomes callous, and the seed of unbelief ripens for the harvest. The Holy Spirit strives with every man; resist the Holy Spirit, which is the divine voice to man, and the more you resist, the less inclination will you have to repent and reform. Satan will take you under his care, and will give you plenty to do in his line, and you will become more and more in harmony with your leader, and the company that stands under his banner. The warning of God may come to you, saying, "Turn ye, turn ye, for why will ye die?" But you will throw back the answer, "I will not serve God. I am not religiously inclined. After I go on in the way of self-pleasing as long as I wish, I will choose another leader. I do not mean always to stand under Satan's standard, and give my influence and service to him. But I will do just as I please until certain objects are gained, and then I will change." This is the way many reason. <YI, November 30, 1893 par. 7>

The foolish rich man is an example of what fate may come to those who think only of pleasing themselves, and living for this present world. He made up his mind what he would do, but his Maker had other plans. When he said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," God said, "This night thy soul shall be required of thee." Thus shall it be with every one who is not rich toward God. What foolish reasoning comes from the impenitent heart! How foolish is it to educate the affections away from God, in direct opposition to the plainest precepts of Jehovah, to allow Satan to control the mind, to bind the soul in service to himself, and then flatter ourselves that at any time we may be able to step from the ranks of evil into the army of the Lord Jesus Christ! Every hour we walk in the path of unrighteousness, every warning we resist, we place ourselves farther away from the probability of repentance. Warnings, reproofs, entreaties, have less and less effect. The judgment loses its solemnity, the inclination of the heart becomes less and less toward the service of God, and more and more toward the service of self and the world. <YI, November 30, 1893 par. 8>

Then take heed today to the voice of the Holy Spirit. Thank God it is not too late for wrongs to be righted. Now is the accepted time, now is the day of salvation.

Mrs. E. G. White. <YI, November 30, 1893 par. 9>

December 7, 1893 Words to the Young.

Satan is watching for an opportunity whereby he may take control of him whom God has blessed with great light. If he can work upon the soul in such a way as to transform the character of those who have been greatly enlightened of heaven, so that he may cause them to work his works, he will triumph. We are a spectacle unto the world, to angels, and to men. He who makes up his mind that he will follow his own natural, unsanctified inclination, is not placing himself where he is likely to be inclined to become religious. The unsanctified heart will never incline itself to God. Joshua said to Israel: "Now therefore put away . . . the strange gods which are among you, and incline your heart unto the Lord God of Israel." "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. . . . But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth." "But they obeyed not, neither inclined their ear; but made their neck stiff, that they might not hear, nor receive instruction." <YI, December 7, 1893 par. 1>

I must impress upon you to note the agency by which the soul is destroyed. The soul's destruction cannot be laid to the charge of God. It cannot be said that he has made a decree against any man. He does not cast darkness before the eyes of him who would see light. The condition of the soul is in accordance with the seed sown. If we recklessly cast seed into the soil, whatever may be its character, the harvest will be after the kind of seed cast into the soil. <YI, December 7, 1893 par. 2>

God is full of mercy and goodness and truth. He forgives transgressions and sins. But if the human agent takes his case out of the hands of God, and wills to do as he pleases, irrespective of warning and reproof and counsel from the Spirit of God; if he refuses the light that is flashed athwart his pathway to reveal to him whither his feet are tending; if he chooses darkness rather than light that is of infinite value, and determinedly walks in darkness, he will come to look upon the light that is as an angel to guide him aright, as veritable darkness that is against his good; and how great is that darkness! <YI, December 7, 1893 par. 3>

It is a terrible thing for us to have our own way. If we indulge self once in any known sin, unless the heart is touched by the Holy Spirit, and yields to the entreaties of God in repentance and contrition, it is easier to sin the second time. The second departure from righteousness is less offensive than the first; and thus the habit of evil is formed, and the seed sown produces a harvest. Through the germinating power of what a man sows, he proceeds from bad to worse. <YI, December 7, 1893 par. 4>

Those who neglect to search the Scriptures, choosing rather to read books of skeptical writers, or of writers who are frivolous or worldly, will be tempted to neglect prayer, to withdraw from religious meetings, to invest money in cheap literature, and will so educate themselves that all taste for the sacred oracles will be erased from the mind. Thus will they be led to refuse to hear, to refuse to incline the heart to seek God while he may be found, to call upon him while he is near, while he is still sending messages of reproof, warning, and entreaty. They say to all the tender entreaties of God's Spirit, "Not now; I will go into another city, and buy and sell and get gain; and after that I will begin a new life." O do not be deceived by this suggestion of the enemy to wait, and that after a time you will repent. The longer you put it off, the less will be your inclination to turn to God, and obey the invitations of mercy. The most discouraging development in your case is the very fact that you say, "Go thy way for this time; when I have a convenient season, I will call for thee." This is an evidence that conscience has become aroused, and then put to sleep again with an opiate. But think of this;--conscience may never wake again! While God grants you life, while you are sure of probation, embrace your day of opportunity and privilege. <YI, December 7, 1893 par. 5>

On the morning of June 29, a brother came to the house where I was visiting. He had a conversation with the lady of the house at twelve o'clock; he ate a hearty dinner, and afterward went to work in his garden. After working for awhile, he became heated and thirsty, and drank a cup of cold water. His wife stepped out of the room, but hearing a noise, she returned. She found her husband standing leaning against the wall, but he fell that moment on the floor, unconscious. She asked him if he knew her, as he opened his eyes, but he was unable to answer; for he gasped and died. <YI, December 7, 1893 par. 6>

How uncertain is life! Today many of you may go out in usual health, and you may be brought home lifeless. Your unfinished work is left for other hands to do. Today is the time to enroll your name with those who love God, and who keep his commandments. Today make your calling and election sure. Peter gives a copy of the best life insurance policy in the world. He says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue: whereby are given unto us exceeding great and precious

promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness, and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Mrs. E. G. White. <YI, December 7, 1893 par. 7>

December 14, 1893 Words to the Young.

It is the purpose of God that we are to make continual progress in divine knowledge and virtue. We are surrounded by wicked men, beset with Satan's temptations, and we should understand how necessary it is to have a right hold above. Where shall we spend our eternity?--In the presence of the omnipotent God. Then, is it not best to become acquainted with him, to understand our obligation to him? Or do you think it wise to live according to our own finite desires, and to be governed by our own finite speculations? Shall we follow our own human wisdom, and bury in the earth our Lord's entrusted talent, instead of putting it out to usury? In hoarding the Lord's goods we become alienated from God. Instead of having a heart of gratitude, to show forth the praises of him who hath called us out of darkness into his marvelous light, we make the complaint of the unfaithful servant, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." <YI, December 14, 1893 par. 1>

The unfaithful servant was a poor, deceived, dishonest soul. He said, "I knew thee that thou art a hard man." But was this accusation true? He makes it manifest by his charge that he was not acquainted with God, and judged God to be one altogether like himself. Had he made a diligent use of his Lord's entrusted goods, had he been thankful for the trust the Lord had reposed in him, had he qualified himself to make the best use possible of what God had given him, he would never have uttered the words, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." How deceived the sinner shows himself to be! He thinks he has a perfect knowledge of God, and that he knows his own heart, when he neither knows himself nor God. His supposed knowledge is only deception. He knows nothing as he ought to know it. <YI, December 14, 1893 par. 2>

Unbelief in regard to God and dishonesty in dealing with God, lead to dishonesty in dealing with men. Separation from God means the corruption of morals while fear and love of God produce faithfulness and integrity. Thus it is that each one of us is sealing his destiny. That which we sow, we shall reap. This is our sowing time, and as beings accountable to God, we should take heed as to the kind of seed we are sowing. Let us bear in mind that the reaping time will surely come. <YI, December 14, 1893 par. 3>

Christ is still our great High Priest in the heavenly sanctuary, and we may yet have faith in Christ. We may repent of our sins. Jesus says, "Ye believe in God, believe also in me." Every provision has been made to meet the needs of our spiritual and our moral nature. God is love, and he cares for us. "Like as a father pitieth his children, so the Lord pitieth them that fear him. Light and immortality are brought to light through the Lord Jesus Christ. Jesus has said that he has set before us an open door, and no man can shut it. The open door is before us, and through the grace of Christ, beams of merciful light stream forth from the gates ajar. <YI, December 14, 1893 par. 4>

The bitterness of life is caused by the labors, the mortifications, the humiliations and sufferings, that result from sin. But if pardon is sought, it will be obtained. We shall be conscious of our unworthiness, and acknowledge the justice of our humiliation and chastisement. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Let not your heart and mine be filled with the falsehood that came from the unfaithful servant's lips, "I knew thee that thou art a hard man." Reproof must come to the wrong-doer, and those who are faithful ministers of God will have to deal with men in a close way if they are faithful to their charge. <YI, December 14, 1893 par. 5>

The apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." We are all in need of reproof, of correction, of instruction in righteousness; and it is hard for us to kick against the pricks. We are to give all diligence, and add to "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to

brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <YI, December 14, 1893 par. 6>

There are some who, when reprov'd, make serious charges against those who deal with their cases. They accuse those who deal faithfully with them, because they are blinded, and feel humiliated before others. But every minister is under the responsibility of reprov'ing and correcting the erring. If he shunn'd this duty, the blood of souls would be upon his garments. In Paul's last charge to Timothy, he said, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Again he says, "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." "For there are many unruly and vain talkers and deceivers, . . . whose mouths must be stopped. . . . This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith. . . . Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Marginal reading, "void of judgment.") <YI, December 14, 1893 par. 7>

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity."

Mrs. E. G. White. <YI, December 14, 1893 par. 8>

December 21, 1893 Words to the Young.

The case of the man who claims to know the truth, and yet neglects to become a doer of the words of Christ, is one to be pitied. He neglects to watch and pray, neglects to make God his counselor and dependence, becomes self-sufficient, and walks in the imagination of his own heart, as if he had wisdom, knowledge, and strength in himself. He fails to improve his talents, or works in a negligent, careless way, and thereby disqualifies himself for some place of usefulness he might have filled. But although he neglects the work God has given him to do, he is not released from the responsibility of the results of not doing all he might have done to bless humanity. Is God's Spirit grieved? Is God dishonored? Are souls lost through his unfaithfulness? The guilt is upon the soul that sinneth. He is accountable for all the evil arising through his influence, conscious or unconscious, that works disaster in the world. By his unfaithfulness he prepares himself for the second death. Unless he repents, confesses his wrongs, and becomes qualified through the grace of Christ for service in his cause, he is a lost man. It is not safe to take a single false step. <YI, December 21, 1893 par. 1>

We are free moral agents, and unless we improve the opportunities granted us, we shall be held accountable for all the good we might have done, had we done our full duty as Christians. The Judge of all the earth will require of the sinner the same duties that he requires of his servants; and those who fail to bring forth good works, will be charged as defaulters. The sinner may brave rebuke, he may appear to feel no remorse; yet the law of God holds him in its chains. Unless he exercises repentance toward God, and faith toward our Lord Jesus Christ, he will perish in his sins. All that a Christian fails to do in faithful work, is charged to his account. <YI, December 21, 1893 par. 2>

He is held accountable for the souls that are lost--those who might have been saved had he become a faithful watchman upon the walls of Zion. The sinner cannot be excused from his God-given work because he does not profess Christ, but this is not the way in which sinners look upon the matter of their responsibility before God. They suppose that they are less accountable because they do not stand under the blood-stained banner of Prince Emmanuel; but this is

not so. Their salvation cost every jot and tittle as much as did the salvation of others, and it is the same as though they were benefited by the salvation provided for a lost world. <YI, December 21, 1893 par. 3>

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The truth that sinners refuse to receive, works in the life from day to day, as a savor of death unto death. Every hour spent in careless inattention to the claims of God, results in terrible loss. It is a waste of the opportunities and privileges that God's mercy has provided. To refuse to serve God is keeping back part of the price, committing robbery against God. It is evident that such as do this have dropped eternity out of their reckoning. We shall receive according to our works, and our stars will differ in glory according to the degree of faithfulness that has characterized our work. O what a terrible loss will those sustain, who have had light and truth shining all around them, and who carelessly lived on, and chose not the light and peace and joy of Christ. <YI, December 21, 1893 par. 4>

While we are favorably situated, let us make use of every opportunity to know the one true God, and Jesus Christ whom he hath sent. We do not need to experience what are the delusive snares of Satan. It is the privilege of the young, through the grace of our Lord Jesus Christ, to return unto the Lord his own with usury. They may say, "Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more."

Mrs. E. G. White. <YI, December 21, 1893 par. 5>

January 4, 1894 Words to the Young.

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." <YI, January 4, 1894 par. 1>

The denunciation that God pronounces upon the wicked at the day of judgment is not called forth by revolting crimes, by actual outbreaking sins, but condemnation comes because of the neglect of doing the good that the wicked might have done, had they possessed the qualifications that Christ has made it possible for every sinner to possess. Jesus clothed his divinity with humanity in order that humanity might touch humanity, that moral power might combine with human effort, and that man might become a laborer together with God. By looking to Jesus, by beholding his character, he is changed into Christ's image, works along the same lines as those in which Christ worked, and becomes better and better acquainted with God, and with Jesus Christ whom he hath sent. Principles of eternal justice will be revealed in the decisions of the last great day, when the judgment shall sit, and the books be opened. <YI, January 4, 1894 par. 2>

"And I saw a great white throne, and him that sat on it, before whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." The question concerning those to be judged, is, What is the character of their works? Jesus has given his life in order that transgressors may become transformed in character, and be made fit subjects for the kingdom of God, members of the royal family, children of the heavenly king. With the gross, sinful, corrupt transgressors that are named as outside the city, are the five foolish virgins, who took no oil (they had not the grace of God) in their vessels with their lamps. They had lamps,--a knowledge of the truth,--but no living connection with God. They were not vitalized by the Holy Spirit. They went out as those who were wise, but they were wise only in their own conceit; for they had no saving faith in Christ as their personal Saviour. They had not been growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. <YI, January 4, 1894 par. 3>

The same lesson of unfaithfulness is presented in the parable of the talents, where the servant to whom was entrusted the one talent went and dug in the earth, and hid his Lord's money. When his Lord returned, and inquired for his own with usury, this man made charges against God, just as many are doing today,--making charges against those who are bearing burdens and carrying responsibility in the cause of God. It was the unprofitable servant who made charges against his Lord. He said, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not sowed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." <YI, January 4, 1894 par. 4>

The Lord expects that every one shall put to use the ability of influence or means given him. We are to do the works of Christ, to practise the lessons he has given us, and, by exercising our powers, we are to increase and strengthen them. But if we fail to improve the talent given us of God, we prove ourselves unprofitable servants, and the Lord will say to us as to the man in the parable, "Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." The Lord put no confidence in the unprofitable servant. Under test and trial, the principles which controlled his actions were developed, and he was found wanting. He educated himself to complain of those with whom he was brought into contact, and finally he complained of God. <YI, January 4, 1894 par. 5>

Christ says, "Ye are my witnesses." But those who have not improved their knowledge, who have not increased their entrusted abilities, by working in Christ's lines, would not be faithful and obedient in the future life. What a lesson is here given us! Judgment and retribution will come upon evil doers because of their lack of piety, because they have failed to exercise their entrusted abilities in blessing those around them. They will be found wanting because they failed to do the good that Jesus made it possible for them to do, by the provision of his grace. They refused the grace that Jesus died to bestow upon them, and disappointed the Master who has given to every man his work. For the neglect of doing the work given of God, the retributive judgment of God will fall upon the wicked and slothful servant. The unprofitable servant may have occupied himself in looking diligently after his own affairs, but he has dropped eternity out of his reckoning. By his own blood, the Majesty of heaven, the King of glory, has purchased sinners, and both the man and his talents belong to God. "Know ye not that . . . ye are not your own? for ye are bought with a price."

Mrs. E. G. White. <YI, January 4, 1894 par. 6>

January 11, 1894 Words to the Young.

All our capabilities, all our powers, are the purchased possession of Christ. Our intellectual and moral powers are capable, when not misapplied, of honoring and glorifying God. The tongue is to be educated to speak right words, the eye to discern right things; the heart is to be surrendered to Christ, that he may purify, refine, and sanctify it through the truth, in order that from its treasures we may bring forth good things. We may, if we choose, abuse our faculties; for God will not compel any one to do righteousness. We are free moral agents; and yet let us bear in mind that we are the property of Christ both by creation and by redemption. The talents we have are his gifts, and whether we have few or many talents, we are to devote them to God. <YI, January 11, 1894 par. 1>

We are on test and trial, and Satan is playing the game of life to secure possession of the soul; but whatever may have been our hereditary or cultivated tendencies, the grace of Jesus Christ, through his death, is brought within the reach of every sinner. If we shall place ourselves under right influences by faith in Christ as our personal Saviour, divine power will combine with human effort, and we may come off more than conquerors through him that hath loved us. The Holy Spirit, the word of God, will be our helpers. God would have no one enter into any business or arrangement to supply temporal needs, that will in any way hinder his spiritual advancement, and curtail the use of his powers in the service of God. <YI, January 11, 1894 par. 2>

At conversion, we are represented as babes in Christ; but we are not always to remain in the condition of children. We are to feed upon the sincere milk of the word, that we may grow thereby, and become strong, having been nourished by the word, if so be we have tasted that the Lord is gracious. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles [worldlings who obey not the truth]: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." <YI, January 11, 1894 par. 3>

The Lord held the slothful servant accountable for the talents which might have been his had he appreciated God's

entrusted gifts, and multiplied them by a wise and diligent use in gaining spiritual knowledge and understanding. He was held accountable for the exercising of a reformatory influence upon the world; but instead of improving what God had given him, he is represented as handing back to the Lord the talent he had bestowed. He had not put it out to the exchangers. He had not appreciated the claims that God had upon his time, influence, capability, and means. He had not become a co-laborer with God, seeking to save the soul of the perishing by reaching the highest standard possible. He neglected to search the Scriptures, that he might understand and become a doer of the words of Christ. He did not appreciate the importance of having faith, and he did not present in good works an unmistakable example. He did not make a right use of the privileges of knowing what was the will of God. He did not train his mind, his affections, his heart, in such a way that he became a faithful steward of the grace of our Lord Jesus Christ. Love, gratitude, and praise are to come forth from the heart that holds the treasures of the grace of Christ.

Mrs. E. G. White. <YI, January 11, 1894 par. 4>

January 18, 1894 Words to the Young.

The youth need to be instructed to build upon the abiding foundation, Jesus Christ. The reason that such grievous blunders are made on the part of the young, is that they do not heed the teachings and experience of those who have lived longer than they have, and have learned lessons that they have yet to learn. They yield to the temptations that assail them, and do not take heed to their ways. Even the counsel of parents is lost upon the children, who are subjects of anxiety, watchfulness, affection, and care. They do not heed the voice of educators and instructors, although the Lord has moved upon their hearts to give the youth line upon line and precept upon precept. <YI, January 18, 1894 par. 1>

The Lord loves the youth. He sees in them great possibilities, and is ready to help them to reach a high standard, if they will only realize the need of his help, and lay a foundation of character that cannot be moved. But in the place of all this, the majority of the youth are willing to drift along,--to be carried wherever impulse or circumstances may take them. This is not because there has not been provided for them material by which they make a solid character building; but they do not consider the fact that God requires them to do their best in the days of their youth. They do not realize that they cannot afford to pass off cautions and warnings with a jest of ridicule. Many youth indulge a spirit of recklessness and folly, and they will not listen to the voice of counsel and reproof. <YI, January 18, 1894 par. 2>

Let students who leave their homes, and who are no longer under the influence of their parents, remember that the eye of their heavenly Father is upon them. He knows their every necessity, and understands all their temptations. Let them remember that "the fear of the Lord is the beginning of wisdom." Let them consider seriously whom they shall choose for associates; for there are always two classes attending school, and one class seek to please God and obey their instructors, while another class are filled with the spirit of lawlessness, and their minds are cast in an inferior mold. <YI, January 18, 1894 par. 3>

Teachers should instruct the youth in love and tenderness, and through personal effort, seek to lead their feet into safe paths. They should look with pity upon those who have been badly trained in childhood, and seek to remedy the defects that, if retained, will greatly mar their characters in youth. They should teach the youth that time is golden; that it is perilous for them to think that they may sow wild oats, and not reap a harvest that will bring them woe and ruin. Teach the youth to be sober-minded. Let them imitate that which they admire in the characters of others who have moral power to resist evil, and to choose the good. Let students make their mark high. <YI, January 18, 1894 par. 4>

Dear students, day and night the prayers of your parents will follow you. Listen to their entreaties and warnings, and do not choose reckless associates. You cannot discern how the leaven of wickedness will insidiously corrupt your mind and impair your habits, and by leading you to repeat evil habits, cause you to develop an unsound character. You may see no real danger, and think that you will be able to do right as easily as before you yielded to temptation to do wrong; but this is a mistake. Parents and teachers who love and fear God, may warn and entreat and counsel; but it may all be in vain, if you do not yield yourself to God, and improve the talents which he has given you to his glory. By misapplying your talents, by using them to fulfil unholy purposes, you may fail to yield the rich harvests of mental and spiritual attainment that you might have yielded, had you realized your accountability to God. Count the cost of the course of action that you are pursuing, if your feet are in the path of evil. Remember that you must meet the record of your life in the day of judgment, and answer for the degrading mold that has been placed upon your character. John says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in

them: and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." "The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." <YI, January 18, 1894 par. 5>

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." Through associating with evil companions, the youth are led to defile the temple of God. Why do our youth not consider that those who are ready to lead others into forbidden paths, are easily overcome by temptation, and are Satan's agents to encourage disorderly habits, to laugh at those who are conscientious and who would preserve their integrity of character? By making companions of those who are evil, many are led into paths of disobedience and dissipation, that at first they had no thought of entering. <YI, January 18, 1894 par. 6>

The only safe-guard for children and youth, is the love and fear of God. Let them choose for their companions those who give evidence that they will encourage good purposes, orderly habits, and uprightness of character. Let them choose for companions those who practise the Bible truth, and walk according to the light that shines upon their pathway. By practising right-doing, a disgust will be created in the heart for that which is low, cheap, and disorderly. "Seek ye the Lord while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "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." <YI, January 18, 1894 par. 7>

In view of what God has done for the salvation of souls, let youth seek to arm themselves to resist the wild temptations that would come to them through association with those who are agents of Satan. They will seek to allure you, to encourage you to engage with them in their evil work, and cause you to become an agent also to lead astray others who are weak in moral power. <YI, January 18, 1894 par. 8>

I would appeal to the youth to consider their ways, to take time to think, to weigh their actions, and see what advantage it will be to them to serve the purposes of Satan, to do his pleasure, and dishonor God. By pursuing a course of transgression, the youth grieve him who gave himself up to a life of humiliation and suffering, and who died on Calvary's cross, in order that they might not perish, but have everlasting life. <YI, January 18, 1894 par. 9>

Compassed with temptation as you are, nothing will be sufficient as a safeguard against evil except the indwelling of Christ in your hearts through faith in his righteousness. You must practise his virtues, making him your daily pattern. When truth is brought into the inner sanctuary of the soul, it sanctifies the whole character. You need to cherish the faith that works by love and purifies the soul. As you believe in Christ, making him your personal Saviour, you cast your helpless soul upon him, believing that he pardons your past transgressions. Then you must learn to look continually to Jesus, the author and finisher of your faith, "who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." <YI, January 18, 1894 par. 10>

Good character does not come by chance; it is formed by persevering, untiring effort. The youth should seek to make all that is possible of themselves, by improving every intrusted talent and capability to the glory of God. The world's Redeemer says, "Without me ye can do nothing." Faith in Jesus Christ as your personal Saviour, will give strength and solidity to your character. Those who have faith in Christ, will be sober-minded, ever remembering that God's eye is upon them, that angels of God are watching to see what manner of characters they will develop and they are weighing moral worth. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and unreprouvable, in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." <YI, January 18, 1894 par. 11>

Individually probation is granted to you in order that you may form characters for the future, immortal life. Precious, golden moments are given you, that you may improve them according to the light which the Lord has graciously permitted to shine upon you from the throne of his glory. You should cherish every lesson that parents and instructors give you, and realize your need of deeper teaching than any human being can give. Christ is the greatest teacher the world ever knew. Where he abides in the heart by faith, his spirit will become a vitalizing agent to purify and vivify the soul. Only let us be sure that we are serving in the army of Prince Immanuel, and the truth in the heart will surely have a correcting influence on the character. Hold the truth as from God, as a treasure of the highest value, that must not be dimmed or tarnished by evil practices that are wholly out of harmony with its holy character. Under the divine influence of truth, the mind will be strengthened, the intellect invigorated, and that which is useless will be discarded for that which is pure and beneficial. Under the influence of truth the Christian character will develop, through the knowledge of the only true God, and Jesus Christ whom he hath sent.

January 25, 1894 Words to the Young.

In Four Parts. - Part I.

"The show of their countenance doth witness against them; and they declare sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings." "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! woe unto them that are wise in their own eyes, and prudent in their own sight! . . . Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." <YI, January 25, 1894 par. 1>

The eyes of the Lord God of Israel are too pure to behold iniquity, and these utterances of the Lord through his prophets need to be considered by all who claim to be his people. God requires that every man, woman, and youth should perfect a Christian character. The command is, "Be ye holy; for I am holy." Conformity to a low standard of Christianity is robbing the church of its vitality and power. The banner of piety, of Bible religion, has been trailing in the dust, because those who claim to be followers of Jesus Christ follow their own ways, and conform to a standard which God has not given them, but one they have erected for themselves. But those who make a profession of Christianity, and yet fail to have true piety, are false lights, false sign-boards, pointing in a wrong direction. They call evil good, and good evil, darkness light, and light darkness. While claiming to be righteous, they indulge in loose practices after the order of the ungodly man, who has not the love or fear of God before his eyes. They fail to bring the principles of the truth they profess to believe into their life- practices, and regard their sins and errors as trifling things. <YI, January 25, 1894 par. 2>

When Achan stole the golden wedge and the Babylonish garment, he also thought it was a trifling matter, although God had commanded that all the goods of Jericho should be devoted to utter destruction. Achan thought it was but a little thing to benefit himself by the goods that were to perish if he did not appropriate them. But history shows us that that which was of so little moment in his eyes, was in the eyes of God a matter of great importance; for he had disregarded the word of the Lord. One man of the tribe of Judah had sinned; for he took of the accursed thing, and the anger of the Lord was kindled against the children of Israel. Because of this one man's sin, the presence of the Lord was withdrawn from the armies of Israel. The Lord would not serve with their sins. When the children of Israel went up against Ai, they were defeated, and came back discomfited; for thirty-six warriors had been slain, and the hearts of the people melted and became as water. They were astonished that the Lord had not given them the victory, as he had done in the past. The General of armies was not with them, the armies of heaven had been withdrawn, and the children of Israel had been left to plan for themselves, and to arrange for the battle as their own human wisdom might dictate. <YI, January 25, 1894 par. 3>

When they came back in disgrace, overcome by the enemy, "Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas! O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan. O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites, and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?" <YI, January 25, 1894 par. 4>

You can see by the prayer of Joshua, if you have spiritual discernment, that that which was esteemed by Achan as a very little thing, was the cause of great anguish and sorrow to the responsible men of Israel; and this is always the case when it is manifest that the Lord is angry with his people. It is the men upon whom rests the burden of the work, who most keenly feel the weight of the people's sins, and who pray in agony of soul because of the rebuke of the Lord. Achan, the guilty party, did not feel the burden. He took it very coolly. We find nothing in the account to signify that he felt distressed. There is no evidence that he felt remorse, or reasoned from cause to effect, saying, "It is my sin that has brought the displeasure of the Lord upon the people." He did not ask, "Can it be that it is because I stole that golden wedge and Babylonish garment, that we have been defeated in the battle?" He had no idea of making his wrong right by confession of sin and humiliation of soul. <YI, January 25, 1894 par. 5>

Before the people had gone to take Jericho, they had been instructed what course to pursue. Joshua had said, "The city shall be accursed, even it, and all that are therein, to the Lord. . . . And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a

curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord." Achan had heard all this charge; but he had coveted the accursed thing of Jericho, appointed to destruction. He was even ready to steal the gold and silver that were to be consecrated to God, and put into the treasury of his house. <YI, January 25, 1894 par. 6>

But there were devoted men in Israel who felt the reproach that had come upon them, in that the people were not sustained in the battle, but were discomfited before the enemy, who triumphed over their defeat. While Joshua was mourning in humiliation and keen anguish over the dishonor that had come upon the cause of God, the word of the Lord came to Joshua. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing [which had been appointed to destruction], and have also stolen [taken the golden wedge and the silver that had been consecrated to the Lord's treasury], and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed [in consequence of the sin of this one offender]." Now hear the words from the lips of Jesus Christ, who was enshrouded in the cloudy pillar: "Neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." <YI, January 25, 1894 par. 7>

The Lord did not specify who was the guilty party; but he gave directions as to what was to be done. He said, "In the morning therefore, ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath trespassed the covenant of the Lord, and because he hath wrought folly in Israel." And Achan confessed not; but braved it out as though he were innocent. <YI, January 25, 1894 par. 8>

"So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: and he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: and he brought his household man by man: and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken." In thus sifting the matter to the bottom, the Lord reveals the fact that he is acquainted with the hidden things of dishonesty, however men may think that they are hidden. In all the transaction, Achan manifested a determination not to acknowledge his sin; but now the Lord fastened his sin upon him. Had Joshua declared Achan's sin, many might have sympathized with the guilty one, as he protested that he was innocent, and they might, in their human judgment, have thought he was misused and maltreated. It is thus that many do today when men are reprov'd for sin; for they drop God out of their reckoning. This is the reason that Joshua addressed Achan as he did. He said, "My son, give, I pray thee, the glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me." <YI, January 25, 1894 par. 9>

The Lord had told Joshua just what Achan had done; but so many are led by human sympathy, and the wrong-doer is so often excused, that the Lord meant to give Israel a lesson which should be also of benefit to us in our day. Therefore Joshua entreated the young man to tell him what he had done. Joshua would have the Lord God feared and honored, as one who knew all their works, and searched the hidden things of darkness, so that the people might always know that the Lord God was among them, and was acquainted with all their actions.

Mrs. E. G. White. <YI, January 25, 1894 par. 10>

February 1, 1894 Words to the Young.

In Four Parts. - Part II.

When one who is a transgressor is reprov'd, and puts on an appearance of innocence, and complains that he has been dealt with unjustly, there are many who will sympathize with him, and will cast reflection upon the reprover, who has in the fear of God sought to do his duty. Had punishment come upon Achan before he had with his own lips made confession of his wrong, the people who were naturally ready to rebel, would have charged Joshua with dealing harshly with the young man, and would have denounced him as unmerciful in apportioning so dreadful a punishment. They would have treasured up the memory of his deed, and would have repeated to others the judgment he had given, and

would have used it as an example of the severity of men who were placed in high position among the children of Israel. Those who are not consecrated heart and soul to the service of God, will rise up in rebellion against God when he metes out judgment to the transgressor, although the sinner, if spared, would only pursue a course that would corrupt others, and scatter the leaven of evil until many would be involved in ruin. The Lord God of Israel would not permit that such a state of things should exist. <YI, February 1, 1894 par. 1>

Achan confessed, and said, "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold they are hid in the earth in the midst of my tent, and the silver under it." Achan had thought that his sin was secret and hidden from all human eyes except those of his own household. "So Joshua sent messengers, and they ran unto the tent, and behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan, the son of Zerah, and the silver and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger: wherefore the name of that place was called, The Valley of Achor, to this day." <YI, February 1, 1894 par. 2>

This history shows how the Lord regards sin that men may think of little account. Achan had indulged in covetousness, in theft, in embezzlement (appropriating that which had been dedicated to the cause of God), and he had dissembled; he had put on an appearance of innocence through all the critical examination that had been carried on, and pretended to be a man guiltless of any crime. The Lord made manifest by his dealing with Achan just how he looks upon such a course, in order that the people of God in all ages may fear and honor the Lord of heaven. Achan's sin had caused the death of thirty-six men; and yet he had regarded it as a light matter. The men and women who claim to be keeping the commandments of God, make it manifest that they have very little idea of its grievous character if they indulge in any phase of sin. Those who profess to be Christians, and yet do things that are after the order of Achan's sin, who embezzle the Lord's goods, and appropriate for the use of their families that which should go to the treasury of the Lord's house, will not be left without judgment at the hand of God. <YI, February 1, 1894 par. 3>

What was the sin of Achan? Listen carefully to the words spoken by Jesus Christ from the pillar of cloud: "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." Let such plain statements as these given by the Lord in the Old Testament, be compared with the same line of instruction given in the New Testament. The confession of Achan, although too late to be available in bringing to him any saving virtue, vindicated the character of God in his manner of dealing with him, and closed the door to the temptation that so continually beset the children of Israel, to charge upon the servants of God the work that God did himself. It was the Lord Jesus himself who specified what should be the punishment of Achan, or there might have been murmuring among the camp of Israel, even though the stolen goods were found in his tent. The Lord knew just where the stolen goods were to be found, and had told Joshua where they were, although he had not specified who was the guilty one. But the honor of God must be vindicated by confession from the sinner's own lips, and Achan testified to the truth against himself. In the manner in which the Lord dealt with Achan, we can see how great is his displeasure against those who commit similar sins. The standard of the gospel today is no lower than it was in the days of Joshua. <YI, February 1, 1894 par. 4>

In the New Testament we read that "a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, (his wife also being privy to it,) and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? while it remained, was it not thine own? and after it was sold was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things." The case of Ananias and his wife is recorded that the whole world may have a testimony as to how God regards

dishonest practices. <YI, February 1, 1894 par. 5>

From the pillar of cloud Jesus spoke to Joshua, condemning Israel because of the sin of coveting and of taking the accursed things of the heathen. This was written for our admonition, and we are to take a lesson from this circumstance. We are not to covet the goodly Babylonish garments, and the things which God has appointed to destruction; for they are not to be desired. They are cursed of God, they are a snare to the soul; for they lead to vanity, pride, and self-exaltation. They are not the goods which the Lord can bless; for he has specified them as accursed. They are the idols of the people who have estranged themselves from God, and corrupted their ways before him. God has borne long with them, has given them the advantages of light and knowledge; but their attitude toward him is, "We want not thy way, O God, but our own way." God keeps a reckoning with nations, as well as with individuals. He allows to nations a certain period of probation, and gives them evidences of his requirements, of his supremacy, and makes known to them his laws which are to be the rule of his kingdom in the government of nations. All this he does that heathen nations may not be given up to destruction unwarned and without light; but after he has given them evidence and light, and they still persist in insolence toward him, then, when iniquity is full, as in the case of the Amorites, God takes the matter in hand, and his judgments are not longer withheld.

Mrs. E. G. White. <YI, February 1, 1894 par. 6>

February 8, 1894 Words to the Young.

In Three Parts. - Part III.

The power of the Lord had been manifested, in no common manner, in the taking of Jericho, and this made the sin of Achan of greater moment than ever. The management of the attack had not been left to man as the human agent. Let us read the record: "And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy: and Joshua did so." Then the Lord revealed to him the plan of the battle, and how the city was to be taken by supernatural forces. <YI, February 8, 1894 par. 1>

The mighty power of God was displayed in the overthrow of Jericho; yet notwithstanding this, notwithstanding the fact that God had given an express command not to take any of the spoil for themselves, Achan disregarded the commandment of the Lord, and showed with how little abhorrence he regarded sin, by taking of the accursed thing. Then the Lord revealed what was his estimation of the act that Achan regarded as trifling. He withdrew his presence from the camp, for all Israel were involved in the transgression, and all Israel must have an opportunity to clear themselves before the Lord for making void his law. In Achan's case we have an example of a man sinning in the very presence of God, in the congregation where the mighty power of God was manifested. How terrible were the consequences of this man's sin. How fearful the work wrought upon his family through his example and influence. He had developed a character that was entirely unsound, and had manifested his rebellion in the very presence of God when he was working mightily for his people. It was in a time of this kind that Achan exhibited his weakness of character, which had been developed by taking steps in what he thought minor matters of transgression, by repetition of what he regarded as little sins. <YI, February 8, 1894 par. 2>

But the admonition to the Israel of today is, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity. Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." Resist the enemy; do not be seduced by his flattering inducements and presentations. It is the work of the human agent to be strong, not in his own finite strength, but in the strength of the Lord, 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." This is the work that man is called upon to do,--to be continually on guard as a faithful sentinel, strong in God, and in the power of his might. <YI, February 8, 1894 par. 3>

Christ has said, "Without me ye can do nothing." The resolutions you may make in your own finite strength, will be

only as ropes of sand; but if you pray in sincerity, surrendering yourself, soul, body, and spirit, unto God, you put on the whole armor of God, and open the soul to the righteousness of Christ; and this alone,--Christ's imputed righteousness,--makes you able to stand against the wiles of the devil. The work of every soul is to resist the enemy in the power and might of the Lord Jesus Christ, and the promise is that the devil shall flee from us. But let all realize that they are in peril, and there is no assurance of safety except as they comply with the conditions of the text. The Lord says, "Draw nigh to God." How?--By secret, earnest examination of your own heart; by childlike, heart-felt, humble dependence upon God, making known your weakness to Jesus; and by confessing your sins. Thus you may draw nigh to God, and he will draw nigh to you. <YI, February 8, 1894 par. 4>

But let us read the remainder of the lesson given for our instruction, that we may more fully comprehend what it means to draw nigh to God. "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." The work that is essential to be done by the sinner is here clearly defined. It is a work not agreeable to the human heart; but unless it is done, the soul is not in a condition to appreciate the purity and perfection of the character of Christ, and in no condition, either, to understand the offensiveness of sin. The exhortation is given, "Purify your hearts, ye double-minded." While professing to be Christians, many have the mold of the world upon them, and their affections are not set upon God. They are double-minded, making an attempt to serve God and mammon at the same time; but the world's Redeemer has declared, "Ye cannot serve God and mammon." By trying to serve two masters, they are unstable in all their ways, and cannot be depended upon. To all appearances they are serving God, while at the same time, in heart, they are yielding to the temptations of Satan, and cherishing sin. They may speak words that are smoother than oil, yet their hearts are full of deception, and deceit is in all their practices. Professing to be righteous, they yet have hearts that are desperately wicked.

Mrs. E. G. White. <YI, February 8, 1894 par. 5>

February 15, 1894 Words to the Young.

In Four Parts. - Part IV.

A mere profession of godliness is worthless. It is he that abideth in Christ that is a Christian. For "every man that hath this hope in him purifieth himself, even as he is pure." In every clime, in every nation, our youth should cooperate with God. The only way a person can be pure is to become like-minded with God. How can we know God?--By studying his word. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

<YI, February 15, 1894 par. 1>

Of what profit is it to say pleasant things, to deplore the works of Satan, and yet at the same time to enter into the fulfillment of all his devices? This is being double-minded. "Wash ye, make you clean: put away the evil of your doings from before mine eyes, cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." <YI, February 15, 1894 par. 2>

There must be a cleansing of the hands, and a purifying of the double mind. "Be afflicted, and weep and mourn: let your laughter be turned into mourning, and your joy into heaviness." It is right to be cheerful, and even joyful. It is right to cultivate cheerfulness of spirit through sanctification of the truth; but it is not right to indulge in foolish jesting and joking, in lightness and trifling, in words of criticism and condemnation of others. Those who observe such persons who make a profession of religion, know that they are deceived. They know that the hands of such professors need to be cleansed, their hearts need to be purified. They need to experience genuine repentance for sin. What have they to mourn over? They should mourn over their inclination to sin, over the danger they are in from inward corruption and from outward temptation. They should be afraid because they have so feeble a sense of the sinfulness of sin, and so little idea of what constitutes sin. <YI, February 15, 1894 par. 3>

When you truly repent of sin, you will not be satisfied to acknowledge simply that you are sinful, and let the matter rest there. Do you intend to remain sinful while life shall last? Do you mean to violate your conscience? Do you mean to do evil always? What does the Lord say to those who have had light, and yet have failed to live in accordance with it? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." "Humble yourselves in the sight of the Lord, and he shall lift you up." There is a repentance of sin that needeth not to be repented of. "And every man that hath

this hope in him purifieth himself, even as he is pure." <YI, February 15, 1894 par. 4>

Does this text mean that the human agent can remove one stain of sin from his soul?--No. Then what does it mean to purify himself?--It means to look upon the Lord's great moral standard of righteousness, the holy law of God, and see that he is a sinner in the light of that law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sin; and in him is no sin." It is through faith in Jesus Christ that the truth is accepted in the heart and the human agent is purified and cleansed. Jesus was "wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Is it possible to be healed, while knowingly committing sin?--No; it is genuine faith that says, I know that I have committed sin, but that Jesus has pardoned my sin; and hereafter I will resist temptation in and through his might. "Every man that hath this hope in him [abiding in him] purifieth himself, even as he is pure." He has an abiding principle in the soul, that enables him to overcome temptation. "Whosoever abideth in him sinneth not." God has power to keep the soul who is in Christ, when that soul is under temptation. "Whosoever sinneth hath not seen him, neither known him." That is, every one who is a true believer is sanctified through the truth, in life and character. "Little children, let no man deceive you: he that doeth [not professeth to do] righteousness is righteous, even as he is righteous." "Whosoever is born of God doth not commit sin; . . . because he is born of God. In this children of God are manifest, and the children of the devil." Now mark where the distinction is made: "Whosoever doeth not righteousness is not of God, neither is he that loveth not his brother." "My little children, let us not love in word, neither in tongue, but in deed and in truth."

Mrs. E. G. White. <YI, February 15, 1894 par. 5>

March 1, 1894 Make the Vessel Pure Within.

Unless the mind of God becomes the mind of men, every effort of man to purify himself will be useless; for it is impossible to elevate man except through a knowledge of God. The outward gloss may be put on, and men may be as were the Pharisees whom Jesus describes as "whited sepulchers," full of corruption and dead men's bones. But all the deformity of soul is open to him who judgeth righteously, and unless the truth is planted in the heart, it cannot control the life. Cleansing the outside of the cup will never make the vessel pure within. A nominal acceptance of truth is good as far as it goes, and the ability to give a reason for our faith is a good accomplishment; but if the truth does not go deeper than this, the soul will never be saved. The heart must be purified from all moral defilement. "I know also, my God, that thou triest the heart, and hast pleasure in uprightness." <YI, March 1, 1894 par. 1>

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." We can see how necessary it is that there should be a union of the human and the divine. All the heart is to be enlisted in the conflict. The law of God is to be written in the heart, or the soul will never obey the truth; for the truth of God may be no truth to one who may even claim to believe it. Persons may profess to love the Saviour, and yet make it manifest that love does not actuate them in his service. Why is it that the love of Christ does not wield a constraining power over the life?--It is because it has never been brought into the sanctuary of the soul; it has never been made the principle of action. "With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." <YI, March 1, 1894 par. 2>

Unless the truth is stamped upon the soul, it will not be obeyed in the life. Unless every word of profession is heart-felt, it will be but empty sound. Through neglecting to practise the truth, it loses its power over the mind and conscience; and through love of sin, the word loses its light, and certain ruin follows. He who does not practise the truth he knows, loses the love and Spirit of God. There are many of our young men and women who will not, cannot, be witnesses for Christ, unless they have altogether a different view of what it means to be children of God,--heirs of God and joint heirs with Jesus Christ. May the Lord work upon the hearts of our youth. <YI, March 1, 1894 par. 3>

Coming out to Jesus means coming out of the world, and being separate from the world. It means coming out fully on the Lord's side, realizing that though you are in the world, you are not of it, but are a living representative of the Lord Jesus Christ. Paul says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. He beseeches the brethren, as dear children, to "walk worthy of the vocation wherewith ye are called," being fruitful in every good work, and increasing in the knowledge of God." He admonishes them to walk in Christ Jesus even as they received him, that they may be rooted, and grounded, and built up in him, and established in the faith. <YI, March 1, 1894 par. 4>

The youth might become an army of young soldiers, to go forth as missionaries for God, but they cannot do this while

their ideas of what constitutes religion are so far below the standard. Too often they make it manifest that they do not feed upon the word of God; they have a knowledge of the theory, but no realization that it is necessary to live by every word that proceedeth out of the mouth of God. They live to please self, to enjoy their own way, to indulge in their own habits and customs, to seek pleasure in holiday festivities, and if they have earned a little money, to spend it upon things to gratify themselves. They study self, they glorify self. Many names on the church record are not on the record of heaven--not in the Lamb's book of life. These youthful persons who profess to be Christians, are not living for Christ. They are not bringing their will into subjection to Christ. <Y1, March 1, 1894 par. 5>

When the young come together, it is not to see in what way they shall glorify their professed Master, but it is to talk cheap, commonplace things; and should you listen, you would hear the light speech, the giddy laugh, and plenty of profitless nonsense. This seems to be the only aim of many of our youth in associating together; but will this result in a growth in grace? Will this enable them to perfect a Christian character?--No; this will not train them to become missionaries for God. If they ever enter heaven, they must put themselves under very different training, and have a very different experience. They must compare their characters with the great moral standard, the law of God; for if the character will not stand a comparison with that law now, how will it stand it in the day of judgment? "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." <Y1, March 1, 1894 par. 6>

We feel to rejoice that souls may turn unto God, that they may turn their faces Zionward. Have you abandoned the service of Satan? Have you ceased to sin? Have you come out from among your wicked associates? Have you accepted Jesus Christ as your personal Saviour? Have you entered upon the service of Jesus, saying, What shall I do to inherit eternal life? When the lawyer came to Christ asking him that question, he answered, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." Have you this wholeheartedness to God? If not, you need converting. The converting power of God must come upon our youth, that they may be transformed in life and character, that they may realize what a great privilege it is to become sons and daughters of God, to be refined, ennobled, elevated,--to be members of the royal family, children of the heavenly King.

Mrs. E. G. White. <Y1, March 1, 1894 par. 7>

April 26, 1894 Enlist.

It is the duty of every youth to place himself decidedly and without reserve on the side of Christ, in order that he may develop a character that will be after the similitude of Christ's, and grow up to the full stature of a man in Christ Jesus. He will then be written as a man in the book of God, and will be a man not only in the estimation of men, but in the sight of God. Dear youth, the very best thing you can do is to enlist freely and decidedly in the army of the Lord. Surrender yourself into the hands of God, that your will and ways may be guided by the One who is unerring in wisdom and infinite in goodness. To withhold yourself from God is to rob God of that which is his own. The Lord hath need of you, and you have need of the Lord. It is not safe for you to put off the decisive step, or delay the matter of making a complete surrender of yourself to God. If you have not already given yourself to God, I beseech you to do it now. Let your name be enrolled in the heavenly records as one of the chosen and elect of God. <Y1, April 26, 1894 par. 1>

The day is coming when we shall have to meet the record of our lives. Will your record be such as you will be pleased to meet in the day when every case shall be decided? John saw in vision the scene of the judgment. He says: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." In view of the accountability to which you are held, can you afford to drop eternity out of your reckoning? Can you afford to drift with the current, and live unmindful of God, giving the impression to the world and to the heavenly hosts that to enlist in the service of Jesus Christ is to enlist in the service of a tyrant, and be in a kind of slavery? This is the light in which Satan presents the service of God; but it will be for your interest to consider the matter in its true light, and contradict Satan's suggestions and falsehoods. You are the Lord's property, both by creation and by redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." What a priceless gift this was for God to make in order to secure your salvation? How

sad it is that so few accept this precious gift! What a terrible record the human race will have to meet in the last day, since the vast majority of men have refused the priceless offering,--rejected the richest gift that God could bestow upon the world. It is through the inestimable gift of Christ that all our blessings come. Life, health, friends, reason, happiness, are ours through the merit of Christ. O that the young and the old might realize that all comes to them through the virtue of Christ's life and death, and acknowledge the ownership of God. <YI, April 26, 1894 par. 2>

The apostle writes, "Ye are not your own." Even when we were under the control of a cruel master, even when the prince of darkness ruled our spirits, the Lord Jesus Christ paid the ransom price of his own blood for us. You have been bought with a price, even with the precious blood of Christ; you are his property, therefore glorify God in your body, and in your spirit, which are God's. Render to him willing heart service, and no longer rob God of that which is his own. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." It is your privilege to be a faithful soldier in the army of the Lord. <YI, April 26, 1894 par. 3>

Through his holy word, through his providences, and through messages sent to you by his servants, Jesus is daily saying to you, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus has given his precious life for you, that you may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Then give yourself to him as a pledge of grateful love. Were it not for the love freely given us of Christ, we should now be in hopeless despair, in spiritual midnight. Thank God everyday that he gave us Jesus. Will you not accept his gift? Will you not be his witness? Time is short; and it becomes you to work while the day lasts, living an imperishable life, hiding your life with Christ in God. Then "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Mrs. E. G. White. <YI, April 26, 1894 par. 4>

May 3, 1894 Words to Students.

Part One.

Every soul is surrounded with an atmosphere peculiar to the individual. This atmosphere may be full of spiritual malaria that is poisonous to the principles of righteousness. But when brought into association with others, it need not take us days or weeks to ascertain whether the atmosphere of the spirit is of Christ or of Satan. The influence of association is never stronger than in school life; but the student who comes to school with an earnest desire to be a help and a blessing to his fellows, will be careful to cast his influence on the right side, and seek companions who will join with him in cultivating right principles and practices. <YI, May 3, 1894 par. 1>

Students should feel their responsibility in the matter of making their school life a success. They should bend every effort in the right direction, so that they may not disappoint their parents or guardians who work hard to keep them in school, and who are deeply anxious for their present and eternal welfare. Students should determine that they will make a record that they will not be ashamed to meet in the day of judgment. A student who is circumspect in his deportment, who will not be swayed to the right or left by wrong influences, will exercise a restraining power over those in the school who take pleasure in showing their independence, and in engaging in wicked sports in disobedience to the rules, and who fill the hearts of their teachers with sorrow and discouragement. <YI, May 3, 1894 par. 2>

Life is a problem which we must individually work out for ourselves. No one can form a character for another; we each have a part to act in deciding our own destiny. We are God's free, responsible agents, and each one must work out his own salvation with fear and trembling, while God works in him to will and to do of his own good pleasure. Students may do good, or they may do evil, but "whatsoever a man soweth, that shall he also reap." <YI, May 3, 1894 par. 3>

We are individually on trial under the proving of God. The intelligences of heaven are all enlisted to help every soul who will be drawn to Jesus, and every true lover of Jesus will cooperate with the heavenly agents in seeking to draw souls away from that which is foolish, low, and frivolous. The followers of Christ will not work on the side of Satan to weaken faith in true religion, to deprave others by casting about them an atmosphere which is ruinous to the morals and the character. But we are sorry to say that even in our schools there are persons who are Christians only in name. It will not take a long acquaintance with these professors to ascertain that they are successful agents of Satan. There are in our schools persons who are corrupt at heart, who yet have a pleasing address, and who are successful in fascinating a certain class of people, and before the unwary are aware of it, the influence of these persons has changed their sentiments, and fashioned them after the objectionable characters of these corrupt persons. But those who wear the garb of Christianity, and yet who are governed by the fashions and maxims of the world, are moral corrupters. They claim to

be seeking heavenly treasures, but the atmosphere with which their souls are surrounded is one that is charged with a deadly spiritual miasma, and they should be shunned by those who would remain unspotted by the world. <YI, May 3, 1894 par. 4>

The youth who has discernment can readily see what kind of persons these are, even though he lays no claim to Christianity; for he knows that they are not Christ-like. But shall he allow them to be as stumbling-blocks to him? He has a guide-book that describes those who are on the Lord's side. If he knows that their course is inconsistent with a profession of Christianity, if he understands what it means to live a godly life, he will be held accountable for the light and knowledge he has. He will be responsible for doing the Master's will, for showing to the world what is the true idea of Christianity--what it is to have a Christlike life and character.

Mrs. E. G. White. <YI, May 3, 1894 par. 5>

May 10, 1894 Words to Students.

Part Two.

We have a powerful enemy, and not only does he hate every human being made in the image of God, but with bitterest enmity he hates God and his only-begotten Son Jesus Christ. When men give themselves over to be the slaves of Satan, he does not manifest the enmity toward them which he does to those who bear the name of Christ, and given themselves to the service of God. He hates them with a deadly hatred. He knows that he can grieve Jesus by bringing them under the power of his deceptions, by injuring them, by weakening their faith, by making them incapable of doing God service as they are required to serve under their Captain Jesus Christ. Satan will permit those to have a degree of rest who are bound as slaves to his chariot, for they are his willing captives; but his enmity is aroused when the message of mercy reaches his bond slaves, and they seek to wrench themselves away from his power, that they may follow the true Shepherd. Then it is that he seeks to bind them with additional chains to hold them in their captivity. The conflict between the soul and Satan begins when the captive begins to tug at the chain, and longs to be free; for it is then that the human agent begins to cooperate with heavenly intelligences, when faith takes hold on Christ. Then it is that the Stronger than the strong man armed, is the helper of the soul, and the poor captive is strengthened by the Holy Spirit to obtain his freedom. <YI, May 10, 1894 par. 1>

God has a deep and earnest love for every member of the human family; not one is forgotten, not one is left helpless and deceived to be overcome by the enemy. And if those who have enlisted in the army of Christ will put on the whole armor of God, and wear it, they will be proof against all the assaults of the enemy. Those who really desire to be taught of God, and to walk in his way, have the sure promise that if they feel their lack of wisdom and ask of God, he will give liberally, and upbraid not. The apostle says, "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." God is behind every promise, and we cannot dishonor him more than by questioning and hesitating, by asking and not believing, and then by talking doubt. If you do not immediately receive what you have asked for, will you go on in sullenness and unbelief? Believe; believe that God will do just what he has promised. Keep your prayers ascending, and watch, work, and wait. Fight the good fight of faith. Say to your heart, "God has invited me to come. He has heard my prayer. He has pledged his word that he will receive me, and he will fulfil his promise. I can trust God; for he so loved me that he gave his only begotten Son to die for me. The Son of God is my Redeemer." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" <YI, May 10, 1894 par. 2>

The youth who enter and continue their school life with the true object before them, will not be homesick or disappointed. They will not be restless and uneasy, not knowing what to do with themselves. They will find a helper in the Omnipotent One. They will have one aim in view, and that is to be men and women of principle, who will meet God's standard, and benefit humanity and glorify God. They will not regard their school life as a time for pleasure-seeking, for idle amusement and foolish frolic, but will endeavor to make the most of their God-given opportunities and privileges, so that they shall not disappoint their parents and teachers, or grieve God and heavenly intelligences.

Mrs. E. G. White. <YI, May 10, 1894 par. 3>

May 17, 1894 Words to Students.

Part Three.

It is a solemn thing to die, but it is a far more solemn thing to live, and to form a character that will qualify us to enter the school in the heavenly courts above. We are living in an enemy's land, and we may expect difficulty and conflict. The youth will have to be able to endure hardness as good soldiers of Jesus Christ. It is not best that their path should be made perfectly smooth and easy, that they should be supplied with money, and not taught to feel the necessity of practising self-denial and economy. <YI, May 17, 1894 par. 1>

When a youth is making up his mind that he wants to obtain an education, he should carefully consider what is his motive in going to school? He should ask himself, How shall I best employ my time so as to reap all the benefit possible from my opportunities and privileges? Shall I put on the whole armor of God which has been provided for me by the gift of the only begotten Son of God? Shall I open my heart to the Holy Spirit, that every faculty and energy may be aroused, which God has given me in trust? I am Christ's property, and am employed in his service. I am a steward of his grace. <YI, May 17, 1894 par. 2>

Although, to your human judgment, some who profess Christianity do not meet your measurement of Christian character, you should not grieve the heart of Christ by living an inconsistent life; for others are in danger of being influenced by your wrong course of action. You are fighting for the crown of life, and should not rest satisfied in meeting a low standard. <YI, May 17, 1894 par. 3>

The Lord accepts no half-way work; there must be on your part no blundering in the sacred work of God. Do not trust yourself, but surrender your will and ideas and ways to God, and do his will alone. Live to please him who thought you of such value that he gave Jesus, his only begotten Son, to save you from your sins. Through his merit, you may be accepted. In your school life ever keep before you the thought that what is worth doing at all, is worth doing well. Depend upon God for wisdom, that you may not discourage one soul in right doing. Work with Christ in drawing souls to him. But it will not do for you, while condemning half-hearted work in others, while pointing out their errors, to fail to do as well as they do, because you will not place yourself on the side of right and loyalty. Even though the rules and regulations seem needlessly exacting, be obedient to them; for you may err in your inexperience. Do your very best in everything you undertake. Jesus is your Saviour, and rely upon him to help you day by day, that you may not sow tares, but the good seed of the kingdom. <YI, May 17, 1894 par. 4>

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." As a student, you must learn to see with your brain as well as your eyes. You must educate your judgment so that it shall not be feeble and inefficient. You must pray for guidance, and commit your way unto the Lord. You must close your heart against all foolishness and sin, and open it to every heavenly influence. You must make the most of your time and opportunities, in order to develop a symmetrical character. Fun and folly and indolence cannot be entertained as your guests, if you copy the pattern, Christ Jesus, and become daily more intelligent as to what you shall do to be saved. <YI, May 17, 1894 par. 5>

Youthful students, your life cannot be governed by impulse without proving an entire failure. You cannot follow your natural inclinations without meeting with a great loss. If you would move securely, you must keep the way of the Lord. Your understanding must be refined and purified; you must work according to God's plan, or fail to make a success. You must ever be growing and advancing in grace and knowledge. You will be able to do nothing acceptably in your school life without practising habits of system and order. Haphazard work will bring certain failure. <YI, May 17, 1894 par. 6>

You need to study carefully the question of amusements. Ask yourself, What is the influence of amusements on mind and character, and on the work which I have come to do? Ask yourself, What bearing has the question of amusements on my religious life, on my character as a Christian? Do the games in which you participate, fit you to engage in prayer and in the service of God? Do they aid you to bring as much zeal and earnestness into the Lord's work as you put into the games you play? Have not these amusements in which you have engaged, absorbed your interest so that you have not been able to put as much fervor into the learning of your lessons as you should have done? Which is to have the supremacy,--the service of God, or the service of self? Let every student closely examine the ground on which he is standing. <YI, May 17, 1894 par. 7>

Dear youth, you are now deciding your own eternal destiny. You must put persistent effort into your Christian life if you would perfect a right character. It will be to your eternal loss if you have a dwarfed, weakly, babyish religious experience. We are to be "complete in him." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." This means that you are to study the life of Christ. You are to study it with as much more earnestness than you study

secular lines of knowledge, as eternal interests are more important than temporal, earthly pursuits. If you appreciate the value and sacredness of eternal things, you will bring your sharpest thoughts, your best energies, to the solving of the problem that involves your eternal well-being; for every other interest sinks into nothingness in comparison with that.

<YI, May 17, 1894 par. 8>

You have the pattern, Christ Jesus; walk in his footsteps, and you will be qualified to fill any and every position that you may be called upon to occupy. You will be "rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." You are not to feel that you are a bond slave, but a son of God; that you are highly favored in that you have been regarded of so great value that God has made you his by paying an infinite ransom for your freedom. Jesus says, "I call you not servants, . . . but I have called you friends." When you appreciate his wondrous love, love and gratitude will be in your heart as a wellspring of joy.

Mrs. E. G. White. <YI, May 17, 1894 par. 9>

May 24, 1894 Words to Students.

Part Four.

Do not receive flattery, even in your religious life. Flattery is an art by which Satan lieth in wait to deceive and to puff up the human agent with high thoughts of himself. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Flattery has been the food upon which many of our youth have been nourished; and those who have praised and flattered have supposed that they were doing right; but they have been doing wrong. Praise, flattery, and indulgence have done more toward leading precious souls into false paths, than any other art that Satan has devised. <YI, May 24, 1894 par. 1>

Flattery is a part of the world's policy, but it is no part of Christ's policy. Through flattery poor human beings, full of frailty and infirmities, come to think that they are efficient and worthy, and become puffed up in their fleshly mind. They become intoxicated with the idea that they possess ability beyond what they do have, and their religious experience becomes unbalanced. Unless in the providence of God they shall be turned from these deceptions, and become converted, and learn the a-b-c of religion in the school of Christ, they will lose their souls. <YI, May 24, 1894 par. 2>

Many a youth has been flattered that he has ability as a natural gift; when the ability he thinks he has, can be attained only through diligent training and culture, learning the meekness and lowliness of Christ. Believing he is naturally gifted, he thinks there is no necessity of putting his mind to the task of mastering his lessons; and before he is aware, he is fast in the snare of Satan. God permits him to be attacked by the enemy, in order that he may understand his own weakness. He is permitted to make some decided blunder, and is plunged into painful humiliation. But when he is writhing under a sense of his own weakness, he is not to be judged harshly. This is the time above all others when he needs a judicious counselor, a true friend, who has discernment of character. This is the time when he needs a friend who is led by the Spirit of God, and who will deal patiently and faithfully with the erring, and lift up the soul that is bowed down. He is not to be lifted up by the aid of flattery. No one is authorized to deal out to the soul this delusive intoxicant of Satan. Rather he is to be pointed to the first rounds of the ladder, and his stumbling feet are to be placed on the lowest round of the ladder of progress. Peter says, "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." <YI, May 24, 1894 par. 3>

Let the erring one be encouraged to climb step by step, round by round. The effort may be painful to him, but it will be by far the best lesson he has ever learned; for by so doing he will become acquainted with his own weakness, and thus be enabled to avoid in the future the errors of the past. Through the aid of wise counselors, his defeat will be turned into victory. But let no one attempt to begin at the top of the ladder. Let every one start at the lowest round, and mount step by step, climbing up by Christ, clinging to Christ, ascending to the height of Christ. This is the only way to advance heavenward. Let nothing turn the attention away from the great work that is to be done. Let the thoughts, the aptitude, the keen exercise of the brain power, be put to the highest uses in studying the word and will of God. The Lord has a place for the very best ability he has intrusted to men. In the work of building up his kingdom, we may employ every capacity given of God, as faithfully and earnestly as did Daniel in Babylon, when he was found faithful to every duty to man, and loyal to his God. <YI, May 24, 1894 par. 4>

God calls for far more tact, more wise generalship, than has yet been given him by his human agents. There is need of

sharp, sanctified thinking, and keen work to counteract the ingenious plans of Satan. There is a call for a higher standard to be met, a holier, more determined, self-sacrificing effort to be put forth in the Lord's work. Our youth must be educated to meet a higher standard, to understand that they are now deciding their own eternal destiny. There is no safeguard for any one, save in having in the heart the truth as it is in Jesus. This must be planted in the heart by the Holy Spirit. Much that is now called religion will sink out of sight when it is assailed by the hosts of Satan. Nothing will stand but the truth,--the wisdom that is from above, which will sanctify the soul. <YI, May 24, 1894 par. 5>

Let no one imagine that self-indulgence is religion. Let not selfishness be pampered. Let the youth learn to restrict their desires, and to beware of extravagance in the use of means. Let all look unto Jesus, contemplate his character, and follow in his footsteps. "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."

Mrs. E. G. White. <YI, May 24, 1894 par. 6>

May 31, 1894 Words to Students.

Health.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Those who are seeking to obtain an education should labor as though they could see heavenly intelligences looking upon them with the deepest interest. Let the youth seek to acquire knowledge in one line after another, that they may serve the cause of God with as great perfection as possible; that they may become workmen who need not to be ashamed. Many who are endeavoring to qualify themselves for some department of the work, cannot devote years to the acquisition of knowledge. Let every student acquire the habit of applying the mind to that which he has in hand, and cherish this habit of application after school life is over. Those who are determined to become workmen that need not to be ashamed, will find spare moments in which they can pursue their education. While engaged in the ministry, or in other lines of work, if they wisely improve their time, having an eye single to the glory of God, the Holy Spirit will bring to their remembrance the truths which they have studied. If all those who are engaged in the work of God would gather up the moments that many fritter away in common, frivolous conversation, they might be able to do a great deal that is now left undone. These moments are golden, and should be used in hoarding up a valuable revenue. <YI, May 31, 1894 par. 1>

The mind does not wear out nor break down so often on account of diligent employment and hard study, as on account of eating improper food at improper times, and of careless inattention to the laws of health. The diet question deserves careful study, and students can do more for themselves than teachers can do for them by prescribing strict rules and regulations. Let students preserve a conscience void of offense toward God and man. <YI, May 31, 1894 par. 2>

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Study to show thyself approved unto God, a workman that needeth not to be ashamed." <YI, May 31, 1894 par. 3>

It is essential that the physical powers be taxed as well as the mental powers. Students should exercise their muscles with useful employment, that they may reach the highest standard of physical vigor. Learn in everything what is the best method by which you may become wise. The men who now stand in responsible positions have more ability than they keep in training. They have not learned to put all their faculties to use; they have not educated every power of body and mind according to their time and opportunity. If laborers who are now in the field had intelligently used their physical and mental powers, according to the laws of hygiene, they would not only have been able to become proficient in common branches of education, but would have been versed in different languages, and thus would have been qualified to become missionaries in foreign countries. But many have failed even to think that it was essential to advance as far and as fast as possible. Many have had no ambition to educate themselves, and so they have not aspired to reach an elevated standard of knowledge, to gain physical soundness, and to attain to a good experience in the things of God. <YI, May 31, 1894 par. 4>

Managers and teachers in schools and literary institutions should procure facilities by which students may have opportunities for practical labor, and thus have the privilege of exercise in connection with their studies. If the laws of health were observed, their literary success would be more assured. Students are neglecting an important branch of their education, if they are not becoming intelligent concerning dietetic laws adapted for the preservation of the health of both body and mind. They should not go forth from our institutions of learning as ignorant of their own bodies and

how to care for them, as when they entered school. The managers of our schools should place upon the tables such food as will be of the best advantage to their pupils, in order that they may send forth those who are able to be useful in teaching others the laws of life. Students may recommend the school by their healthful appearance, making it manifest that they have walked in obedience to the law that God planted in their system. They can reveal the fact that appetite and passion were kept under the control of the higher powers. <YI, May 31, 1894 par. 5>

At best, those who are called upon to labor in the cause of God, will have to sustain severe drafts upon the nervous system. They will be required to exert themselves to their utmost, and yet not sacrifice health and life. Therefore every one should give particular study to the health question, because their example in this line involves a great deal. They should be qualified to instruct others by precept and example, and, garrisoning their souls and bodies by the highest resolutions, they should observe temperance in all things, and make the most of their God-given ability. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." <YI, May 31, 1894 par. 6>

Man has fallen by sin; but there is no need of his continually repeating the transgression of Adam and Eve. There is no necessity for pleasing and gratifying the appetite by indulging in forbidden things. All should understand that by indulging perverted appetite, they violate the laws of health and life. Many have misinterpreted health-reform, and have received perverted ideas of what constitutes right living. Some honestly think that a proper dietary consists chiefly of porridge. To eat largely of porridge would not insure health to the digestive organs; for it is too much like liquid. Encourage the eating of fruit and vegetables and bread. A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by every one. Those who have feeble digestive organs can often use meat, when they cannot eat vegetables, fruit, or porridge. If we would preserve the best health, we should avoid eating vegetables and fruit at the same meal. If the stomach is feeble, there will be distress, the brain will be confused, and unable to put forth mental effort. Have fruit at one meal and vegetables at the next. <YI, May 31, 1894 par. 7>

We are in suffering need of men and women who possess sound reasoning faculties,-- who can trace from cause to effect. We need persons who will educate themselves to cook healthfully. Many know how to cook meats and vegetables in different forms, who yet do not understand how to prepare simple and appetizing dishes. Many understand how to make different kinds of cakes, but cake is not the best food to be placed upon the table. Sweet cakes, sweet puddings, and custards will disorder the digestive organs; and why should we tempt those who surround the table by placing such articles before them? The more largely flesh composes the diet of teachers and pupils, the less susceptible will be the mind to comprehend spiritual things. The animal propensities are strengthened, and the fine sensibilities of the mind are blunted. Diligent study is not the principal cause of the breaking down of the mental powers. The main cause is improper diet, irregular meals, and a lack of physical exercise. Irregular hours for eating and sleeping sap the brain forces. The apostle Paul declares that he who would be successful in reaching a high standard of godliness must be temperate in all things. Eating, drinking, and dressing all have a direct bearing upon our spiritual advancement. We are all called upon to lay aside every weight and the sin that doth so easily beset us, that we may be able to run the Christian race without embarrassment, and obtain the crown of immortal glory.

Mrs. E. G. White. <YI, May 31, 1894 par. 8>

June 7, 1894 Words to the Young.

"For ye are the temples of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." What large and comprehensive promises God has given us in his word. Because of the great goodness of God to us, we can say with Paul, "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." <YI, June 7, 1894 par. 1>

I wish to impress upon the youth the fact that God has claims upon you, and has made provision so that you need not fail nor be discouraged. Many fail to recognize the claims that God has upon them. They profess to be sons and daughters of God, but they do not behave as children of God. They argue that their evil habits and customs which they followed when they served under the black banner of the prince of darkness, must be excused on the ground of their weakness, while they claim that "it is their way." Their natural irreverence and lack of respect for those in positions of trust, their objectionable hereditary traits of character, they choose to retain as idols. When a soul is truly converted, old habits and natural evil besetments are done away in Christ Jesus, and all things become new. Among those who profess to be servants of Christ, an earnest purpose should be cultivated, such as Daniel manifested in the courts of Babylon.

He knew that God was his strength and his shield, his front guard and his rear guard. Amid the corruptions that surrounded him in the courts of Babylon, he kept himself free from those sights and sounds which would allure him, and draw him into temptation. When his duties required that he be present at scenes of revelry, intemperance, and basest idolatry, he cultivated the habit of silent prayer, and thus he was kept by the power of God. <YI, June 7, 1894 par. 2>

To have the mind uplifted to God will be a benefit in all times and in all places. In place of permitting the imagination to fill the mind with day-dreams and air-castles, let the soul cultivate the habit of contemplating the world's Redeemer. When the mind is thus filled, the soul will thus continue in prayer, and watch unto the same with thanksgiving; and the believer in Christ will be able to bring forth good things from the treasure of the heart, speaking of Christ, his mercy, his love, and compassion. God will give wisdom to such a soul, as he gave it to Daniel, making manifest to him how he ought to speak, and how he ought to walk in wisdom toward them that are without, redeeming the time. He will see meaning in the apostle's injunction, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ." <YI, June 7, 1894 par. 3>

Hold the truth firmly by the hand of faith in righteousness; for the great need at this time among those who profess to know the truth, is an individual application of the truth to daily experience. The question you should put to your soul is, "Is Christ my Saviour? Is the sanctification of the Spirit in my life? Do I by faith behold Christ Jesus as my atoning sacrifice, my only hope?" Help has been laid upon one that is mighty. Jesus has given his life, that every soul might have abundant help in him. Provision has been made whereby every soul that is struggling under sinful practices, may be made free from sin. "Behold the Lamb of God, which taketh away the sin of the world." The Christian is not to retain his sinful habits, and cherish his defects of character; but he is to be renewed in the spirit of his mind after the divine similitude. Whatever may be the nature of your defects, the Spirit of the Lord will enable you to discern them, and grace will be given you whereby they may be overcome. Through the merits of the blood of Christ, you may be a conqueror,--yes, more than a conqueror. <YI, June 7, 1894 par. 4>

Will you who read these words resolve that you will never again seek to excuse your defects of character by saying, "It is my way"? Let no one declare, "I cannot change my natural habits and tendencies." The truth must be admitted into the soul, and it will work the sanctification of the character. It will refine and elevate the life, and fit you for an entrance into the mansions which Jesus has gone to prepare for those who love him. <YI, June 7, 1894 par. 5>

Heaven is worth everything to us, and if we lose heaven we lose all. Then let no deception take possession of your mind, and hold you in bondage to any sinful practice; for in so doing you will have a spurious kind of religion. <YI, June 7, 1894 par. 6>

The heart in which Jesus makes his abode will be quickened, purified, guided, and ruled by the Holy Spirit, and the human agent will make strenuous efforts to bring his character into harmony with God. He will avoid everything that is contrary to the revealed will and mind of God. The Lord says to us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" <YI, June 7, 1894 par. 7>

How much better it is for poor souls to give up their idols, and to bring themselves to the light. Let those who profess to know the truth, plead with God, and instead of talking to no profit, ask the Lord to reveal to you yourself; place your life under his searching eye, and when he lays hold upon your case, you will see that you have made grievous mistakes, and what you supposed was of little importance was offensive in the sight of Heaven. You will see that there is a decided need of thorough transformation of character. You will realize that you must put away the evil of your doings, and cooperate with God, and heavenly angels who are sent to minister unto those who shall be heirs of salvation. <YI, June 7, 1894 par. 8>

The apostle says of those who profess to serve Jesus, "Ye are laborers together with God." All our ability, all our talents, are to be brought into working order in union with divine agencies, or we shall never be overcomers, and inherit eternal life. Self must die. Every practice, every habit, that has a harmful tendency, however innocent it may be regarded by the world, must be battled with until overcome, that the human agent may perfect a character after the divine pattern. The apostle says: "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless [you must be blameless in order to be harmless], the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I

may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." <YI, June 7, 1894 par. 9>

The crooked ways, the perverse doings of those around us, are not to dim the luster of our piety, or to lead us to conform our habits to, and assimilate our customs and practices with, the world's. Let the prayer go forth from the lips of those who claim to be the sons and daughters of God; "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

Mrs. E. G. White. <YI, June 7, 1894 par. 10>

June 14, 1894 Redeem the Time.

The gospel of Christ has little to fear from its open opponents. Its most dangerous foes are the pretended friends of Christ, who say, "I go," but do not go. They profess to love the Lord Jesus, but through the deceptions of Satan, they work against Christ, because they are not doers of the word. He who is a friend of Christ studies the word of God, and brings its principles into his daily life, making every thought, word, and deed subject to the control of the Spirit of God. Such a man will be a man of discernment; he will have spiritual eyesight, and will not be ignorant of Satan's devices. The love of God is in his heart, and the love of his fellow-men. Who can measure the loss we sustain by neglecting to obey the words of Christ? He is life to the dead and wisdom to the ignorant. It is by his righteousness that we are connected with God. <YI, June 14, 1894 par. 1>

The Saviour said to his professed people, "I have somewhat against thee, because thou hast left thy first love." If ever a people needed to repent because they had lost their first love, it is those who have had so great light, and have failed to live up to it. You can never understand what the loss means, until you repent of having given so little heed to the words of Christ. "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." There is need of repentance, because there is a lack of love to God in his professed church. He has not been loved with the whole heart, with the whole soul. The affections have been divided, and the great commandment which says, "Thou shalt love thy neighbor as thyself," has not been obeyed. <YI, June 14, 1894 par. 2>

In view of the wonderful manifestation of the love of Christ to fallen men, it is a great sin to misrepresent his character as it has been misrepresented by every soul who has left his first love. Shall we not repent of this sin? Shall we not, as young people, take these things to heart, and make diligent work? If we repent and forsake this sin, may God grant that the precious illumination of his Spirit may no longer be withheld from us. The word of God cannot be bent to men's likings. It requires obedience, full and free. Will the youth who profess to keep the commandments of God, keep them in deed and in truth? Shall we be able to select a better guide, a better standard than that which is given us in the word of God? Why, then, do we kindle a fire and walk in the sparks of our own kindling? The Eternal One has opened a path for us to travel, which leads to the open gates of paradise. Can we, by following our own will, and choosing to walk in our own way, find a pleasanter path? What can spread sunshine through the soul, as can the knowledge of sins forgiven? What can impart true nobility, save restoration to the favor of God? Pure and undefiled religion means that we shall love God supremely, and our neighbor as ourselves. <YI, June 14, 1894 par. 3>

If those who profess to believe the present truth did love God supremely, and their neighbors as themselves, would there be so little done in representing the truth to others? Every soul is to be a blessing to others. Souls are perishing for the word of life; but because the professed people of God have left their first love, they are in blindness, and are destitute of the blessings it should be their privilege to impart. Lacking the power of God, professors fail to accomplish the work of God. When we gather about the great white throne, before the Judge of the living and the dead, what excuse shall we be able to render to God for having failed to obey his word, to represent Christ before the world? <YI, June 14, 1894 par. 4>

The man whose religion is planted in his heart, is not guided by human opinions, but by the verdict of the Unchanging One. In the great judgment day it will be found that no one is able to cancel or revise the decisions of God; man cannot judge the word, the word will judge him. Every talent entrusted to men was given that it might be devoted to the work of saving the souls of the lost. If the talents have not been improved, if precious opportunities of enlightening others have been passed by unheeded, then the Lord's gifts have been wasted. Talents are committed to every man, and if he fails to improve them, he will be dealt with as was the unprofitable servant in the parable. <YI, June 14, 1894 par. 5>

Let the youth put away every idol. Let them seek God earnestly, and with the spirit of a little child take hold of their neglected work and redeem the time. When we have less of self and more of Jesus, we shall view these things in the right light. Let selfishness be uprooted, let the love of Jesus reign in the heart, and as a result, many souls will be saved.

In the past many have been repulsed, lost to God, lost to his cause, by reason of the unchristian spirit and conduct which made it manifest that the professed people of God had left their first love.

Mrs. E. G. White. <YI, June 14, 1894 par. 6>

June 21, 1894 "What is My Life?"

Every one should consider the solemn question, What is my life toward God and my fellow-men? No man liveth unto himself. No life is simply neutral in its results. The enemy often blinds the mind in regard to the importance of life; but it is of vast importance, and we cannot cast off our responsibilities without imperiling our eternal interests. We shall be held accountable for doing our duty to God and to our fellow-men. Our false theories of life will not lessen the claims that are upon us, or make void the relation that exists between us and humanity. We cannot break the thread of our obligation to others. Our obligations not only concern this life, but are as far reaching as eternity, and we cannot fulfil them without divine aid. Our life was given us of God, and is dependent upon him, as the leaf is dependent upon the bough for sustenance. What is Christian life? It is a life rescued, a life taken out of a world of sin, and attached to the life of Christ. It is the life of one to whom has been imputed the righteousness of Christ. <YI, June 21, 1894 par. 1>

Every soul is under obligation to live a Christian life. Our individuality, our talents, our time, our influence, our abilities, all given to us of God, are to be rendered back to him in willing service. The aim and object of life is not to secure temporal advantages, but to make sure of the eternal advantages. God claims your soul, your body, your capabilities; for he has bought them by his own precious blood, and they all belong to him. It is robbery to withhold yourself from God. "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." You are to make the kingdom of God and his righteousness your first consideration, and recognize divine authority in all your temporal affairs. In thus doing, will your dignity be lowered, your manhood debased, or your happiness lessened?--Not in the least. The religion of Christ never degrades its possessor. Christ is the light of the world, and all who live in Christ become the light of the world. <YI, June 21, 1894 par. 2>

When the sinner accepts Christ, and lives in him, Jesus takes his sins and weaknesses, and then grafts the repentant soul into himself, so that he sustains the relation to Christ that the branch does to the vine. We have nothing, we are nothing, unless we receive virtue from Jesus Christ. But because of our relation to Jesus, we are under obligations as far reaching as eternity, to serve him, to render him praises and gratitude and love. <YI, June 21, 1894 par. 3>

Our life is not our own, never was, and never can be. The question of importance to us is, Is our life interwoven with that of Jesus? If it is not, we are objects of pity; for the record of heaven is traced with a life of transgression that we shall not be pleased to meet at the last day. We shall come into judgment for the very atmosphere that surrounds the soul; for it is vital, and is influencing souls for good or evil. We are exerting an influence that is affecting souls, and helping to decide their eternal destiny. <YI, June 21, 1894 par. 4>

What is your life? You must meet and answer that question sometime. If you are in impenitence, you are exerting an influence to make some other soul rest in carnal security, and aiding others to content themselves with carelessness and unconcern in regard to eternal realities. But you will meet those whom you have influenced in eternity, and will have to bear the sentence of condemnation that you have brought upon yourself in the judgment; for you cooperated with Satan in bringing ruin upon a soul for whom Christ died. If you connect with God, fearing him, loving him, obeying him, and giving to the world a living example of what the Christian's life should be, you will fulfil your obligation to God and to your fellow-men. You are to show forth in your life what it means to love God with all your heart, and your neighbor as yourself. Connected with the God of wisdom and love, you will demonstrate to the world the fact that you are not living for this world, but for that which is not temporal, but eternal. <YI, June 21, 1894 par. 5>

You are to live by every word that proceedeth out of the mouth of God. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee." Shall we believe the assurances of God's word? Shall we individually act our part? Shall we be laborers together with God? It will not be possible to do this in your own finite strength. You must be a thorough Bible Christian, using your talents to draw every soul within the sphere of your influence to Jesus Christ. The more you love Jesus, the more cheerfully will you labor to lead souls who are in darkness into the marvelous light of truth. May the Lord impress your hearts with the necessity of working for the Master.

Mrs. E. G. White. <YI, June 21, 1894 par. 6>

June 28, 1894 Grow in Grace.

Christ, the world's Redeemer, has said, "Seek ye first the kingdom of God, and his righteousness." The seeking of the kingdom of God and his righteousness is to be the object and aim of our lives. It is no child's play to fulfil this injunction; but whatever self-denial it calls for, it is still for our interest in this life and the life to come, to obey this command. We are to have an eye single to the glory of God, and thus grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The more earnestly and diligently we seek for divine wisdom, the more firmly established we shall be in the truth. But I am pained to say that we have failed to grow in grace and in the knowledge of the truth, as we should have done in view of the privileges and opportunities that have been given to us. <YI, June 28, 1894 par. 1>

We are not always to remain children in our knowledge and experience in spiritual things. We are not always to express ourselves in the language of one who has just received Christ; but our prayers and exhortations are to grow in intelligence as we advance in experience in the truth. The language of a child of six in a child of ten years of age would not be pleasing to us, and how painful would it be to hear expressions of childish intelligence in one who had arrived at years of maturity. When a person becomes of age, we expect from him a corresponding intelligence, according to his years and opportunities. We expect to see the results of education. We look to him as to one who reads, who reasons of things with intelligence, and we expect him to improve every year in knowledge and attainment. <YI, June 28, 1894 par. 2>

But if we expect this manifestation of growing intelligence in the child, as he advances in years, should we not also expect to see the Christian grow in grace and experience? The youth who has had several years of experience in the Christian life, ought not to have the hesitating language of one who is a babe in Christ. There is a want of growth in professed Christians. Those who are not growing up unto the full stature of men and women in Christ Jesus, manifest this in the way they speak of the things of the kingdom of God. It is made manifest in their conversation, that they have not made the kingdom of God and his righteousness the aim and object of their life; but have been spending their energies in seeking earthly treasure. They have given their mind and strength and talents to earthly, temporal matters, and eternal interests have been made of secondary importance. <YI, June 28, 1894 par. 3>

The testimonies that are borne by many of the professed followers of Christ, are those of persons who have become dwarfs in the Christian life. The language of true, deep, intelligent experience is wanting. But the worst feature of this matter is that many are content to be in this condition. God has given us many advantages and opportunities, and when the last great day shall be ushered in, and we shall see what we might have attained, had we taken advantage of the helps that Heaven vouchsafed to us; when we see how we might have grown in grace, and look upon these things as God looks upon them, seeing what we have lost by failing to grow up into the full stature of men and women in Christ, we shall wish that we had been more in earnest, and more determined to attain to the prize of our high calling in Christ Jesus. Let every soul be honest and sincere, and never be satisfied with anything that does not rightly represent our faith. We must know more of eternal things. We must meditate upon the Scriptures, and let the heart open to receive divine enlightenment. Let the truth abide in the heart, and talk of Jesus. Conversation on heavenly things should become natural with Christians. <YI, June 28, 1894 par. 4>

We are to be witnesses for Christ; and this we shall be when we grow up daily into the full stature of men and women in Christ. It is our privilege to grow more and more like him every day. Then we shall acquire the power to express our love for him in higher, purer speech, and our ideas will enlarge and deepen, and our judgment become more sound and trustworthy, while our testimony will have more of life and assurance. We are not to cultivate the language of the earthy, and be so familiar with the conversation of men, that the language of Canaan will be new and unfamiliar to us. We are to learn in the school of Christ; yet it is manifest that many are satisfied with very limited experience in spiritual things, for they reveal but little knowledge of spiritual things in their prayers and testimonies. There is less good judgment manifested in matters concerning our eternal interests, than in matters concerning our earthly, temporal affairs. <YI, June 28, 1894 par. 5>

Christians are to be faithful students in the school of Christ, ever learning more of heaven, more of the words and will of God; more of the truth, and how to use faithfully the knowledge that they have gained, to instruct others, and to lead them to seek first the kingdom of God and his righteousness. We are to have an intelligent knowledge of the Scriptures; for how can we know God's will and way without searching for the treasures of God's righteousness in his holy word? We should know the truth for ourselves, and understand both the prophecies and the practical teachings of our Lord. When we know the truth, we should obey it, without questioning as regards our convenience or our selfish interest. We must ever bear in mind that Satan will use every device possible to bind our minds in ignorance and darkness and error, in order that we shall not see or follow the Light of the world. Satan will dispute every inch of progress we make. How weak are our efforts to become the children of light! May the Lord rouse us up to see what it shall profit us in this life, and in the future immortal life, to seek first the kingdom of God and his righteousness. We must make this the main

business of our lives. <YI, June 28, 1894 par. 6>

Let every one begin from this hour to seek the kingdom of God. If there are wrongs that should be confessed, then let the work of confession begin. The apostle has exhorted us to confess our faults one to another, and to pray one for another, that we may be healed. If there are difficulties that stand in the way of union and love one for another, let us, in the love and fear of God, for Christ's sake, and for our souls' sake, put them away. Let everything like prejudice and unkindness die, and come into harmony, that we may be at peace among ourselves. We cannot cherish unkindly thoughts and feelings, and still be Christlike. <YI, June 28, 1894 par. 7>

Let pride be overcome. Humble yourselves in the sight of the Lord, and clear the rubbish away from the door of your heart, and let the Saviour in. There is need of heart-work being done. All your life-actions are registered in the books of heaven; and when the books are opened, every case appears just as it is. It will then be seen whether Christians have neglected to give the honor to Jesus, who left the royal throne, and who clothed his divinity with humanity, and came to our world, that he might show fallen men the way to regain lost Eden, and to sit with him upon his eternal throne. <YI, June 28, 1894 par. 8>

Who is Christ?--He is the only begotten Son of the living God. He is to the Father as a word that expresses the thought,--as a thought made audible. Christ is the word of God. Christ said to Philip, "He that hath seen me, hath seen the Father." His words were the echo of God's words. Christ was the likeness of God, the brightness of his glory, the express image of his person. If men would learn to escape the corruptions that are in the world through lust, they must learn what the statement of Christ means, when he says, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." <YI, June 28, 1894 par. 9>

We are to be doers of Christ's words, and not hearers only. Having our names registered in the church books will not save us. We are to be saved as individual members of Christ's body. We are to be individual workers with Christ in the great plan of salvation, and partakers at last with him in his glory. We are not to follow the customs and traditions of men; for they are far from the ways of God. We are ever to seek first the kingdom of God and his righteousness.

Mrs. E. G. White. <YI, June 28, 1894 par. 10>

July 5, 1894 It is not Safe.

We need to study the character of the motives that prompt us to action in the light of the law of God, in order that we may be made aware of our deficiencies; but while the human agent may see his sins, he is not to become discouraged, although he finds himself condemned by the precepts of righteousness. He is to see and to realize the sinfulness of sin, to repent, and to have faith in Christ as his personal Saviour. It is never safe for us to feel that we are possessed of virtues, and that we may congratulate ourselves on our excellences of character, and our present state of purity and piety. David often triumphed in God, and yet he dwelt much upon his own unworthiness and sinfulness. His conscience was not asleep or dead. "My sin," he cries, "is ever before me." He did not flatter himself that sin was a matter with which he had nothing to do, and that should not concern him. As he saw the depths of deceit in his heart, he was deeply disgusted with himself, and prayed that God would keep him back by his power from the presumptuous sins, and cleanse him from secret faults. <YI, July 5, 1894 par. 1>

It is not safe for us to close our eyes and harden our conscience so that we shall not see or realize our sins. We need to cherish the instruction we have had in regard to the hateful character of sin, in order that we may truly confess and forsake our sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Are you willing to be cleansed from all unrighteousness? Is it your purpose to press forward, but not in your own human strength, toward the mark for the prize of our high calling in Christ Jesus? Keep the fear of the Lord always before you. Your only hope is in making Jesus your counselor. <YI, July 5, 1894 par. 2>

The youth generally need a much higher idea as to what constitutes Christianity and its responsibilities. It is not safe for the professed follower of Christ to associate with the careless and reckless; for it is an easy matter to come to view things as they do, and to lose all sense of what it means to be a follower of Jesus. Guard yourself on this one point in particular,--do not be influenced and led astray by those you have reason to know, by their words and works, are not in connection with God. "By their fruits ye shall know them." <YI, July 5, 1894 par. 3>

If you are pressing forward and upward, seeking to attain new heights in education and in spiritual things, you will have discernment to understand that which is required of you. You will have the Holy Spirit to help all your infirmities. It is natural for the youth to love amusement, to live a life of gaiety, free from all responsibility; but the natural inclinations must be overcome by putting the soul under discipline to God. Let the youth wear the yoke of Jesus, as he

has invited them to do, and their thoughts will be brought into captivity to Christ, and they will be led to exclaim, "His yoke is easy, and his burden is light." <YI, July 5, 1894 par. 4>

A measure of the Spirit is given to every man to profit withal. Through the ministry of the angels, the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ, who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan. But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that the human agent may cooperate with the divine intelligences; and it is its province to draw the soul, but never to force obedience. Christ is ready to impart all heavenly influences. He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of reckoning. The Lord has fulness of grace to bestow on every one that will receive the heavenly gift. The Holy Spirit will bring the God-entrusted capabilities into Christ's service, and will mold and fashion the human agent according to the divine Pattern, in proportion as the human agent shall earnestly desire the transformation. <YI, July 5, 1894 par. 5>

Christ, our Mediator, is the one who gives the Holy Spirit; and by the office work of the Holy Spirit, the atonement made on Calvary is brought in contact with the soul of man to transform his character, and change his nature, until it can be said in heaven, "Ye are laborers together with God, wearing Christ's yoke, bearing his burden." Through the agency of the Holy Spirit, man becomes the agent through which souls are brought into the kingdom of heaven. Through sanctification of the Spirit, he is a light to direct souls in the path of right, and draw souls to Jesus Christ. His hitherto paralyzed moral agency is quickened and reinvigorated with spiritual energy. Through the imputed righteousness of Christ, the Christian is placed on vantage ground, and becomes a channel through which the Holy Spirit can work, and the work done through the human agent, does not disappoint our Redeemer; for in such instruments he does not plead in vain with the souls of men. They are not ambassadors who having eyes see not, having ears hear not, and having hearts will not understand. <YI, July 5, 1894 par. 6>

Let the youth look upon the divine standard, and never be content with a low aim. Never be found working on the side of the great adversary of souls, who is seeking to counteract the workings of the Spirit of God. Walk not hesitatingly, but firmly in the strength and grace of Jesus Christ. Unto him is committed all power in heaven and in earth. Take refuge in Jesus Christ, and enter into a firm covenant with him in faith, to love and serve him. Choose him as your Advocate; for the door of mercy is wide open for you. The promise is that if we ask anything according to his will, our request is granted if we ask in faith. Jesus says, "Whatsoever ye shall ask of the Father in my name, he will give it you." The soul who neglects to comply with the conditions of salvation, will be left without excuse; for the treasures of his grace are absolutely unlimited.

Mrs. E. G. White. <YI, July 5, 1894 par. 7>

July 12, 1894 Christ Our Righteousness.

Our claim to Christ's righteousness is without a flaw, if we meet the conditions upon which it is promised. God has bestowed upon us all heaven in one rich gift, and whatever that gift includes is ours, if we accept Christ as our personal Saviour. Plead the name of Jesus, not your own righteousness, and please your Saviour by leading a blameless life. Speak of Jesus, educate the tongue to speak of his mercy, to tell of his power, showing forth the praises of him who hath called you out of darkness into his marvelous light. You are the property of Christ, both by creation and redemption, and the glory of God is involved in our individual success. Christ is our Advocate, and he has undertaken to plead our case in the courts of heaven. <YI, July 12, 1894 par. 1>

Christian youth, you are a spectacle unto the world, to angels, and to men. Be brave in God. Put on the whole armor of God, and let unbelievers about you see that your life is not spoiled because you stand loyal and true to all the commandments of God. You can be, and God requires you to be, a decided witness for him. You may be more than conqueror through the grace of Jesus Christ. Use your influence for Christ, and do not work at all on Satan's side of the question. Probationary time is precious. Make the most of the golden moments, putting to use the talents God has given you, that you may accumulate something for the Master, and be a blessing to all around you. Let the heavenly angels look down with joy upon you, because you are loyal and true to Jesus Christ. <YI, July 12, 1894 par. 2>

You have, as individuals, souls to save or to lose, and although Noah, Job, and Daniel were in the land, they could save but their own souls through their righteousness. If the youth consider this, it will help them to realize that they

must be in earnest to apply their mind and all their powers, day by day, to secure profitable results. The worshipers of the world make mammon their God, and everything else is subordinate to this worship. Should not Christians keep in subordination the love of pleasure, the love of everything that is contrary to the interests of Jesus Christ? Precious time has not been given to be wasted on things that are less than nothing and vanity. In spending our time on foolish amusements, we are cheating ourselves out of present peace in this life, and eternal happiness in the life to come. <YI, July 12, 1894 par. 3>

Satan is seeking to imbue every soul that is not connected with Jesus Christ by his own spirit, and every soul who refuses to connect with Jesus Christ will be brought into connection with the enemy of Christ. There are threads of influence leading out from these souls to bind and draw other souls by human influence until they shall be placed under the control of Satan, and their feet be led into false paths. The youth will be tempted to choose their own way, and to have their own will, while disregarding the will of God. But every heart is drawn of Jesus Christ. As the youth study the Scriptures, the Spirit of God takes the things of God, and impresses them upon the soul. The golden threads that extend from those who make God their strength, will fasten through the threads of influence to other souls, and draw them to Christ. This is the work to be done by every soul who places upon the foundation stone precious material; for they cooperate with Jesus Christ, and work in his lines. <YI, July 12, 1894 par. 4>

Let nothing draw you away from the work of character-building; but do your work for time and for eternity. You may cooperate with God in saving the souls of others. Live lives of consistency, and fashion your character after the divine Pattern. If you live carelessly, and do not watch unto prayer, you will surely fall a prey to the enemy, and will yield to the enticements of sin, and thus you will lay upon the foundation stone wood, hay, and stubble, which will be consumed in the last day. But if you preserve a living connection with God, you may be an instrument in the hands of God for the saving of your friends and associates. To be a laborer together with God means a great deal. It means to have the life of Christ repeated in the life of the human agent, in activity, in faithfulness, in diligence in serving the Lord. Snares and perils will beset the soul, but if the Spirit and life of Christ is in the soul, it will be made manifest in words and character. "Ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Mrs. E. G. White. <YI, July 12, 1894 par. 5>

July 19, 1894 The Heavenly Friend.

"I have set the Lord always before me because he is at my right hand, I shall not be moved." "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." <YI, July 19, 1894 par. 1>

We are living in an age of peril, when ungodliness is common. Even professed Christians do not believe their Bibles. The truth of the word of God is too plain and pointed for them, and they say to their teachers, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get ye out of the way, turn aside out of the gate, cause the Holy One of Israel to cease from before us." They do not wish to retain the thoughts of God in their knowledge. We are now at the ebb-tide of faith in the world. Antichristian ideas, customs, and practices prevail, and they are even construed to be Christian; but that which is of most value, that which God esteems most highly, is treated with contempt. Well may the God-fearing inquire, What shall the end of these things be? Love for Christ and love for one another is fast dying out of the hearts of men. <YI, July 19, 1894 par. 2>

It is true that there are some steadfast souls like Abraham, David, and Daniel, who can say, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Amid the perplexities that will press upon the soul, there is only one who can help us out of all our difficulties, and relieve all our disquietude. We are to cast all our care upon Jesus, and bear in mind that he is present, and is directing us to commune with him. We are to keep our minds staid upon God; and in our weakness, he will be our strength; in our ignorance, he will be our wisdom; in our frailty, he will be our enduring might. <YI, July 19, 1894 par. 3>

We may be assured that we need not go into the heavens to bring Jesus down to us, neither into the deep to bring him up; for he is at our right hand, and his eye is ever upon us. We should ever seek to realize that the Lord is very near us, to be our counselor and guide. This is the only way in which we may have confidence toward God. <YI, July 19, 1894 par. 4>

We need to educate and train the mind so that we shall have an intelligent faith, and have an understanding friendship with Jesus. Unless we continually cherish friendship between God and our souls, we shall separate from him, and walk

apart from him. We shall make friends of those around us, and place our trust in humanity, and our affections will be diverted from the true object of worship. We must not allow coldness to chill our love for our Redeemer. If we have fellowship with him, we must ever set the Lord before us, and treat him as an honored Friend, giving him the first place in our affections. We should speak of his matchless charms, and constantly cultivate the desire to have a better knowledge of Jesus Christ. Then his Spirit will have a controlling power upon life and character. But how often is the Lord neglected for the society of others, and for things of no value! <Y1, July 19, 1894 par. 5>

Jesus says, "If any man thirst, let him come unto me, and drink." "The water that I shall give him, shall be in him a well of water springing up unto everlasting life." Never let amusements, or the companionship of others, come between you and Jesus, your best friend. Set the Lord always before you. When natural inclination draws you in the direction of fulfilling some selfish desire, set the Lord before you as your counselor, and ask, Will this please Jesus? Will this increase my love for my best Friend? Will this course grieve my dear Saviour? Will it separate me from his company? Will Jesus accompany me to the pleasure party, where all will be lightness and gaiety, where there will be nothing of a religious nature, nothing serious, no thought of the things of God? If Jesus sends me there as a missionary to warn some soul of his danger, then I am sure Jesus will not separate from me; but if I go simply to please myself, I cannot be sure of my Saviour's presence. If I choose to go where Jesus cannot enter, where he cannot make his abode, where the hearts of those present are saying, "Cause the Holy One of Israel to cease from before us," I choose another counselor than Jesus. <Y1, July 19, 1894 par. 6>

The great aim and purpose of this life is to form characters so that we shall be accounted worthy of eternal life. We shall act as rational beings, and make religion a practical matter. We need to keep our Saviour ever before us, and educate ourselves in such a way that our desires shall continually flow out toward him, that we shall meditate upon his promises, and address him in confiding faith. Before you engage in any important work, remember that Jesus is your counselor, and that it is your privilege to cast all your care upon him; for he invites you to do so, and is at your right hand, that you shall not be moved. Each day be determined that you will keep nigh to God, looking unto Jesus, the author and finisher of your faith. Do not neglect and slight Jesus; for this you would not do to any of your cherished friends. Do not keep Jesus in the background and never mention his name, never call the attention of your friends to him who is at your side to be your counselor. Would not your friends look upon you as disrespectful were they at your side, and you never spoke to them or of them? "A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts." <Y1, July 19, 1894 par. 7>

Many complain that Jesus seems a long way off. Who has placed him a long way off? Has it not been your own course of action that has separated you from Jesus? He has not forsaken you, but you have forsaken him for other lovers. But the Lord says, "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." <Y1, July 19, 1894 par. 8>

Pray in faith, and trust your Saviour. Make every effort necessary to keep the channel of communication open between Christ and your soul. Seek every opportunity to be present where prayer is wont to be made, rather than to go to places where the tendency is of a character to make you forget God. We want Bible religion, practical godliness, free from all pretension and sophistry. Unless you maintain Bible religion, you will find yourself separated from Jesus Christ. By unbelief and carelessness, you break up your tender fellowship with Jesus. Why trifle so much with your heavenly Friend? Why feel at liberty to serve God at will, and to neglect his worship at pleasure? It is when you wander from his side, and are charmed with the voice of the seducer, and fasten your affections upon some trifling thing, that you are in danger of losing your peace and trust and confidence in God. Then it is that you seem to have lost your wisdom as to how to find Jesus. Then it is that Satan presents to you the thought that Jesus has forsaken you; but is it not that you have forsaken Jesus? Satan will seek still more to alienate your mind from your best Friend by his lying devices; for he wants you to deny Christ. <Y1, July 19, 1894 par. 9>

You have forsaken the fountain of living waters, and have hewed you out broken cisterns that can hold no water. We dare not let his name languish on our lips, and his love and memory die out of our hearts. "Well," says the cold, formal professor, "this is making Christ too much like a human being;" but the word of God warrants us to have these very ideas. It is the want of these practical, definite views of Christ, that hinders so many from having a genuine experience in the knowledge of our Lord and Saviour Jesus Christ. This is the reason that many are fearing and doubting and mourning. Their ideas of Christ and the plan of salvation are vague, dreary, and confused. If they had, like David, set the Lord ever before them, keeping him at their right hand that they should not be moved, their feet would be upon solid rock. Behold Jesus crucified for you. Behold him grieved with your sins; and when you pray, repent, and earnestly desire to see him as your sin-pardoning Redeemer, ready to bless you, and to hear your acknowledgment of

him. Keep close to his side; for you need his presence with you. <YI, July 19, 1894 par. 10>

Wickedness prevails on every hand; for Satan has come down having great wrath, knowing that he hath but a short time. He is a persevering, diligent, untiring worker, and if ever there was a time when men needed the presence of Christ at their right hand, it is now, so that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. We need the Captain of our salvation continually by our side. There is, and will continue to be, agitation all around us; for the kingdoms of the world will not be at rest. Never was there a time when the temptation to deny Christ in spirit and in deportment, was stronger, and this temptation will increase in power as we near the end. Strong and overpowering temptations will come upon men. False doctrines and fables will be presented as Bible truth, for men's acceptance; and if it were possible, they will deceive the very elect. But is it a time for our love to grow cold, when iniquity abounds? Is this a time to be at ease? Is this the time to separate from God, our Counselor? <YI, July 19, 1894 par. 11>

The end of all things is at hand. The day of God is hastening on apace. The world is full of crime and anguish and sorrow. There are calamities by land and by sea. Storm and tempest make it unsafe for us to be separated from God for one single moment. Only those who live by faith in this probationary life, will be able to stand in the day of test, when everything that can be shaken will be shaken; but they shall dwell in safety and be unmoved. The children of God must place themselves trustingly and quietly in the hands of God, and commit the keeping of their souls unto him as unto a faithful Creator. As it was in the days of Noah, so shall it be in the days of the Son of man. In the days of Noah, the wickedness of men reached unto heaven, and God sent Noah with a warning that he would destroy the world with a flood of water; but they had so long given themselves up to selfish and demoralizing practices, glorifying themselves, that they had put God and his claims and his honor out of sight and mind. They lived without God and without hope in the world. They mocked at Noah's message, but their unbelief did not prevent him from proclaiming God's words to them. They cared for none of these things; but their indifference and unbelief did not hinder the event that had been foretold. The rain descended in floods, and swept the earth clean of their moral pollution. "Even thus shall it be in the day when the son of man is revealed."

Mrs. E. G. White. <YI, July 19, 1894 par. 12>

July 26, 1894 Love God Practically.

"Ye will not come to me, that ye might have life." How sad it is that Jesus has to stretch out his hands pleading with his people to come unto him, and they refuse to hear, refuse to believe, refuse to receive the comfort of the fulness that God designed should be theirs. Jesus wept over the impenitent city of Jerusalem, and cried with brokenness of heart, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen doth gather her brood under her wings, and ye would not!" <YI, July 26, 1894 par. 1>

What a work might have been done for us as individuals, if our proud and stubborn wills had been wholly submerged in the will of God, and our souls lifted up from earthliness to a higher, purer atmosphere! O that those who claim to be children of God, would invest every talent that God has intrusted to them for his glory! All should educate themselves to exercise faith in the promises of God, in order that faith may grow into perfect trust. Have you human love for the few with whom you are associated? You must have a deeper love than this. You must have the love of Jesus, which is an abiding, increasing love, that can be cultivated by bestowing it upon those for whom Christ died. <YI, July 26, 1894 par. 2>

When the little children were brought to Jesus, he took the lambs of the flock in his arms, and blessed them. What are those who believe in Jesus doing for the children and youth? Are you one with the great Worker in every effort? Do you put forth your every power to gather the children into little groups, trying to draw them to Jesus, trying to tell them of him, and trying to bring them to the throne of grace in earnest prayer for their salvation? Children are the heritage of the Lord. Gather them into the fold, and place them before Jesus, where the bright beams of his righteousness shall shine upon them. <YI, July 26, 1894 par. 3>

Christ came to the world to represent the true and living God, who is revealed in the fourth commandment as the Creator of the heavens and the earth. He is distinguished in the fourth precept from the idols of the nations; in his hand is the life of every living thing, and the breath of all men. He is "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." The Lord exercises loving, pitying tenderness to those who believe in him, to those who keep his commandments. <YI, July 26, 1894 par. 4>

"Like as a father pitieth his children, so the Lord pitieth them that fear him." He wants us to discern his love in bestowing upon us his only begotten Son, Heaven's best gift. Jesus revealed to the world, in his character, that "God is love." The beloved apostle exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." <YI, July 26, 1894 par. 5>

The Jews as a nation had lost their knowledge of the character of God when Jesus came to this earth. While they claimed to be the most exalted of all people, they did not perceive or practise the commandments of God. They did not reflect love, which is the character of God. No one can be truly righteous unless his soul reflects the image of God, and manifests love for all nations, kindreds, tongues, and people; 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." Simply to have your name enrolled in the church books, and to perform the outward ceremonies of religion, will not make you a child of God; for form alone is of no value. It is the pure in heart who shall see God in his true character, as a God of love. He who has the love of God shed abroad in his heart, will reflect the purity and love which exist in Jehovah, and which Christ represented in our world. He who has the love of God in his heart has no enmity against the law of God, but renders willing obedience to all his commandments, and this constitutes Christianity. He who has supreme love to God will reveal love to his fellow-men, who belong to God both by creation and by redemption. Love is the fulfilling of the law; and it is the duty of every child of God to render obedience to his commandments. <YI, July 26, 1894 par. 6>

Every one is accountable to God according to the ability and talent which he has received. Those who are on probation to see whether or not they are to be subjects of the kingdom of God, must be tried and proved now. Those who love God in spirit and in truth, will be pronounced fit subjects of the heavenly kingdom. The law of God, which is perfect holiness, is the only true standard of character. Love is expressed in obedience, and perfect love casteth out all fear. Those who love God, have the seal of God in their foreheads, and work the works of God. Would that all who profess Christianity knew what it means to love God practically. Then they would ever bear with them a sense of the sacredness of the name and character of Jesus Christ, and would be one with Christ, as he is one with the Father. They would then better appreciate their responsibilities, and would adorn the doctrine of Christ, our Saviour. They would have some realization of the infinite holiness of God, knowing that he is high and lifted up, and the train of his glory fills the temple. They would have a powerful influence upon the life and character of those around them, which would work as leaven amid the mass of humanity, transforming others through the power of Jesus Christ. Connected with the source of power, they would never lose their vital influence, but would ever increase in efficiency, always abounding in the work of the Lord.

Mrs. E. G. White. <YI, July 26, 1894 par. 7>

August 2, 1894 The Love of God.

Faith and love are the essential, powerful, working elements of Christian character. Those who possess them are one with Christ, and are carrying forward his mission. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. . . . But unto every one of us is given grace according to the measure of the gift of Christ." <YI, August 2, 1894 par. 1>

We are to sit at Christ's feet as continual learners, and to work with his gifts of faith and love. We shall then wear Christ's yoke, and lift his burdens, and Christ will recognize us as one with him; in heaven it will be said, "Ye are laborers together with God." Will our youth remember that without faith it is impossible to please God? and it must be faith that works by love and purifies the soul. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he that loveth God, love his brother also." <YI, August 2, 1894 par. 2>

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. . . . This is my commandment, That ye love one another, as I have loved you. . . . Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." <YI, August 2, 1894 par. 3>

It is profitable for all to read carefully, prayerfully, and frequently, the last prayer of Christ for his disciples. He prays: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." <YI, August 2, 1894 par. 4>

In these words we have a most convincing statement to prove the fact that unity, kindness, and love will exist among those who are Christians indeed. The world's Redeemer is exalted, glorified, in the character of all those who believe. He says, "The glory which thou gavest me, I have given them; that they may be one, even as we are one; . . . that the world may know that thou hast sent me, and hast loved them as thou hast loved me." What tremendous consequences to the world depend upon the unity of those who claim to be Christians, who claim to believe that the Bible is the word of God; who through repentance toward God and faith in Jesus Christ are represented as branches grafted into the living vine. <YI, August 2, 1894 par. 5>

The signs of the times reveal to us that the coming of our Saviour is at hand. We should work with every God-given ability to win souls to Jesus Christ. If self is hid with Christ in God, we shall have no differences to alienate us one from another. If we can fasten the mind upon Christ, in whom our hope of eternal salvation is centered, we shall have that oneness with Christ that he prayed might exist among his disciples; and the burden of our message will be, "Behold the Lamb of God, which taketh away the sin of the world."

Mrs. E. G. White. <YI, August 2, 1894 par. 6>

August 9, 1894 Work for the Lord.

"Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." <YI, August 9, 1894 par. 1>

The work of all believers is to cooperate with Christ in seeking those who are lost. Christ has given this work to his followers, and the members of the church stand arraigned before God as unfaithful, unless they shall undertake this work disinterestedly and thoroughly. Many will urge that there are other duties that keep them from doing the work, and so excuse themselves from being missionaries for God. <YI, August 9, 1894 par. 2>

"And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." There are many Christian youth that can do a good work if they will learn lessons in the school of Christ from the great Teacher. Even though pastors, evangelists, and teachers should neglect the seeking of the lost, let not the children and youth neglect to be doers of the word. The lesson of Christ in this scripture is to be received and believed and acted upon in living faith. Let young men, and women, and children go to work in the name

of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-intrusted capabilities to his name's glory. <YI, August 9, 1894 par. 3>

Will our young men and young women who believe the truth, become living missionaries? Take the promises of God, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Ask blessings for today; and hour by hour, moment by moment, live your prayers for today. You are not called upon to resist temptation for tomorrow; but we may consider the saying as significant, "In today walks tomorrow." As you pray for strength to resist temptations today, watch unto prayer today. Ask the Holy Spirit's guidance, and abiding with Christ, watching and praying, and resisting temptation, you will become strong for the duties of tomorrow. This is the assurance that is given. "Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." God has made this promise, and he has illustrated his willingness to fulfil it, by presenting the willingness of earthly parents to give good gifts unto their children. He says, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" <YI, August 9, 1894 par. 4>

Will those who shall read these words consider that they are to undertake good works, trusting wholly in Jesus Christ for his grace and sufficiency? You have the pledged word of God that he will be a present help in every time of need. Place all your moral and physical powers under the control of the Holy Spirit. The Lord Jesus, who gave his own life for you, will quicken your perceptions, as he has promised, in giving you the Comforter. The light will shine into your hearts, and you will be true soldiers in the army of the Lord. <YI, August 9, 1894 par. 5>

As you labor for others, the divine power of the Spirit will work upon their souls; for they have been purchased by the blood of the only begotten Son of God. We can be successful in winning souls for whom Christ has died, only as we shall depend on the grace and power of God to do the work of convicting and converting the heart. While you are presenting to them the truth of God, unbelief and uncertainty will strive to hold the mind; but let the pledged word of God expel doubt from your hearts. Take God at his word, and work in faith. Satan will come with his suggestions to make you distrust the word of your heavenly Father; but consider, "Whatsoever is not of faith is sin." Press your faith through the dark shadow of Satan, and lodge it upon the mercy seat, and let not one doubt be entertained. This is the only way in which you will gain an experience, and find the evidence so essential for your peace and confidence. As your experience grows, you will have increased ardor of soul, and warmer love for the service of God, because you have oneness of purpose with Jesus Christ. Your sympathies are begotten of the Holy Spirit. You wear the yoke with Christ, and are laborers together with God. <YI, August 9, 1894 par. 6>

The soul that is imbued with the love of Jesus will never lose interest for perishing souls. Such a person loves to contemplate Jesus, and by beholding him, will become changed into his likeness. Christ is formed within, the hope of glory. His confidence increases that he is loved of God, and his love deepens and widens, as he has the assurance that he is abiding in Christ and Christ in him. <YI, August 9, 1894 par. 7>

Temptations will come to the newly-converted soul. Old habits and practices will seek for the mastery; but in the name of Jesus, resist every temptation. Christ knows your trials, and will not suffer you to be tempted above that you are able to resist. Jesus partook of our human nature, and was tempted in all points like as we are. And we may look to Jesus for his tenderest sympathy and be encouraged to persevere, putting our whole trust in him who has said, "Be of good cheer: I have overcome world." <YI, August 9, 1894 par. 8>

Will you not open your heart to receive such a Saviour, and praise him with soul and voice? We offer too little thanksgiving to God. Consider the words of Christ: "Without me ye can do nothing;" and wherever you are, and whatever you are doing, look continually to Jesus, and let the love of God dwell in you richly as you cooperate with the Holy Spirit and divine intelligences in representing Jesus Christ.

Mrs. E. G. White. <YI, August 9, 1894 par. 9>

August 16, 1894 "A Man Among Men."

Jesus came to represent the character of God, in living out the holy law of Jehovah. In every lesson he gave to his disciples and to the people, he sought to define clearly its principles. By personal obedience to the law, he invested the common duties of life with a holy significance. He lived a man among men, and in all his teachings sought to remove the wall of separation which the Jewish nation had built up between themselves and other nations by their false

conceptions and traditions. He lived among the people, he shared their poverty and their griefs. He dignified life in all its details by keeping before men the glory of God, and by subordinating everything to the will of his Father. His life was characterized by supreme love to God, and fervent love to his fellowmen. <YI, August 16, 1894 par. 1>

Jesus taught that the religion of the Bible does not consist in selfish exclusiveness, in personal enjoyment, but in the doing of loving deeds, in bringing the greatest good to others, in genuine goodness. His life, from its beginning to its close, was one of self-denial and self-sacrifice. Upon the cross of Calvary he made the great sacrifice of himself in behalf of all men, that the whole world might have salvation if they would. Christ was hid in God, and God stood revealed to the world in the character of his Son. He declared, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." <YI, August 16, 1894 par. 2>

Love for a lost world was manifested every day, in every act of his life. Those who are imbued by his Spirit will work in the same lines as those in which Christ worked. In Christ the light and love of God were manifested in human nature. No human being has ever possessed so sensitive a nature as did the sinless, holy One of God, who stood as head and representative of what humanity may become through the imparting of the divine nature. To those who believe in Christ as their personal Saviour, he imputes his merit and imparts his power. To those who come to him with their burden of grief, disappointments, and trials, he will give rest and peace. It is through the grace of Christ that the soul sees his need of repentance toward God because of the transgression of his law, and is led to look to Christ by faith, realizing that his merit is efficacious to save to the uttermost all who come unto God by him. <YI, August 16, 1894 par. 3>

Jesus was meek and lowly in heart, and his life was free from all pride and ostentation. While he encircled the world with his human arm, he laid hold of the throne of God with his divine arm, bringing to humanity the power of God. Although he was the Creator of all worlds, he yet testified of himself while on earth that "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." <YI, August 16, 1894 par. 4>

Jesus was the Majesty of heaven, the king of glory; and yet in his human life he was patient, kind, courteous, benevolent, full of love for little children, and full of pity and compassion for the tempted, the tried, and the oppressed. Of himself he said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." <YI, August 16, 1894 par. 5>

Coming to earth to fulfil so gracious a mission, he was yet homeless, and often hungry and athirst. The men of his own nation hunted him with craft and intrigue, with jealousy and hatred. They despised him because he would not tolerate their sins, and praise, and glorify, and flatter them. His purity and holiness of character were a constant rebuke to those who deceived the people with their pretentious claims of superior righteousness. He knew the wickedness of the sanctimonious religious teachers, and said to his disciples: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He was betrayed by one of his disciples, who opened his heart to the suggestions of the enemy, when Christ reproved him. Satan works in the same way upon human agents in our day. When sinners are reproved, the enmity of their wicked hearts is stirred into intense hatred against the reprover. Christ's stainless life was a rebuke to the world, and the world hated him. He died a most shameful death, and made a full and complete sacrifice, in order that no one might perish, but that all might come to repentance. He made an atonement for every repenting, believing soul, in order that all might find in him a sin-bearer. If those who believe in him will but practise his words, which are spirit and life; if they will follow his example, and become a precious light to the world, they will do that for the world which no human philosophy can accomplish. The lessons of Christ lay a foundation for a religion in which there is no caste,--where Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God, because they are all branches of the living vine. They believe in Christ as their personal Saviour. <YI, August 16, 1894 par. 6>

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." What is the evidence that we are indeed the children of God?--"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." <YI, August 16, 1894 par. 7>

The apostle John guards every point, in order that there may be no misunderstanding in reference to the commandments to be fulfilled. He says, "Brethren, I write no new commandment unto you, but an old commandment

which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." Let us open our hearts to receive the love which it is so essential that we should cultivate in order that we may fulfil the commandments of God. If sinners would contemplate the love of God, if they would look upon Jesus Christ upon whom their sins inflicted such an agony of suffering, their hearts could not but break, and they would love him whom their sins have pierced. If the living human agents, who are imbued with the love of God, would repeat to perishing souls the story of Christ crucified, many would be melted with his love, and would repent, believe, and be saved.

Mrs. E. G. White. <YI, August 16, 1894 par. 8>

August 23, 1894 Privileges of Childhood.

Of Jesus in his childhood it is stated that "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." As he increased in stature, the divine record further states that "Jesus increased in wisdom and stature, and in favor with God and man." This record of the childhood and youth of Jesus is to be an encouragement to all children and youth. Jesus is the perfect pattern, and it is the duty and privilege of every child and youth to copy the pattern. Let children bear in mind that the child Jesus had taken upon himself human nature, and was in the likeness of sinful flesh, and was tempted of Satan as all children are tempted. He was able to resist the temptations of Satan through his dependence upon the divine power of his heavenly Father, as he was subject to his will, and obedient to all his commands. He kept his father's statutes, precepts, and laws. He was continually seeking counsel of God, and was obedient to his will. <YI, August 23, 1894 par. 1>

It is the duty and privilege of every child to follow in the footsteps of Jesus. Those who are instructed by parents and teachers, who love and fear God, are under obligation to consider the life and example given them by Jesus Christ. It will please the Lord Jesus to have the children ask him for every spiritual grace, to bring all their perplexities and trials to the Saviour; for he knows how to help the children and youth, because he was a child himself, and was once subject to all the trials, disappointments, and perplexities to which children and youth are subject. God's promise is given as much to children and youth as to those of more mature age. Whenever God has given a promise, let the children and youth turn it into a petition, and beg the Lord to do those things for them in their experience, that he did for Jesus, his only begotten Son, when in human necessity he looked to God, asking for the things which he needed. <YI, August 23, 1894 par. 2>

Every blessing the Father has provided for those of more mature experience, has been provided for children and youth through Jesus Christ. When the Lord sees the youth studying the life and lessons of Christ, he gives his angels charge over them, to keep them in all their ways, as he gave his angels charge over Jesus, his beloved Son. The angels attended Jesus when he lived upon earth under the guidance of God's Holy Spirit, doing his heavenly Father's will, that he might give a correct sample of character, that might be an example to children and youth. He desired that, in every action of their lives, they should do those things of which God could approve. He knew that every good work, every deed of kindness, every act of obedience to father and mother, would be registered in the books of heaven. Those who honor their parents would reap a reward in the fulfilment of the promise that they should live long upon the land which the Lord their God giveth them. Children are to continue in well-doing, praying that through the merits of Jesus, the Lord will give them his grace, his mind, and his beauty of character. God has withheld no blessing that is necessary for shaping the character of children and youth after the divine pattern given them in the youth of Jesus. They are to ask for the graces of his character, in simple, trusting faith, and in the name of Jesus, just as a son asks a favor of his earthly parent. <YI, August 23, 1894 par. 3>

Dear children and youth, you need a new heart. Ask God for this. He says, "A new heart also will I give you." When you have asked according to his will, doubt not that you will receive; for whatever God has promised, he will fulfil. If you come with true contrition of soul, you need not feel that you are at all presumptuous in asking for what God has promised. Presumption is asking for things to gratify selfish inclination; for human enjoyment in earthly things. But when you ask for the spiritual blessings you so much need in order that you may perfect a character after Christ's likeness, the Lord assures you that you are asking according to a promise that will be verified. You cannot show greater honor to Jesus Christ and your heavenly Father than to believe the word of God. The Prince of life says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Believe that God means just what he says, and honor him by taking him at his word.

Mrs. E. G. White. <YI, August 23, 1894 par. 4>

August 30, 1894 Childhood of Jesus.

Faith is a very simple matter; it is confidence in God. Some have said, "I have asked, but the Lord has not answered." If, in a humble, trustful spirit, you ask for the things he has promised, you will receive, because the word of God is pledged: "Ye shall receive." Keep praying, keep believing, keep looking unto Jesus, and watching unto prayer. You are to live your faith in the Lord, saying, "I do believe I receive the things I ask of him." "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." You are warranted in expecting the fulfilment of the promise, and you are to wait patiently on the Lord, showing that you have unlimited confidence in him. Cast your whole spirit, soul, and body upon him. "Rest in the Lord, and wait patiently for him." "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." [<YI, August 30, 1894 par. 1>](#)

If you are seeking to reflect the life and character of Christ, you will be true and obedient to your parents. You will show your love for them by your willing obedience. When Christ accompanied his parents to one of the yearly feasts at Jerusalem, he did not keep company with the light and trifling children and youth who were to be found among the people. He was thinking,--seeking to understand the real reason of things,--just as any youth may seek to understand the significance of the words and works of God. He was opening his mind to the real character of the Jewish faith, as expressed in the rites and ceremonies. He looked upon the paschal lamb that was to be sacrificed, and knowing that it prefigured a Deliverer to come, was deeply impressed with his own mission and work, as it was portrayed in the rites and ceremonies of the feast. He was intelligent upon the subject of the moral and ceremonial laws. He was attracted to the company of the doctors and lawyers, and began to ask them questions which surprised them; for they showed unusual depth of reasoning. The peculiar order of questions he asked the learned rabbis and scribes, opened to their mind a field of thought into which they had not entered before; and the answers he gave to their questions excited their surprise and admiration. They had never before witnessed in one so young such depth of thought and such sound reasoning, and they wondered why it was that with all their learning and deep study, they had never thought of the matters he presented in the light in which he placed them. [<YI, August 30, 1894 par. 2>](#)

While Christ was in the temple with the doctors, displaying before them the wisdom and grace which were manifested in him, his parents left Jerusalem, and traveled a day's journey without their son. When they became aware that he was not in the company, they were greatly alarmed, and returned to the city with anxious, troubled hearts, inquiring of every company they met if they had seen their son. After three days of searching, they found him in the midst of the doctors. They were astonished as they listened to the questions he asked, and to the answers he gave to the questions of the rabbis. He presented subjects of deep importance, that awakened new ideas in the minds of all who heard, and convinced the scribes and rabbis that they were not as wise as they had supposed themselves to be. [<YI, August 30, 1894 par. 3>](#)

When the parents saw a favorable opportunity, they approached him with words which implied a rebuke, and said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" Divinity flashed through humanity as Jesus spoke these words. Previous to his birth, the angel had said to Mary, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The words of the angel had been a matter of contemplation by Mary; yet the greatness of the character, mission, and work of Christ was not comprehended by her, and the answer Christ gave to her question was deep, and clothed with mystery to her mind. [<YI, August 30, 1894 par. 4>](#)

Notwithstanding the mysterious words spoken by Jesus concerning his doing the will of God, and being about his father's business, he went down with Mary and Joseph to Nazareth; and although he was the only begotten Son of the Infinite God, he was subject unto his parents, and thus gave to children and youth a perfect example for them to copy. A much higher standard is revealed in the life of Christ for children and youth than they comprehend or imitate. Though Christ was the Son of God, he was obedient to his earthly parents, and the history of his life is on record, that it may testify to children and youth for all time, that they are to be obedient to their parents in the Lord. If parents are Christians, they will so plan the instruction and education of their children, that their children will increase in wisdom and grace. If the requirements of the parents could be obeyed by Christ, then the parents are giving children commands that do not interfere with the commandments of God. In all the instruction of parents to their children, the commandments of God should have the first place. In no case must God come second. He is first, and must be honored, cost what it may. [<YI, August 30, 1894 par. 5>](#)

Disobedience to parents is transgression of the fifth commandment of the decalogue. Children are to consider their

course of action, and understand that the promise of long life in the future world is given only to those children who are obedient to their earthly parents in the Lord.

Mrs. E. G. White. <YI, August 30, 1894 par. 6>

September 6, 1894 Words to the Young.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)" "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." <YI, September 6, 1894 par. 1>

Shall we obey the injunction to come out from the world with its selfish pleasures, and claim the promise that we shall be the sons and daughters of God? Is it not inducement enough that is offered,--"I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"? Is it not enough that we are to be members of the royal family, children of the heavenly King? Christ is our example in all things, and we are to copy the pattern. Consider his unpretending life. His voice sounds in invitation, saying, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "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." What a precious assurance is contained in this promise! What greater inducement could be presented to us to become the sons and daughters of God? Who will put on the whole armor? Who will enlist under the blood-stained banner of Prince Emmanuel? Be assured that Jesus, the Prince of life, has been tempted in all points like as we are, yet without sin. He overcame in his human nature in order that you might have before you the power of his example. Through overcoming temptation on every point, he has opened for you a door of access to God. It is through Jesus Christ our Advocate, and it is a door that no man can shut. Divine enlightenment may come to every struggling, tempted child of God in order that he need not fall in the strife with the powers of darkness, but be a conqueror in every battle. <YI, September 6, 1894 par. 2>

Jesus says, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. . . . Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." <YI, September 6, 1894 par. 3>

We must put forth an earnest, continual effort in the army of the Lord, in order that Satan shall not succeed in alluring us from our integrity. Our only safety is found in constant prayerful watchfulness. "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." "Thou therefore endure hardness, as a good soldier of Jesus Christ." We read in the cross of Christ that God is love, and that he will impart to us his excellences if we desire him to do so, in order that we may impart blessings to those around us. The chief end of life is to glorify God. While worldlings live to please themselves, and to get all the enjoyment possible, the Christian should live to bring honor to his Master, and blessing to mankind. Worldlings forget God in their eagerness for pleasure; but the word of God draws a dividing line between the follower of Christ and the pleasure-seeker. He who imitates Christ will show forth his self-denial and self-sacrifice, and will conscientiously consider every action lest he should dishonor God in any of his ways. Just where the conscience of the Bible Christian warns him to forbear, to deny himself, to stop, just there the worldling steps over the line to indulge his selfish propensities. On one side of the line is the self-denying follower of Jesus Christ, on the other side of the line is the self-indulgent world-lover, pandering in fashion, engaging in frivolity, and pampering himself in forbidden pleasures. On this side of the line the Christian cannot go. It is no place for him; for it is a path of darkness, where only unrest of spirit is found. <YI, September 6, 1894 par. 4>

May the Lord help us to make a success of perfecting Christian character, that we may be fitted for translation to heaven. It is fidelity that is needed among both young and old; it is a purpose to follow the Lord fully that is demanded

at this time. It is not feeling and mechanical activity that are needed, but a devoted spirit to work for the Master. It is not parade and show that are essential, but patient, earnest effort, persevering work. It is workers who have made a complete consecration that are looked for, to cooperate with the angels of heaven. At this time we need Calebs and Joshuas to cry, "We are well able to go up and possess the land." Caleb and Joshua stood boldly before the people, and did not fear their rage, though the multitude caught up stones to strike them to the earth. The strong voice of Caleb did not falter as he rang out the words of encouragement, "We are well able to go up and possess the land." <YI, September 6, 1894 par. 5>

God blessed Caleb and Joshua. While cowardly Israel were turned back into the wilderness to fall into graves in the desert, Caleb and Joshua were spared to enter into the goodly land; for they had correctly and nobly reported for God. Our power is not in our talents of education or means, neither is it in our popularity; it is in self-sacrifice, our willing obedience to Jesus Christ. Those who truly surrender all to him, will carry a weight of influence, and will carry others along with them, because they walk in the light. Brain power will be inefficient, purse power of little account with God; but heart power, thorough godliness, humble fidelity, will bear a weight of influence that will be irresistible.

Mrs. E. G. White. <YI, September 6, 1894 par. 6>

September 13, 1894 Words to the Young

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." <YI, September 13, 1894 par. 1>

When you present your petitions to the Lord, it should be in humility, without boasting of superior attainments, but with real soul hunger for the blessing of God. Christ always knows what is cherished in the heart. We must come in faith that the Lord will hear and answer our prayers; for "whatsoever is not of faith is sin." Genuine faith is the faith that works by love, and purifies the soul. A living faith will be a working faith. Should we go into the garden, and find that there was no sap in the plants, no freshness in the leaves, no bursting buds or blooming flowers, no signs of life in stalk or branches, we would say, "The plants are dead. Uproot them from the garden; for they are a deformity to the beds." So it is with those who profess Christianity, and have no spirituality. If there are no signs of religious vigor, if there is no doing of the commandments of the Lord, it is evident that there is no abiding in Christ, the living vine. <YI, September 13, 1894 par. 2>

Jesus said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, . . . and we will come unto him, and make our abode with him." We are to take God's words into the very heart, and believe them as the words of one who will not deceive us. Make the promises of God your living trust until you can say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." <YI, September 13, 1894 par. 3>

If we have this quality of faith, we shall be able to bear an intelligent testimony in meeting, and it will be of a character to edify those who listen. We want our character and conduct both to be of such a nature as will be expressive of our faith. The religion of Jesus Christ means progress; it means to be ever reaching upward to a holier and higher standard. The Christian whose heart has been touched with the beauty of the Saviour's character, is to put into practice that which he learns in the school of Christ. We must be apt pupils in the school of Christ, readily learning that which he teaches us from day to day. <YI, September 13, 1894 par. 4>

The talents which God had given us we are to employ to his honor and glory. The Lord has given us reason and intelligence, and he expects us to use them in the right direction. Thus we shall increase them; for a higher power than that of man's alone, works in us to will and to do of God's good pleasure. The ability which we possess is not of our own creating. The apostle asks, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Our talents belong to God, and to him we should render them in joyful service, becoming workmen that need not be ashamed. <YI, September 13, 1894 par. 5>

Jesus represents us as his children. He declares that he is our Father, and that we are to come to him as children come to an earthly parent. He says: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit

to them that ask him?" A parent would not believe that a child was very hungry if he should come and ask in a whisper for something to eat. The hungry, thirsty child comes to ask for bread in real earnestness, and if the parent fails to give attention, the child takes hold of the parent, and reminds him or her of his wants, and will finally become importunate, so that you cannot put him off with an excuse. The hungry child does not cease to plead till its wants are supplied. The Lord says, "The effectual fervent prayer of a righteous man availeth much." Let no unbelief separate you from the source of your strength. Live by faith on the Son of God. <YI, September 13, 1894 par. 6>

It is certainly proper for us to manifest the same zeal in religious matters that we manifest in our earthly, temporal concerns. We should manifest zeal proportionate to the value of the object of which we are in pursuit. But how does the devotion we manifest in eternal things compare with the zeal we manifest in the things of this world? Does our devotion to God call forth the same animation that we reveal when in the service of the world? The eternal interests are as much higher than temporal interests as the heavens are higher than the earth; and when we consider this fact, how can we account for the attitude of indifference, the want of earnestness, that many manifest in their religious life? Many do not seem to realize what claims God has upon them. Those who profess to be soldiers of Jesus Christ should realize that it is their duty to work for the interest of the cause of God, to strengthen his kingdom, and to magnify his name. We see that wisdom, tact, and skill are exercised in connection with temporal matters, and that much study and zeal are put forth in order to make this fleeting life a success in earthly things; but how few seem to feel under any obligation to devote to God the very best of their ability! <YI, September 13, 1894 par. 7>

Ask yourselves the question, "What is my life toward God and toward my fellowmen?" There is no one that liveth to himself. No life is lived on neutral ground. Our conceptions of life may be influenced by the enemy of all righteousness, so that we do not realize its vast importance; but although we may not be awake to the importance of life, it is nevertheless true that we cannot cast off our responsibility, and live without reference to the future, immortal life, and still do our duty to God and to our fellowmen. Each one is a part of the great web of humanity, and each one has a far-reaching influence. We cannot fulfil the obligations that rest upon us in our own strength alone. We must have divine aid in meeting our responsibilities, that our influence may have a right direction, and be an influence that will gather with Christ. <YI, September 13, 1894 par. 8>

All our talents of time, ability, and influence were bestowed by God, and are to be given back to him in willing service. The great object of the life which God has given is not the securing of temporal advantages, but the securing of eternal privileges in the kingdom of heaven. The Lord has bought all that there is of us by the precious blood of Christ; and it is the worst kind of robbery that could be practised to withhold from him his own. "What! know ye not that . . . ye are not your own? For ye are bought with a price [even with the precious blood of Christ]: therefore glorify God in your body, and in your spirit, which are God's."

Mrs. E. G. White. <YI, September 13, 1894 par. 9>

September 20, 1894 Words to the Young

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." God requires us to be faithful in the smallest details of life,--to guard our words, our spirit, and our actions. To do this, we need to acquire perfect self-control, and this will demand of us constant, ceaseless watchfulness. While we educate ourselves to place our entire trust in God, we shall not be justified in outbursts of passion, and in the utterance of words that we shall be ashamed to meet in the judgment. But when the will of God becomes our individual will, we shall find everything moving in a harmonious way. If we are consistent in little things, we shall be able to be consistent in larger matters. <YI, September 20, 1894 par. 1>

Were self kept under control, serious errors in home and business life would be avoided. Among the members of many families there is practised the habit of saying loose, careless things, and the habit of tantalizing, of speaking harsh words, becomes stronger and stronger as it is indulged, and thus many objectionable words are spoken that are after Satan's order, and not after the order of God. Should those who indulge in speaking words of passion, study the Guide Book, and with a serious mind seek to know its requirements, and to do them,--should they make practical its injunctions,--what a transformation would there be in the conduct and conversation! Burning words of passion should never be spoken; for in the sight of God and holy angels they are as a species of swearing. The directions of God's word are to be implicitly obeyed. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Every relation in life, every position of responsibility, every affection and habit, every emotion of the mind, is

to be brought to the great standard of righteousness, the commandments of God, which are exceeding broad. We must have simplicity of heart that we may understand, and willingness of mind to practise, all the teachings of God's word.

<YI, September 20, 1894 par. 2>

In order that the soul may become a vessel unto honor for the glory of God, it is necessary for it to be sanctified and prepared to every good work, and the whole mind must be molded by the Holy Spirit. Divine power will combine with human effort, when we seek earnestly to be complete in Christ Jesus. The Lord will help every one who seeks him with all his heart. He shall have the light of life, and that light shines from the living oracles. As the light of the sun sheds its warmth throughout all the world, so the bright beams of the Sun of Righteousness will shed health-giving rays into the heart. But he who does not walk in the light, will be left at last in darkness. <YI, September 20, 1894 par. 3>

Let every youth consider the parable of the ten virgins. All had lamps, that is, an outward semblance of religion; but only five of them had the inward piety. Five of them were wanting in the oil of grace. The Spirit of life in Christ Jesus, the Holy Spirit, was not abiding in their hearts. Without the oil of grace, of what use was it to bear about a lamp of profession? However high may be the profession, however high may be the position held by a professor of religion, if the oil of grace is wanting, he has nothing with which to feed his lamp, and it cannot send forth clear, shining rays of light. <YI, September 20, 1894 par. 4>

It is possible to have just enough religion to deaden the conscience, deceive the senses, and ruin the soul; just enough outward appearance of sanctity to have a name to live, while we are dead. We can do no good thing except as we are in cooperation with divine agencies. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The Lord is soon to come, and it is a solemn thought that those who might be workers together with God, are not wearing the yoke of Christ. <YI, September 20, 1894 par. 5>

The reason why the Bridegroom delays is because he is longsuffering to us-ward, not willing that any should perish, but all should come to repentance. O the precious longsuffering of our merciful Saviour! O that each of the dear youth would appreciate the value of the soul that has been purchased at infinite cost on Calvary! O that each one would place a proper estimate upon the capabilities that have been given him of God! Through Christ you may climb the ladder of progress, and bring every power under the control of Jesus. You may represent the character of Jesus. In spirit, in thought, in word, and in action, you may make manifest that you are moved by the Spirit of Christ, and your life may wield a power of influence over others. <YI, September 20, 1894 par. 6>

We are living in altogether too solemn a period of the world's history to be careless and negligent. God has given you moral powers, and has made you susceptible to religious influences; he has provided opportunities and facilities that are favorable to the development of a Christlike character; and it now remains with you as to whether or not you will cooperate with divine agencies, and make your calling and election sure. Will you not seize, appreciate, and appropriate every help that has been provided? You must pray, believe, and obey. In your own strength you can do nothing; but in the grace of Jesus Christ, you can employ your powers in such a way as to bring the greatest good to your own soul, and the greatest blessing to the souls of others. Lay hold of Jesus, and you will diligently work the works of Christ, and will finally receive the eternal reward. Be faithful in that which is least. <YI, September 20, 1894 par. 7>

A little lad was once permitted to accompany a railway engineer, and he noticed that the engineer knelt down and closed his eyes at every station, as they stopped to take in passengers or to let them out. Finally the little lad asked the engineer what he was doing when he was kneeling down before the engine started. The engineer said, "My little lad, do you ever pray?" The boy replied, "O yes, sir. I pray every morning and evening." Then the engineer told him that he was praying when he knelt down, saying, "There are perhaps two hundred passengers now on this train, and their lives are intrusted to my care. A little mistake on my part, a failure to do my duty, a little neglect, a little inattention to signals, might send these souls into eternity. So at every station I ask the Master to help me. He has helped me during all the years I have been on the engine, and not a single human being of the thousands that have been carried on my train, has been marred. I have never had an accident." <YI, September 20, 1894 par. 8>

Are we as solicitous as was this engineer to be faithful in that which is least? Do we realize that solemn responsibilities are resting upon us to represent Christ to the world in good works? Do we understand that the eternal destiny of souls will be decided by the course we take? Souls are perishing for the words of life. Shall their blood be found upon our garments? God has done his part in the work, and now he wants the cooperation of living human agents. His plan is not something untried; it has been fully developed. "The blood of Jesus Christ his son cleanseth us from all sin." Who will lay hold of the work of cooperating with heavenly agencies for the indispensable work of saving the souls of those who are perishing? Who will become living channels of light? Who will seek God earnestly, and find him to the joy of their souls? God will work through you to the salvation of many. <YI, September 20, 1894 par. 9>

When Jesus is comprehended by faith, and brought into the inner sanctuary of the soul, the Holy Spirit will mold and fashion the character after the likeness of Christ. Lessons will then be daily learned in the school of Christ. The character of the tree will be known by its fruits. "By their fruits ye shall know them." The Christian will shine as a light

amid the moral darkness of the world. He will be tender of heart, and considerate of the feelings of others. The word of God instructs us to be "wise as serpents, and harmless as doves," and it is the duty of every Christian to bring himself under discipline to the rules of the Bible, that he may be "a workman that needeth not to be ashamed." The work coming from the hands of those who do this, will be as lasting as eternity. It will not be mingled with a shred of selfishness, and it will not be loose, careless work.

Mrs. E. G. White. <YI, September 20, 1894 par. 10>

September 27, 1894 Continue in the Son and in the Father.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Jesus has left us a warning upon this very point. He said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Matthew says: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Then John continues, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." <YI, September 27, 1894 par. 1>

These deceivers will come, and while claiming to be doing a special work for God, while professing to have advanced piety, to be sanctified, to see visions, and to have dreams, they will be doing the work of the enemy, and be found breaking the commandments of God. We should be on our guard, and bring these pretenders to the test; for "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Shall we take heed to the solemn warnings of Christ, of Paul, and of John, upon this point, and not be deceived by the subtle devices of the enemy? for Christ has said that the signs and wonders wrought by these deceivers will be so great that if it were possible, they shall deceive the very elect. <YI, September 27, 1894 par. 2>

Of the elect, John writes, "But ye have an unction from the Holy One, and ye know all things." "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers." Those who have heard the voice of God proclaiming his holy law on Mount Sinai, in the hearing of the people, know his voice; and when men claiming to be led by Christ, and professing to be entirely sanctified, assert that the law of God is abolished, and ridicule and make light of the great moral standard, and set at naught the testimony of prophets and apostles, we can confidently say that we hear not in their teachings the voice of the true Shepherd. The true Shepherd's voice has been heard, bearing a different testimony. Jesus says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." The voice that magnifies the law of God we recognize as the voice of the true Shepherd; but we know that those who would make of none effect the commandments of God, are false shepherds who would exalt tradition above the commandments of Jehovah. <YI, September 27, 1894 par. 3>

John writes, "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. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." There are those who claim to have great light, who say that they have communication with the spirits of the dead, who deny the divinity of Christ, and in so doing deny the Father whom Christ represented on earth. "Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also." The classes who deny the Father and the Son are rapidly increasing in the world, and the name given to this class by the Bible is antichrist. There are many who have their names upon the church records, who claim to possess superior piety; and yet should Christ appear among them, they would rebuke the Son of God. There are men who profess to be ministers of the gospel who are teaching heresy, and deceiving many, and leading thousands in the way of apostasy. <YI, September 27, 1894 par. 4>

But John writes to the true followers of Christ, saying, "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life." We have here a most precious promise which will be fulfilled to those who let the truth abide in them. Then hold fast to the truth, and be not beguiled from steadfast adherence to the truth by any of the arts of the deceiver. "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man

teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Our character is to be molded after the character of Christ. O what humiliation he endured in our behalf! While in this world, he lived a life of obedience to the commandments of God, leaving us an example that we should follow in his steps. We must wait for God to reveal his plan, that our life may be the unveiling of the character of Christ. We can be sanctified only as we render obedience to the truth as it is unfolded to us. We cannot live in conscious disobedience of any precept of God, and not be on the losing side. We need to behold the character of Christ, and by beholding become changed into his image. <YI, September 27, 1894 par. 5>

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not." "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." "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." <YI, September 27, 1894 par. 6>

John cannot find adequate words wherein to describe the amazing love of God to sinful man; but he calls upon all to behold the love of God revealed in the gift of his only begotten Son. Through the perfection of the sacrifice given for the guilty race, those who believe in Christ, coming unto him, may be saved from eternal ruin. Christ was one with the Father; yet when sin entered our world through Adam's transgression, he was willing to step down from the exaltation of One who was equal with God, who dwelt in light unapproachable by humanity, so full of glory that no man could behold his face and live, and submit to insult, mockery, suffering, pain, and death, in order to answer the claims of the immutable law of God, and make a way of escape for the transgressor by his death and righteousness. This was the work which his Father gave him to do; and those who accept Christ, relying wholly upon his merits, are made the adopted sons and daughters of God,--are heirs of God, and joint heirs with Jesus Christ. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Let no one be so deluded by the enemy as to think that it is a condescension for any man, however talented or learned or honored, to accept Christ. Every human being should look to heaven with reverence and gratitude, and exclaim with amazement, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

Mrs. E. G. White. <YI, September 27, 1894 par. 7>

October 11, 1894 Vital Godliness Bruises the Serpent's Head.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not . . . That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." <YI, October 11, 1894 par. 1>

It was by seducing the minds of Adam and Eve through the error of the wicked, that Satan led them to transgress the law of God. Through sin, darkness has covered the earth, and gross darkness the people; but God sent truth into our world in untarnished glory, beauty, and perfection, and placed it in contrast with error. Neither men nor devils were able to detect a flaw in the character of Christ; but the revelation of the true Light which lighteth every man that cometh into the world, placed darkness in such contrast, that men would not receive the light. The carnal heart is enmity against God, and is not subject to his law, neither indeed can be. Not believing on Christ, the world knew him not. <YI, October 11, 1894 par. 2>

After the transgression of the law of God, our first parents were called into the presence of God. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden: and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast

done this, thou art cursed above all cattle. . . . And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." This prophecy refers not only to the enmity between Christ and Satan, but also to the enmity that exists between the world and the followers of the world's Redeemer. Christ was the special One who should bruise the head of the serpent; but the prophecy also includes all those who shall overcome the enemy by the blood of the Lamb, and by the word of their testimony. In the words addressed to the serpent is a delineation of the great, unended conflict that has been waging in the world from the beginning of sin. The earth is the battle-field for the conflict, and the result of the conflict, while it brings temporal loss upon the followers of Christ, will bring eternal ruin upon Satan, evil angels, and evil men, who unite with the enemy in the controversy against Christ. <YI, October 11, 1894 par. 3>

The Lord says, "I will put enmity between thee and the woman." The enmity does not exist as a natural fact. As soon as Adam sinned, he was in harmony with the first great apostate and at war with God; and if God had not interfered in man's behalf, Satan and man would have formed a confederacy against heaven, and would have carried on united opposition against the God of hosts. There is no natural enmity between evil angels and evil men; both are evil through transgression of the law of God, and evil will always league against good. Fallen men and fallen angels enter into a desperate companionship. The prophecy of enmity between the serpent and the seed of the woman, was the first intimation that Satan had that God would provide a way of salvation for the fallen race. Satan had made his calculation that he would induce men to ally themselves with him as he had induced angels; and by this desperate confederacy, he would not hesitate to war against heaven, and seek to dethrone the Lord of hosts. <YI, October 11, 1894 par. 4>

The enmity against Satan never worked with such power as it did in the time of Christ. Never had a son of Adam felt such utter hatred of sin as did the spotless Son of God; and bear in mind that sin is the transgression of the law. The purity and holiness of the character of Christ stirred up the very worst passions of the human heart for his sinless character was in marked contrast to the character of men of a fallen race, who loved darkness rather than light because their deeds were evil. His perfect obedience to the commandments of God was a continual rebuke to a sensual and perverse generation. His spotless character was shedding light into the midst of the moral darkness of the world, and the darkness comprehended it not. <YI, October 11, 1894 par. 5>

The world knows not the followers of Christ. They do not recognize their holy origin, and they will not be in harmony with them any more than they were in harmony with Jesus, their Lord. The righteous zeal manifested by Christ for the honor of God as the supreme Ruler, the unsparing denunciation of sin, the unmasking of the hypocrisy of those who made a pretense to piety, and thus deceived the people, the heavenly loveliness of his own unblemished character, aroused the enmity of the world against him who hated nothing but sin. He warred against lust and hypocrisy, and this stirred up against him the most bitter hostility. The serpent himself came to the assistance of his seed, and evil angels and evil men conspired together in a confederacy of apostasy to destroy the Champion of God, and to make void the law of the Most High. <YI, October 11, 1894 par. 6>

Those who become the sons of God cannot avoid coming into conflict with the hosts of apostasy. "The world knoweth us not, because it knew him not." The Redeemer of the world subjected himself to every kind of insult and mockery, and endured the contradiction of sinners against himself. What love, what wondrous love, the Father hath bestowed upon us, that we should be called the sons of God. God so loved the world that he gave his only begotten Son to go through humiliation, suffering, and death to pay the debt of man's sin, and to purchase for the repenting transgressor the righteousness of his spotless life, in order that iniquity might not be perpetuated, but that the transgressor, through the condescension of Christ, might be brought back to allegiance to God. Through the merits of the Redeemer, God accepts the efforts of sinful man in keeping his law, which is holy, just, and good. <YI, October 11, 1894 par. 7>

Those who truly unite with Christ will be found doing the same work that Christ did while on the earth,--they will be found magnifying the law and making it honorable. But those who stand to vindicate the honor of God's law will be objects of Satan's enmity; for he was a despiser of the law from the beginning, and his seed will war against the righteous, and the wicked will endeavor to exterminate the good from the face of the earth. Satan has sown plentifully the seed of dangerous heresies that will produce a harvest of corruption, and will be as tares among the wheat. He is filling the hearts and minds of men with fables, and causing them to turn away their ears from hearing the truth. The advocates of truth are regarded as enemies to Christianity; but although Satan causes the world to regard the follower of Christ as the foe to progress, whenever a soul takes a decided stand for truth, the head of the serpent is bruised by the seed of the woman, and the serpent can bruise but the heel of the seed. When nominal Christianity is pronounced wanting and is found insufficient, and practical godliness is alone declared genuine religion, the enmity of Satan is aroused at once, but his anger is an evidence of his bruising. He is seeking to hold the people in the deception of a form of godliness without its power; to keep them satisfied with a profession of piety, when their hearts are carnal and at enmity with the law of Jehovah. When the advocates of truth reveal the efficiency of truth in their life and character, a

October 18, 1894 Words to the Young.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him." The example of Christ is authoritative for every son and daughter of Adam. He represented the law of God in his life, giving to men an example of what obedience to every precept will accomplish for human nature. He is our example, and every one who is endowed with reasoning faculties is required to follow in his footsteps; for his life is a perfect pattern to all humanity. Christ is the finished standard of the character to which every one may attain by becoming a partaker of the divine nature. "Ye are complete in him."

<YI, October 18, 1894 par. 1>

How did the world's Redeemer walk?--Not in a way to please himself simply, but to glorify God by working the works of God in uplifting fallen man who had been made in the image of God. By precept and example, he taught men the way of righteousness, representing the character of God, and giving to the world a perfect standard of moral excellency in humanity. The two grand precepts of the law are to regulate the conduct of all humanity. This was the lesson that Jesus taught by both precept and example. He said to the people, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." The Lord God of heaven requires of human intelligences supreme love and worship. <YI, October 18, 1894 par. 2>

In giving to men an example of what they should be and do, Jesus, the world's Redeemer, did not have a smooth path to travel. Those who ought to have been colaborers with him, who ought to have been in copartnership with him in all his works, were separated from God by selfishness and wicked works, and in spirit and character they counteracted the works of Christ. Instead of catching his spirit, and employing every faculty of mind and body in following Christ's example, in becoming doers of his words, and thus forming characters after the divine similitude, they studied their own personal convenience, and thought simply of their own selfish comfort and aggrandizement. <YI, October 18, 1894 par. 3>

Jesus had been the commander of heaven; yet on earth he was as one that serveth. Uncomplainingly he endured privations, and lived the life of a poor man. He did not indulge in the luxuries that many who claim to be his followers surround themselves with; he studied not at all his pleasure, ease, or convenience. He was a man of sorrows and acquainted with grief. His whole life was one of self-denial, expressing the prayer, "Not my will, but thine, O God, be done." Christ is our pattern, and those who follow Christ will not walk in darkness; for they will not seek their own pleasure. To glorify God will be the continual aim of their life. Christ represented the character of God to the world. The Lord Jesus so conducted his life that men were compelled to acknowledge that he had done all things well. The world's Redeemer was the light of the world; for his character was without fault. Though he was the only begotten Son of God, and the heir of all things in heaven and earth, he did not leave an example of indolence and self-indulgence. <YI, October 18, 1894 par. 4>

But how many who have been intrusted with talents of means and influence have lost sight of the pattern, and followed the standard of the world, instead of the example of Christ. Men and women who have been blessed with an abundance of money, with houses and with lands, generally train their children to a life of idleness and selfish indulgence. Thus they are made useless for this life, and unfit for the future, immortal life. Christ in his life gave men an altogether different example. In his youth he worked with his father at the carpenter's trade; but the youth of today are educated to believe that it is the money that makes the man. The sure result of such education is seen in the pride, the vanity, the love of pleasure, the sinful practices, that are so prevalent in this degenerate age. Where there is an abundance of idleness, Satan works with his temptations to spoil life and character. If youth are not trained to useful labor, whether they be rich or poor, they are in peril; for Satan will find them employment after his own order. The youth who are not barricaded with principle, do not regard time as a precious treasure, a trust from God for which every human being must give an account. Money is also a trust from God, and is not given to parents to use in an extravagant way to gratify pride, to the ruin of themselves and their children, but that they may be the means of doing good to their fellowmen. <YI, October 18, 1894 par. 5>

Children should be trained from their earliest years to follow the principles of the holy law of God, which are the principles of the character of God, that they may be blessed and may become a blessing to the world. Christ never flattered any one. He never deceived or defrauded, never changed his course of straightforward uprightness to obtain

favor or applause. He ever expressed the truth. The law of kindness was in his lips, and there was no guile in his mouth. Let the human agent compare his life with the life of Christ, and through the grace which Jesus imparts to those who make him their personal Saviour, reach the standard of righteousness. Let him imitate the example of Him who lived out the law of Jehovah, who said, "I have kept my Father's commandments." Those who follow Christ will be continually looking into the perfect law of liberty, and through the grace given them by Christ, will fashion the character according to the divine requirements. <YI, October 18, 1894 par. 6>

But those who would follow Christ, must believe in him; they must open the heart to receive him as an abiding guest. They must abide in Christ, as the branch abides in the living vine. There is a vital union formed between the parent stock and the branch, and the same fruit appears upon the branch that is seen upon the tree. Thus the Lord will work through the human agent who unites himself to Jesus Christ. Those who have an abiding trust in Christ, will, like Enoch, have a sense of the abiding presence of God. Why is it that there are so many who feel in uncertainty, who feel that they are orphans?--It is because they do not cultivate faith in the precious assurance that the Lord Jesus is their sin-bearer. It was in behalf of those who had transgressed the law, that Jesus took upon him human nature, and became like unto us, in order that we might have everlasting peace and assurance. We have an advocate in the heavens, and whosoever accepts him as his personal Saviour is not left an orphan to bear the curse of his own sins. <YI, October 18, 1894 par. 7>

We must daily cultivate faith, daily contemplate him who has undertaken our case, who is a merciful and faithful high priest; "for in that he himself hath suffered being tempted [not in a few things, but in all points like as we are], he is able to succor them that are tempted." "For we have not an high priest which cannot be touched with the feeling of our infirmities." Even now, in heaven, he is afflicted with our afflictions; and as a living Saviour, as an interested Advocate, he is making intercession for us. <YI, October 18, 1894 par. 8>

We should daily exercise faith; and that faith should daily increase as it is exercised, as we realize that he has not only redeemed us, but has loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God and the Father. We should realize that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Mrs. E. G. White. <YI, October 18, 1894 par. 9>

October 25, 1894 "I Have Written Unto You, Young Men."

"I write unto you, little children, because your sins are forgiven you for his name's sake." This text does not have reference to those who are children in years, but to those who are children in the truth and young in the faith. "I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. . . . I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." <YI, October 25, 1894 par. 1>

These words of approval and instruction are addressed to every young man who has put on the whole armor of righteousness. Young and strong, they may do giant strokes for God, if they will make God their only trust. The older ones who are addressed as "fathers," have a decided work to do in holding up the standard: but they feel the pressure of the burdens of life, and it is fitting that the younger ones should be encouraged to qualify themselves for duty by obtaining an experience in the knowledge of Jesus Christ, so that as the standard falls from the fathers, the strong young men may grasp it, and bear it aloft. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." <YI, October 25, 1894 par. 2>

There are many young men in this age who will search the Scriptures as for hidden treasures, and having found jewels of truth, will open up the treasures of the word to the minds of others. It is the privilege of every young man to answer the expectation of Jesus Christ. "Ye are strong" comprehends more than mere physical strength. It means that the mind has been trained to think, and has been kept clear and strong by the practice of strictly temperate habits. It means that the young men have engaged with earnestness, and have overcome the enemy, connecting the religion of Jesus Christ with every-day life, and bringing Christ into their every-day duties and enjoyments. It means that they have become partakers of the divine nature. <YI, October 25, 1894 par. 3>

Youth who have given themselves to the service of God, are in a position to fight man fully the battles of the Lord. Let the youth take Christ as their pattern, and they will do justly, love mercy, and walk humbly with their God. They

will then be strong, and like Daniel and his fellows, will improve their time to the best advantage in acquiring valuable knowledge and experience. It is in youth that the affections are most ardent, the memory most retentive, and the heart most susceptible to divine impressions; and it is during youth that the mental and physical powers should be set to the task in order that great improvements may be made in view of the world that now is, and that which is to come. <YI, October 25, 1894 par. 4>

The amount of valuable knowledge that can be acquired by young men and young women can hardly be estimated; but to reach a high standard, they must close the door to the debasing thoughts that Satan would thrust into the mind, and refuse to yield to his temptations. The youth may acquire that which gold cannot buy, by cherishing a pure, strong purpose in endeavoring to be all that God designed they should be. The mind should be trained to dwell upon right themes of thought. They should study the Scriptures, and bring into daily life the divine rules which God has laid down for their guidance. He who has grown old in the service of God may find his mind a blank in regard to the things that are happening about him, and recent transactions may soon pass from his memory; but his mind is all awake to the scenes and transactions of his childhood. O that the youth may realize how important it is to keep the mind guarded, pure and clean, from corrupting thoughts, and to preserve the soul from all debasing practices; for the purity or impurity of youth is reflected upon old age. <YI, October 25, 1894 par. 5>

The youth should stand in a position where their hearts may be wholly the Lord's; where they are honoring God with their strength. God will then honor them by giving them knowledge and wisdom. Thus did Daniel in the courts of Babylon, standing true to principle amid the corruptions of the heathen. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank therefore, he requested of the prince of the eunuchs that he might not defile himself." <YI, October 25, 1894 par. 6>

By the example of Daniel and his fellows in Babylon, we see that it is impossible to reach the standard which the Lord would have his children reach, and practise an easy, accommodating kind of religion that leaves principle out, and is controlled by circumstances. Youth who would serve the God of heaven, cannot engage in worldly merriment, eat of enervating luxuries, or drink strong drink because it is set before them by the honored or wealthy men of the world, whom they fear to offend by refusing their favors. They may think that they have been especially honored, and that courtesy demands the acceptance of the favors proffered them; but loyalty to God must take the precedence, and fear to offend the Lord of heaven must control the Christian. The king of Babylon thought that he was bestowing great favors upon Daniel and his fellows; but they had respect unto God's commandments more than unto the favor of the king. <YI, October 25, 1894 par. 7>

The question with every youth who would be on the Lord's side should be, Shall I consult my inclination, and indulge my appetite, or shall I follow the dictates of conscience, and keep my head clear and preserve my physical powers by abstaining from every practice that would bring weakness upon them? Shall I fall a prey to the customs of the world, and we have respect to the rules and laws of the Babylonians, or shall I separate myself from every custom that is debasing in its results? Shall I not honor God, rather than please the world? In the court of Babylon, Daniel and his fellows realized that principle was at stake, and that they could afford to make no compromise with the tempter. The light and truth reflected from the throne of God were dearer to them than any honor that men could bestow. It is the privilege of the young people of today to be as firm and true, as modest and successful, as were the Jewish youths in the kingdom of Babylon. Let them remember that the lessons written in the living oracles are for their consideration, and let them imitate the example of Daniel in right doing. God honored Daniel, and he will honor every youth who takes the course that Daniel took in honoring God. <YI, October 25, 1894 par. 8>

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." The youth of today may be educated for the fulfilment of high and holy purposes. They may be taught how they may be the children of God, through sanctification of the spirit and belief of the truth. By looking unto Jesus, the author and finisher of their faith, they may become meet to be partakers with the saints in light. By beholding the character of their Redeemer, they will become changed into his image, having his mind, and being partakers of the divine nature. They are pupils in the school of Christ, learning from day to day lessons of the divine Master. <YI, October 25, 1894 par. 9>

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." We are to keep the Lord ever before us. Those who do this, walk with God as did Enoch, and imperceptibly to themselves, they become one with the Father and with the Son. Day by day a change is wrought upon mind and hearts, and the natural inclination, the natural ways, are molded after God's ways and Spirit. They increase in spiritual knowledge, and are growing up to the full stature of men and women in Christ Jesus. They reflect to the world the character of Christ, and abiding in him, and he in them, they fulfil the mission for which they were called to be the children of God,--they become the light of the world, a city set upon a hill that cannot be hid. "No

man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light." Those who have been lighted from above send forth the bright beams of the Sun of Righteousness.

Mrs. E. G. White. <Y1, October 25, 1894 par. 10>

November 8, 1894 "Walk Even as He Walked."

"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." The beloved disciple utters sharp truth in order that he may arouse the erring who are asleep in their sins and at ease in their rebellion, while claiming to be the children of God. He continues: "He that saith he abideth in him ought himself also so to walk, even as he walked." Jesus plainly states: "I have kept my Father's commandments, and abide in his love." Those who would be his disciples he invites to take his yoke upon them, and to learn of him who is meek and lowly of heart; and he promises those who do this that they shall find rest unto their souls. The meekness and humility that characterized the life of Christ will be made manifest in the life and character of those who "walk even as he walked." <Y1, November 8, 1894 par. 1>

No proud boasting of superior attainments will be heard from the lips of those who are being sanctified through the truth. Those who truly love God will utter no blasphemous utterances against the holy law of God; for those who do this place themselves on the side of the first great rebel. In view of the holy standard of righteousness, those who feel their sinfulness, their condition of helplessness, will urge their way to the great Physician, and blessed indeed is the man who can say with Paul: "Not as though I had already attained, either were already perfect: but I follow after." Blessed is the soul who can say, "I am guilty before God: but Jesus is my Advocate. I have transgressed his law. I cannot save myself; but I make the precious blood that was shed on Calvary all my plea. I am lost in Adam, but restored in Christ. God, who so loved the world as to give his only begotten Son to die, will not leave me to perish while repentant and in contrition of soul. He will not look upon me, for I am all unworthy; but he will look upon the face of his Anointed, he will look upon my Substitute and Surety, and listen to the plea of my Advocate, who died for my sin, that I might be made the righteousness of God in him. By beholding him I shall be changed into his image. I cannot change my own character, save by partaking of the grace of him who is all goodness, righteousness, mercy, and truth. But by beholding him, I shall catch his spirit, and be transformed into his likeness. 'We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.'" <Y1, November 8, 1894 par. 2>

Every soul is under obligation to follow in the footsteps of Christ, the great example for the human family. He said, "I have kept my Father's commandments." The Pharisees thought that he was seeking to lessen the claims of the law of God, but his voice rang out upon their ears saying, "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. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." <Y1, November 8, 1894 par. 3>

Christ came to magnify the law and to make it honorable; he came to extol the old commandment which ye had from the beginning. Then we need the law and the prophets. We need the Old Testament to bring us down along the line to the New Testament, which does not take the place of the Old Testament, but more distinctly reveals to us the plan of salvation, giving significance to the whole system of sacrifices and offerings, and to the word which we had from the beginning. Perfect obedience is enjoined upon every soul, and obedience to the expressed will of God will make you one with Christ. You will be enabled to live nobly; for the life of Christ as a servant of Jehovah was noble. Of him it is written, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Self-reliance and an unsanctified independence hold many away from the richest gifts in Christ. <Y1, November 8, 1894 par. 4>

"Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that sayeth he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." As soon as men refuse to walk in the light by rendering obedience to God's commandments, they are plunged in

darkness, and how great is that darkness. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Those who claim to be following Jesus, and who do not cherish love for their brethren, are deceived. They are not following the light of the world, but the ruler of the darkness of the world. Jesus said, "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

<YI, November 8, 1894 par. 5>

The same voice that spoke to the disciples in the New Testament spoke to the congregation of Israel in the Old Testament, saying: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord," Jesus said again: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." <YI, November 8, 1894 par. 6>

It was the same Jesus who commanded that love should be the ruling principle in the old dispensation, that commanded that love should be the ruling principle in the hearts of his followers in the New Testament. The working out of the principle of love is true sanctification. Those who walk in the light will be the children of the light, and will diffuse light to those who are around them in kindness, in affection, in unmistakable love. "God is love: and he that dwelleth in love dwelleth in God, and God in him." Unless love is cherished in the soul, and that continually, Christ does not abide in the heart. He who is devoid of love, has not the shining of the bright beams of the Sun of Righteousness in the chambers of heart and mind. But the soul who has opened the door of the heart to Jesus, will reveal the light of life in practical godliness. Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices. The heart that is filled with the grace of Christ will be made manifest by its peace and joy; and where Christ abides, the character will become purified, elevated, ennobled, and glorified.

Mrs. E. G. White. <YI, November 8, 1894 par. 7>

November 22, 1894 Words to the Young.

Our God is, and he is a rewarder of them that diligently seek him. Daniel sought the Lord when the decree went forth to slay all the wise men of the kingdom of Babylon because they could not relate or interpret a dream which had gone from the king's mind. Nebuchadnezzar demanded not only the interpretation of the dream, but the relation of the dream itself. If the wise men would supply this, he would accept it as a proof of their claim as magicians and astrologers. The magicians were full of fear and trembling. They declared that the request of the king was something unreasonable, and the test beyond that which had ever been required of any man. The king became furious, and acted like all men who have great power and uncontrollable passions. He decided that every one of them should be put to death, and as Daniel and his fellows were numbered with the wise men, they also were to share this fate. This manner of action is what we may expect from men who are in high authority, and are controlled by unholy passion. <YI, November 22, 1894 par. 1>

Daniel came before the king, and pleaded for time to bring this matter before the supreme court of the universe, from whose decision there could be no appeal. When his request was granted, Daniel laid the whole matter before his companions, who were united with him in worshiping the true God. The matter was fully considered, and on their bended knees they pleaded that God would give them the power and wisdom that would alone avail them in their great necessity. They asked God that he would so arrange matters that they need not perish with the rest of the wise men of Babylon. <YI, November 22, 1894 par. 2>

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." They had not sought the mercies of God in vain. Then Daniel called together his companions, and thanked God that their prayers had been heard and answered, and they presented to God an offering of praise and thanksgiving, that was wholly acceptable to the Ruler of the universe. "Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom

unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." Daniel and his fellows had a praise meeting, and all the universe of heaven united with them in thanksgiving. Daniel said: "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him: Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation." <YI, November 22, 1894 par. 3>

Daniel was imbued with the Spirit of Jesus Christ, and he pleaded that the wise men of Babylon should not be destroyed. The followers of Christ do not possess the attributes of Satan, which make it a pleasure to grieve and afflict the creatures of God. They have the Spirit of their Master, who said, "The Son of man is come to seek and to save that which was lost." "I am not come to call the righteous, but sinners to repentance." Had Daniel possessed the quality of religious zeal which is so quickly inflamed today in the churches, when men are led to afflict and oppress and destroy those who do not serve God after their prescribed plan, he would have said to Arioch: "These men who claim to be wise men are deceiving the king. They have not the knowledge they claim to have, and should be destroyed. They dishonor the God of heaven; they serve idols, and their lives in no way do honor to God: let them die: but bring me in before the king, and I will show unto the king the interpretation." <YI, November 22, 1894 par. 4>

The transforming grace of God was made manifest in his servant, and he pleaded most earnestly for the lives of the very men who afterward in a secret, underhand manner made plans by which they thought to put an end to the life of Daniel. These men became jealous of Daniel, because he found favor with kings and nobles, and was honored as the greatest man in Babylon. "Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, . . . Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." Then in all humility of mind he acknowledges that the wisdom is not in him, but in the God of heaven, and that the vision has been revealed to him for the sake of God's servants, and that the king might know the thoughts of his heart. <YI, November 22, 1894 par. 5>

I would impress upon the youth that Daniel's God is their God, and whatever difficulty may arise, let them do as did Daniel, "desire mercies of the God of heaven." <YI, November 22, 1894 par. 6>

"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." <YI, November 22, 1894 par. 7>

The dying charge of David to his son Solomon, with its warning and promise, is placed on record for the benefit of both parents and children. Parents should faithfully guard the feet of the inexperienced youth, and educate and train them to fear and love God, and to serve him with undivided heart. The youth are to heed the admonitions that come down to them in the sacred records through the ages to our time, that they may be wise in heavenly wisdom. "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." This was written to Israel at a time when it is recorded that Israel had been without "the true God, and without a teaching priest, and without law." But "when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them." <YI, November 22, 1894 par. 8>

There are thousands today who have forsaken the law, and are making it void. God sends his messengers with a message in order that they may be convicted of their sins, and turn from transgression to the path of obedience. When Israel cried unto the Lord in their trouble, and sought him, he was found of them. In this statement there is great encouragement for those who are cold and backslidden to seek the Lord; they have the promise that he will be found of them in the day when they seek him with the whole heart. <YI, November 22, 1894 par. 9>

We need to look constantly to our heavenly Father for wisdom and guidance: for we must bear in mind the fact that God holds us accountable for improving the capabilities and powers that he has given us. We are to seek to reach the highest standard of efficiency. This requires that we be much engaged in earnest prayer; that we be shut in with God, holding communion with our Lord Jesus Christ. Our young men and young women should be workers devoted to the Master's service. If they will walk in the light which the Lord has permitted to shine upon them, they will see precious opportunities which they may improve, and do God's will from the heart. In doing this, the affections will become pure, refined, and sanctified, and they may grow up to the full stature of men and women in Christ Jesus. "Be strong

therefore, and let not your hands be weak: for your work shall be rewarded."

Mrs. E. G. White. <Y1, November 22, 1894 par. 10>

November 29, 1894 Words to the Young

As the light of the gospel shines amid the moral darkness of the world, sin appears in its true character, and is seen as exceeding sinful. As Christ's righteousness is set forth, many souls are drawn to him, and respond to his love for them. They realize that it is the work of Christ to make reconciliation for the sins of the world. "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. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." <Y1, November 29, 1894 par. 1>

How is God reconciled to man?--By the work and merit of Jesus Christ, who has removed every objection, and put aside everything that would interpose between man and God's pardoning love. The law that man has transgressed is not changed to meet the sinner in his fallen condition, but is made manifest as the transcript of Jehovah's character,--the exponent of his holy will,--and is exalted and magnified in the life and character of Jesus Christ. Yet a way of salvation is provided; for the spotless Lamb of God is revealed as the One who taketh away the sin of the world. Jesus stands in the sinner's place, and takes the guilt of the transgressor upon himself. Looking upon the sinner's substitute and surety, the Lord Jehovah can be just, and yet be the justifier of him that believeth in Jesus. To him who accepts Christ as his righteousness, as his only hope, pardon is pronounced; for God was in Christ reconciling the world unto himself. The justice, truth, and holiness of Christ, which are approved by the law of God, form a channel through which mercy may be communicated to the repenting, believing sinner. <Y1, November 29, 1894 par. 2>

Those who do not believe in Christ are not reconciled to God; but those who have faith in him are hid with Christ in God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Through the imputed righteousness of Christ, the sinner may feel that he is pardoned, and may know that the law no more condemns him, because he is in harmony with all its precepts. It is his privilege to count himself innocent when he reads and thinks of the retribution that will fall upon the unbelieving and sinful. By faith he lays hold of the righteousness of Christ, and responds with love and gratitude for the great love of God in giving his only begotten Son, who died in order to bring to light life and immortality through the gospel. Knowing himself to be a sinner, a transgressor of the holy law of God, he looks to the perfect obedience of Christ, to his death upon Calvary for the sins of the world; and he has the assurance that he is justified by faith in the merit and sacrifice of Christ. He realizes that the law was obeyed in his behalf by the Son of God, and that the penalty of transgression cannot fall upon the believing sinner. The active obedience of Christ clothes the believing sinner with the righteousness that meets the demands of the law. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Mrs. E. G. White. <Y1, November 29, 1894 par. 3>

December 6, 1894 Words to the Young

Christ is the sinner's substitute and surety. He has obeyed the law in the sinner's place, in order that the sinner may believe in him, and grow up into him in all things to the full stature of a man in Christ Jesus, and thus be complete in him. Christ has made reconciliation for sin, and has borne all its ignominy, reproach, and punishment; and yet while bearing sin, he has brought in everlasting righteousness, so that the believer is spotless before God. The time comes when it is asked, "Who shall lay anything to the charge of God's elect?" and the answer is, "It is Christ that died, yea rather, that is risen again." He who has the spotless robe of righteousness, woven in the loom of heaven, in which is not a thread that sinful humanity can claim, is at the right hand of God, to clothe his believing children in the perfect garment of his righteousness. Those who are saved in the kingdom of God will have nothing of which to boast in themselves; the praise and the glory will all flow back to God the giver of salvation. <Y1, December 6, 1894 par. 1>

But there are many who claim to be children of God who are resting their hopes upon other dependencies, rather than on the blood of Christ alone. When urged to rest their faith wholly upon Christ as a complete Saviour, many reveal the fact that they have faith in something that they think they can do. They say, "I have a great deal to do before I can be fit

to come to Christ." Another says, "When I have done to the uttermost all that I can do, then the Lord Jesus will come to my help." They imagine that they have a great deal to do themselves to save their own souls, and that Jesus will come in and piece out that part which is lacking, and give the finishing stroke to their salvation. These poor souls will not be strong in God until they accept Christ as a complete Saviour. They can add nothing to their salvation. The Israelites were required to sprinkle the door-posts with the blood of a slain lamb, in order that when the angel of death passed through the land, they might escape destruction. But if instead of doing this simple act of faith and obedience, they had barricaded the door, and taken every precaution to keep the destroying angel out, their pains would have been in vain, and would have testified to their unbelief. When the blood was seen upon the door-post, it was enough. The salvation of the house was assured. So it is in the work of salvation; it is the blood of Jesus Christ that cleanseth from all sin. <YI, December 6, 1894 par. 2>

It is not now the work of the sinner to make peace with God, but to accept Christ as his peace and righteousness. Thus man becomes one with Christ and one with God. There is no way by which the heart may be made holy, save through faith in Christ. Yet many think that repentance is a kind of preparation which men must originate themselves before they can come to Christ. They must take steps themselves in order to find Christ a mediator in their behalf. It is true that there must be repentance before there is pardon; but the sinner must come to Christ before he can find repentance. It is the virtue of Christ that strengthens and enlightens the soul, so, that repentance may be godly and acceptable. Peter has made this matter clear where he says of Christ, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Repentance is as certainly a gift of Jesus Christ as is forgiveness of sins. Repentance cannot be experienced without Christ; for it is the repentance of which he is the author that is the ground upon which we may apply for pardon. It is through the work of the Holy Spirit that men are led to repentance. It is from Christ that the grace of contrition comes, as well as the gift of pardon, and repentance as well as forgiveness of sins is procured only through the atoning blood of Christ. Those whom God pardons he first makes penitent. <YI, December 6, 1894 par. 3>

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Christ has paid a dear price for the mansions which he has gone to prepare for those who believe in him. Those who shall inhabit those mansions must be fitted for the society of heaven by the righteousness of Christ, and by the work of the Holy Spirit. The preparation for heaven must be made in probationary time, and there must now be submission to the work of the Spirit of God on the heart, in order that the soul may be brought into communication with heaven, and may be educated to enjoy the realities of the eternal world. The righteousness of Christ, which will be imputed to the believing soul, will be the title by which his entrance into heaven will be assured. Through the influence of the Spirit of God, the believer is transformed in character; his taste is refined, his judgment is sanctified, and he becomes complete in Christ. The love that was manifested toward him in the death of Christ, awakens a response of thankful love, and in answer to sincere prayer, the believer is brought from grace to grace, from glory to glory, until by beholding Christ, he is changed into the same image.

Mrs. E. G. White. <YI, December 6, 1894 par. 4>

December 13, 1894 Words to the Young

"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." Christ received into glory, made higher than the heavens, holy, harmless, and undefiled, ever liveth to make intercession for us. We can say with Job, "I know that my Redeemer liveth." Christ identifies his interests with those of suffering humanity. Many who claim to be Christians have advanced the idea that the Lord through Christ has redeemed us, and that having given his life for us, he then left us to make our way the best we can, to wrestle amid temptation and perils, and to meet alone the assaults of a cruel and relentless foe. Nevertheless we must overcome, and perfect a Christian character. <YI, December 13, 1894 par. 1>

The Lord who made the world has not left it to run itself; he manages its affairs by his almighty power. The same God who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, "has not left the purchase of the blood of Christ to the mercy of the adversary of God and man. Having given to the world the best gift of heaven, he gave heaven itself. The love and benevolence of God have not ceased; his mercy is still directed toward the fallen children of Adam. Through every age, through every hour, the love

of God has been exercised toward the world, notwithstanding the perversity of men; and when the fulness of time had come, Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation was fulfilled. The Lord has set before the world an open door, and no man can shut it. God so loved the world, that having given his Son, who was equal with himself, he could not withhold heaven itself. Having given the greatest gift, he could not withhold that which was less. 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' 'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.' <YI, December 13, 1894 par. 2>

God so loved the world that he would not suffer it to remain possible for it to be said that he could have given us more, or manifested for the human family a greater measure of love. He knew that the great manifestation of love, displayed in the life and death of the Son of God, would awaken the fiercest jealousy on the part of Satan. The gift of Christ to the world was beyond computation, and no power could compete with God by giving a gift that would bear any comparison to the value of heaven's best treasure. The greatness of this gift was to furnish men with a theme of thanksgiving and praise that would last through time and through eternity. Having given his all in Christ, God lays claim to the heart, mind, soul, and strength of man. Looking upon the treasure which God has provided in the full and complete gift of Christ, we can exclaim: "Herein is love!" <YI, December 13, 1894 par. 3>

Christ Jesus has said: "My sheep hear my voice, and I know them, and they follow me: . . . and they shall never perish, neither shall any man pluck them out of my hand." Unless his followers choose to leave him, he will hold them fast. Having given his life for the sinner in order that he might redeem him, he now provides for him the Holy Spirit, that he may have a Comforter to abide with him forever. What is the work of the Holy Spirit? Jesus says, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever, I have said unto you." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." "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." <YI, December 13, 1894 par. 4>

The Holy Spirit is to be continually present with the believer. We have need more carefully to consider the fact that the Comforter is to abide with us. If we individually comprehended this truth, we should never feel alone. When assailed by the enemy, when overwhelmed by temptation, we are to repose our faith in God; for we have his pledged word that we are never to be left to battle alone. Every soul, pardoned of sin, is precious in his sight,--more precious than the whole world. It has been purchased at infinite cost, and Christ will never abandon the soul for whom he has died. The soul may leave him, and thus be overwhelmed with temptation; but Christ can never turn from one for whom he has paid the ransom of his own life.

Mrs. E. G. White. <YI, December 13, 1894 par. 5>

December 20, 1894 Words to the Young

The world's Redeemer presents to his followers the plan of the battle in which they are called to engage, and he bids them count the cost. He assures them that angels who excel in strength shall be in his army, and will enable those who trust in him to fight valiantly. One shall chase a thousand, and two put ten thousand to flight,--not through their own strength, but through the power of Omnipotence. They are to be more than conquerors through him that loved them. He shows them the vast confederacy of evil that is arrayed against them; but he also cheers them with the proclamation that they are fighting in company with the hosts of heaven, and that One mightier than all the heavenly intelligences is in the ranks of those who battle for truth and righteousness. The captain of the Lord's host is with them, taking the command of the armies, and leading them on to victory. Because of their human frailty, because of their sinfulness, they may fear and tremble as they view the vast hosts of the powers of darkness; but they may rejoice as they look upon the angels of God ready to minister to those who shall be heirs of salvation. They may rejoice as they realize that the captain of the Lord's host will lead them forward in every conflict against natural and supernatural foes. Jesus says, "Be of good cheer; I have overcome the world." Your Leader is a conqueror. Advance to victory. "Lo, I am with you always, even unto the end of the world." "Without me ye can do nothing." <YI, December 20, 1894 par. 1>

How precious are these assurances that we shall never be left to take one step in our own finite strength; for he has

said, "I will never leave thee, nor forsake thee." We are fighting in the presence of invisible hosts. Unseen intelligences survey the whole array of evil, and help is at hand. We shall not only be provided with that which is necessary, but shall be placed upon vantage ground. Let us be more hopeful; let us encourage one another in the most holy faith. It is as essential that Christ should touch our hearts now by his Holy Spirit, as that he should redeem our souls by his most precious life. To every Christian comes the word that was addressed to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Thank God we are not left alone. This is our safety. Satan can never touch with eternal disaster one whom Christ has prepared for temptation by his previous intercession; for grace is provided in Christ for every soul, and a way of escape has been made, so that no one need fall under the power of the enemy. <YI, December 20, 1894 par. 2>

Satan is preparing many and strong temptations with which to assail the people of God. He is represented as walking to and fro like a roaring lion, seeking for some unguarded soul whom he may be successful in deceiving through his subtlety, and may finally destroy. We are not safe without Christ for a single step. But what comfort is treasured for us in the words, "I have prayed for thee, that thy faith fail not!" Satan does not sift chaff; it is the wheat that he desires to have in his hands. Then let us take courage, and pray at all times. Christ offers our prayers to the Father, mingled with the merit of his sacrifice, and they come up before God as sweet incense. It is Christ who died,--yea rather, who is risen again, who is ever at the right hand of God to make intercession for us. Whenever you are tempted to sin, remember that Christ's eye is upon you, and that Satan desires to have you, that he may sift you as wheat. Remember to send your petitions heavenward, and see Jesus making intercession for you. Send up an earnest cry to God, "Lord, save me; I perish," and you will not be overcome; you will not enter into sin. Take your stand firmly on the words of Paul, and in the strength of Jesus say, "In all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Mrs. E. G. White. <YI, December 20, 1894 par. 3>

January 3, 1895 Called to be Burden-Bearers.

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake shall find it." <YI, January 3, 1895 par. 1>

We have a message to bear to the world, and every one who has a connection with the work of God, is required to be a burden-bearer. Many professed Christians have been self-centered too long. They have been self-sufficient, and without a vital connection with God, and they do not understand their needs. We would urge all now to understand the Gift of God, and ask of him living water, that he may be in you a well of water springing up unto everlasting life. Then you will refresh others; then you will not be anxious to have the highest place. You will not have a carnal ambition to crowd and elbow your way into notice, and to be ambitious for the highest position; but you will realize that your highest place is at the feet of the great Teacher, to learn of him who is meek and lowly in heart. You will realize that your part is to behold Jesus, to contemplate his perfections, to talk of him, and to have your hearts all aglow with the love of God. Then you will possess Christ's meekness and lowliness of heart. Then you will be in a condition to listen to words of truth, and to be benefited by them; for you will then practise the truth, and teach others also the truth as it is in Jesus. <YI, January 3, 1895 par. 2>

You should seek God with all your heart for yourselves, that the faith which you possess may be a working faith,--a faith that is genuine,--a faith that works by love, and purifies the soul. Through the grace of Christ you will make decided endeavors to overcome all cold, rough, harsh, uncourteous ways and manners. These un-Christlike attributes will be clearly seen as they are, as you behold the Pattern; for it is by beholding Jesus, by talking of Jesus, by contemplating Jesus, that you will see the offensive character of sin, of selfishness, or hardness of heart, and you will do the very thing that God requires you to do, and that you have not yet done. You will put away all self,--self-importance, self-love, self-esteem, envy, evil-surmising, and jealousy, and plead for the Holy Spirit to come into your hearts and abide with you. As you taste and see that the Lord is good, you will hunger and thirst after more of the Holy Spirit, and will make an entire surrender of your will and your way, your plans and ideas, to God, and will keep the way of the Lord. Your words and deportment must be guarded. <YI, January 3, 1895 par. 3>

The mighty cleaver of truth has taken you out of the quarry of the world. You were rough stones with jagged edges,

bruising and marring whoever you came in contact with; there is a work to be done to smooth off the rough edges. If you appreciated the value of the work that is to be done in the workshop of God, you would welcome the blows of the ax and the hammer. Your self-esteem will be hurt, your high opinion of yourself will be cut away by the ax and the hammer, and the roughness of your character will be smoothed off; and when self and carnal propensities are worked away, then the stone will assume proper proportions for the heavenly building, and then the polishing, refining, subduing, burnishing processes will begin, and you will be molded after the model of Christ's character. His own image is to be reflected in the polished character of his human agent, and the stone is to be fitted for the heavenly building. Angels of God look upon the human agent that thus reflects the brightness and glory of the character of Christ, and proclaim in the heavenly courts: "We are laborers together with God: ye are God's husbandry, ye are God's building." "Here are precious stones growing up into a holy temple in the Lord." <YI, January 3, 1895 par. 4>

But we deny Jesus Christ as the one who taketh away the sins of the world, if we do not, after accepting the truth, reveal to the world the sanctifying effects of the truth on our own characters. If we are not better men and women, if we are not more kind-hearted, more pitiful, more courteous, more full of tenderness and love; if we do not manifest to others the love that led Jesus to the world on his mission of mercy, we are not witnesses to the world of the power of Jesus Christ. Jesus lived not to please himself. He gave himself as a living, consuming sacrifice for the good of others. He came to elevate, to ennoble, to make happy all with whom he came in contact. Those who receive Christ will put away all that is uncourteous, harsh, and rough, and will reveal the pleasantness, the kindness, that dwelt in Jesus, because Christ abides in the heart by faith. Christ was the light that shineth in darkness, and his followers are also to be the light of the world. They are to kindle their tapers at the divine altar. The character that is sanctified through the truth adds the perfect polish. <YI, January 3, 1895 par. 5>

Christ is our model; but unless we behold him, unless we contemplate his character, we shall not reflect his character in our practical life. He was meek and lowly in heart. He never did a rude action, never spoke a discourteous word. The Lord is not pleased with our blunt, hard, unsympathetic ways toward others. All this selfishness must be purged away from our characters, and we must wear the yoke of Christ. Then we shall become laborers together with God, and shall be fitting up for the society of heavenly angels. We are to be in the world, but not of the world. We are to be representatives of Jesus Christ. As the Lord of life and glory came to our world to represent the Father, so we are to go to the world to represent Jesus. He says, "I sanctify myself, that they also might be sanctified through the truth." "Thy word is truth." We need, then, to become familiar with the word of God; to study and to practise it in life. Then will the word become to us personally the power of God unto salvation.

Mrs. E. G. White. <YI, January 3, 1895 par. 6>

January 10, 1895 "Yet a Little While."

"Yet a little while is the light with you." This was the Saviour's argument to the Jews, who were resisting all his efforts to reflect upon them the light of the Sun of Righteousness. This is the warning we would give to you who claim to believe the truth! "Yet a little while is the light with you." We would ask you to consider the shortness of human life, how swiftly time is passing. Golden opportunities and privileges are within our reach. The plenteous, abundant mercy of God is waiting your demand upon its richest treasures. The Saviour is waiting to dispense his blessing freely, and the only question is, Will you accept them? The rich provisions have been made, and light is shining in a variety of ways; but this light will lose its preciousness to those who do not appreciate it, who do not accept and respond to it, or, having received it, do not pass the light along to others. <YI, January 10, 1895 par. 1>

Your life, your soul, your strength, your capabilities, your powers of mind and body, are to be regarded by you as intrusted capital to be improved for your Lord during the period of your life. You are to stand in your allotted order in God's great army, to work out his plan in saving your own soul and the souls of others. This you may do by living a consistent Christian life, by putting forth earnest efforts, by learning in the school of Christ his ways, his purposes, and subordinating your will and ways to the will and way of Christ. <YI, January 10, 1895 par. 2>

Will not all those who claim to be the children of God consider the words of the great Teacher? His words are not mysterious and hard to be understood. When the disciples thought them hard to be understood, they made it evident that they were not united to Christ as the branch is united to the living vine. They did not have true discernment. They misunderstood the words of Christ. That which was plain to those who had true faith, became a stumbling-block to those who lacked spiritual discernment. They were offended because he spoke words to them that the natural heart could not comprehend and receive, and they refused to walk any more with Jesus. <YI, January 10, 1895 par. 3>

Are there not among the believers some who love the world and whose affections are so absorbed in their relatives and friends who obey not the truth, that they are confused in mind, and through the temptations of Satan take their stand on his side, instead of on the Lord's side? The love of God for fallen men is without a parallel. Christ declares: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." These were the words over which some of the disciples stumbled, but Jesus removed everything that might constitute a stumbling-block, and said to 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." It is the word of God abiding in the heart that will quicken the spiritual faculties. <YI, January 10, 1895 par. 4>

We wish to impress upon our people who claim to believe the truth for this time that they need to heed the counsel of the True Witness, who represents their state as spiritually fallen, and calls upon them in decided language to repent and to return to their first love. Who is our first love?--The world's Redeemer is our first love, and must ever remain our first love. The Christian is to live a life distinctly different from that of the worldling. The worldling lives a cheap quality of life. He consents not to spiritual life. It is he who has the love of God that has life; it is he whose hope is centered, not in this world, but in Christ, the great center. <YI, January 10, 1895 par. 5>

Jesus has loved men, and has made every provision that the blood-bought soul shall have a new birth, a new life derived from his own life, as the branch derives its life from the parent stock. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Those who believe in Christ derive their motive power and the texture of their characters from him in whom they believe. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Know ye not that your bodies are the members of Christ? . . . What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." <YI, January 10, 1895 par. 6>

Our position is plainly marked out. The endowment which we have of God is plainly described, and our accountability and duty are plainly stated. The declaration of Christ is given in language not to be misunderstood: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Mrs. E. G. White. <YI, January 10, 1895 par. 7>

January 31, 1895 The Basis of True Education.

True education is a grand science; for it is founded on the fear of the Lord, which is the beginning of wisdom. Christ is the greatest Teacher this world ever knew, and it is not the pleasure of the Lord Jesus that the subjects of his kingdom, for whom he died, shall be educated in such a way that they will be led to place the wisdom of men in the forefront, and delegate to the wisdom of God, as revealed in his holy word, a place in the rear. True education is that which will train children and youth for the life that now is, and in reference to that which is to come; for an inheritance in that better country, even in an heavenly. They are to be trained for the country for which patriarchs and prophets looked. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city." <YI, January 31, 1895 par. 1>

The general method of educating the youth does not meet the standard of true education. Infidel sentiments are interwoven in the matter placed in school books, and the oracles of God are placed in a questionable or even an objectionable light. Thus the minds of the youth become familiar with Satan's suggestions, and the doubts once entertained become to those who entertain them, assured facts, and scientific research is made misleading on account of the way its discoveries are interpreted and perverted. Men take it upon themselves to rein up the word of God before a finite tribunal, and sentence is pronounced upon the inspiration of God according to finite measurement, and the truth of God is made to appear as a thing uncertain before the records of science. These false educators exalt nature above nature's God, and above the Author of all true science. At the very time when teachers should have been firm and unwavering in their testimony, at the very time when it should have been made manifest that their souls were riveted to the eternal Rock, when they should have been able to inspire faith in those who were doubting, they made admission of

their own uncertainty as to whether the word of God or the discoveries or science, falsely so called, were true. Those who were truly conscientious have been made to waver in their faith because of the hesitation of those who were professed expositors of the Bible when they dealt with the living oracles. Satan has taken advantage of the uncertainty of the mind, and through unseen agencies, he has crowded in his sophistries, and has caused men to become befogged in the mists of skepticism. <YI, January 31, 1895 par. 2>

Learned men have given lectures in which have been mingled truth and error; but they have unbalanced the minds of those who leaned toward error instead of toward truth. The nicely-woven sophistries of the so-called wise men have a charm for a certain class of students; but the impression that these lectures leave upon the mind is that the God of nature is restricted by his own laws. The immutability of nature has been largely dwelt upon, and skeptical theories have been readily adopted by those whose minds chose the atmosphere of doubt, because they were not in harmony with God's holy law, the foundation of his government in heaven and earth. Their natural tendency to evil made it easy for them to choose false paths, and to doubt the reliability of both the Old and the New Testament's records and history. Poisoned with error themselves, they have watched every opportunity to sow the seeds of doubt in other minds. Nature is exalted above the God of nature, and the simplicity of faith is destroyed; for the foundation of faith is made to appear uncertain. Befogged in skepticism, the minds of those who doubt are left to beat on the rocks of infidelity.

Mrs. E. G. White. <YI, January 31, 1895 par. 3>

February 7, 1895 Beware of Imitations.

Association with learned men is esteemed by some more highly than communion with the God of heaven. The statements of learned men are thought of more value than the highest wisdom revealed in the word of God. But while infidelity is proudly lifting up its head, Heaven looks down upon the vanity and nothingness of human reasoning; for man in and of himself is vanity. All the merit, all the moral dignity, of men, has been theirs simply in and through the merits of Jesus Christ. What, then, are the speculations of the greatest minds of the greatest men that have ever lived? Yet men place their human reasonings before the revealed will of God, and present to the world that which they claim is higher wisdom than the wisdom of the Eternal. In their vain imaginations, they would bring down the economy of heaven to suit their own inclinations and desires. <YI, February 7, 1895 par. 1>

The great God has a law by which to govern his kingdom, and those who trample upon that law will one day find that they are amenable to its statutes. The remedy for transgression is not to be found in declaring that the law is abolished. To abolish the law would be to dishonor it, and to cast contempt upon the Lawgiver. The only escape for the transgressor of law is found in the Lord Jesus Christ; for through the grace and atonement of the only begotten Son of God, the sinner may be saved and the law vindicated. The men who parade before the world as wonderful specimens of greatness, and at the same time trample down the revealed will of God, robe man with honor, and talk of the perfection of nature. They paint a very fine picture, but it is an illusion, a flattering deception; for they walk in the sparks of their own kindling. <YI, February 7, 1895 par. 2>

Those who present a doctrine contrary to that of the Bible, are led by the great apostate who was cast out of the courts of God. Of him before his fall, it was written, "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee, All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." <YI, February 7, 1895 par. 3>

With such a leader,--an angel expelled from heaven,--these supposed wise men of earth may fabricate bewitching theories with which to infatuate the minds of men. Paul said to the Galatians, "Who hath bewitched you, that ye should not obey the truth?" Satan has a masterly mind, and he has his chosen agents by which he works to exalt men, and clothe them with honor above God. But God is clothed with power; he is able to take those who are dead in trespasses and sins, and by the operation of the Spirit which raised Jesus from the dead, transform the human character, bringing back to the soul the lost image of God. Those who believe in Jesus Christ are changed from being rebels against the law of God into obedient servants and subjects of his kingdom. They are born again, regenerated, sanctified through the truth. This power of God the skeptic will not admit, and he refuses all evidence until it is brought under the domain of

his finite faculties. He even dares to set aside the law of God, and prescribe the limit of Jehovah's power. But God has said, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Mrs. E. G. White. <YI, February 7, 1895 par. 4>

May 30, 1895 Avoid Trifling Speech.

"I write unto you, young men, because ye have overcome the wicked one. . . . I have written unto you, young men, because ye are strong, and the word of God abideth in you." <YI, May 30, 1895 par. 1>

The Lord requires that every human agent shall do his best; and those that do their best will have the greatest personal satisfaction, and will bring the greatest satisfaction to those who have an interest in them. The youth need to realize that they need a deep experience in the things of God. A mere surface work will be of no benefit to them. You need to bring the light of God's word into your heart, that you may search it with a lighted candle. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" <YI, May 30, 1895 par. 2>

When you associate together, you may be a help and a blessing one to another if you surround yourselves with an influence that is divine; but there are those who have grave defects which are gaining a deeper hold upon them, and which, if not overcome, will drive the Spirit of God out of the heart. There is among you too much love of jesting and joking, which is not convenient, and which in no way strengthens the soul or the intellect. Jestings and joking may please a class of cheap minds, but the influence of this kind of conduct is destructive to spirituality. I speak to you as a class and also as individuals: Guard your words. Let sobriety and sound common sense characterize your conversation. Do not trifle with the purity and nobility of your souls by condescending to indulgence in stale jokes, and in cultivating habits of trifling conversation. The requirement of God is explicit on these points, and presents before you the obligation that rests upon you as children of God. The word of God says: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Again the injunction is given in still more explicit language: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." <YI, May 30, 1895 par. 3>

Bible religion is not one influence among many others, but its influence is supreme, pervading and controlling every other influence. Bible religion is to exercise control over life and conduct. It is not to be like a dash of color brushed here and there upon the canvas, but its influence is to pervade the whole life, as though the canvas were dipped into the color until every thread of the fabric was dyed a deep, fast, unfading hue. The Lord will give you understanding in all practical Bible truths as you bring them into your life practice. Principles of truth are to be carried out in your practical experience in every-day matters. If you are determined that you will obey every word that proceedeth out of the mouth of God, then great and efficient truths will be discovered by you, and you will see that Bible religion has to do with the smaller and larger concerns of life. The broad principles of the word of God are to regulate the character and conduct of every genuine Christian. Let every one inquire seriously: Am I a genuine Christian? Am I bearing the true marks of a Christian? Am I doing my best to perfect a character after the divine model? Am I permitting the grace of God to have a molding influence upon me, and am I becoming more and more perfectly conformed to the image of Jesus Christ? <YI, May 30, 1895 par. 4>

Aim to be faithful students in the school of Christ, learning daily to conform your life to the divine Pattern. Set your faces heavenward, and press toward the mark for the prize of your high calling in Christ Jesus. Run the Christian race with patience, and rise superior to every temptation, however grievous it may be, that shall come to you. Resist the devil, and he will flee from you. Draw nigh to God; and if you are desirous of taking the first upward step, you will find his hand stretched out to help you. It remains with you, individually, as to whether you walk in the light of the Sun of righteousness, or in the darkness of error. The truth of God can be a blessing to you only as you permit its influence to purify and refine your soul. <YI, May 30, 1895 par. 5>

As you are associated together in physical and mental training, be careful what habits you form. If you choose, you can make the occasion that brings you together one in which you can do most essential missionary work one for another. Christian example, manifested in spirit, in words, in the faithful discharge of your duty both in physical and mental lines, will have an influence upon those with whom you associate. Individually you may be God's true

missionaries, watching for souls as they that must give an account. God has given you reasoning powers, and you are to put to use your capabilities, and consider how you may answer the expectation of Christ in bearing one another's burdens. Let every one exercise the talents intrusted to him by watching unto prayer, and by lifting to the extent of his power. Bear in mind, I beseech you, that it rests with you whether or not you will form characters after the divine similitude. It rests with you whether you will go contrary to God and his truth, and become tempters to those with whom you associate. There is nothing more decidedly antagonistic to the pure truth of God than a polluted heart. Do not expect that the Holy Spirit will force your will. It is the Holy Spirit's office to convict of sin, and to incline the heart toward truth and righteousness.

Mrs. E. G. White. <YI, May 30, 1895 par. 6>

June 13, 1895 Avoid Trifling Speech.

"And you hath he quickened, who were dead in trespasses and sin; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." <YI, June 13, 1895 par. 1>

But while we are saved through grace, the apostle presents the part that we are to act. He says: "Work out your own salvation with fear and trembling [lest you become an influence to lead others astray]: for it is God that worketh in you both to will and to do of his good pleasure." In these scriptures is presented the co-working of God with man and man with God. How important it is that the work shall go forward harmoniously, so that, as a result, the perfection of Christian character may be obtained through the union of the human and divine! Where this cooperation is found, these words are appropriate: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled," that he may "present you holy and unblameable and unreproveable in his sight." Let every soul remember that the Christian armor cannot be laid aside for one moment. We are called upon to keep up the warfare, to resist Satan, to watch and pray. <YI, June 13, 1895 par. 2>

Where the heart is purified and refined, and made fit for the indwelling of the Holy Spirit, the tongue will be sanctified to the glory of God. When you hear young men jesting and joking, do not join in the merriment that dishonors Jesus Christ who died for them, but rather reprove them. Watch over one another for good. Pray for and with one another. You can surround your souls with an atmosphere that will be like breezes from the heavenly Eden. Open your heart to the Lord Jesus. Guard your tongue. Let not your tongue run at random in jesting and joking. These are signs that your heart needs to be cleansed from its defilement. Those who are earnestly striving to obtain the world to come, will act according to Christian principles in all the concerns of life. They will bring into practice the injunction: "Not slothful in business; fervent in spirit; serving the Lord." If we are sincere Christians in meeting, we shall be sincere Christians at all times and in all places. I am very desirous that all who are acquainted with Christ shall manifest the fact by the spirit revealed in their words. Christ said: "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Our words index the state of our heart; and whether men talk much or little, their words express the character of their thoughts. A man's character may be quite accurately estimated by the nature of his conversation. Sound, truthful words have the right ring in them. "The end of all things is at hand: be ye therefore sober, and watch unto prayer."

Mrs. E. G. White. <YI, June 13, 1895 par. 3>

June 27, 1895 Let your Speech Be Always with Grace.

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." <YI, June 27, 1895 par. 1>

How is it that many who profess the name of Christ utter so many vain, idle words? Satan watches to obtain an advantage over those who speak in a reckless manner. Those who jest and joke and indulge in cheap conversation place themselves upon a level where Satan can give access to them. He is playing the game of life for their souls. Can we wonder that the word of God cautions us, and warns us against sinning with our tongues? <YI, June 27, 1895 par. 2>

We are to feed upon Christ, the living bread from heaven. Our souls are to thirst for the waters of salvation, and we are to study the Scriptures, and practice the truths they teach in our daily life. Those who do this will reveal the fact that they are feasting upon the bread of life, eating the flesh of the Son of God, and drinking daily of the waters of salvation. If we closely study the words of Christ, and take heed to his lessons, we shall feed upon his flesh; for the Word became flesh, and dwelt among us. Christ says: "The words that I speak unto you, they are spirit, and they are life." When we utter meaningless and silly words, we encourage others to indulge in the same kind of conversation; but it is a great sin in the sight of God to allow ourselves to utter words that do not suggest pure, choice thoughts which will elevate, ennoble, and sanctify our characters and the characters of those who hear. The only words that come from our lips should be pure, clean words. No one can tell how much sin is created by careless, foolish, unmeaning words. The character of those who utter these senseless words is indexed by them. Sensible people are ashamed to listen to such words, and disgusted that their precious time should be wasted in listening to frivolous utterances. <YI, June 27, 1895 par. 3>

O that every one of our youth would realize the evil of foolish conversation, and correct the habit of speaking idle words! Let every one who has indulged in this sin repent of it, confess it before God, and put it far from him. In speaking foolish words, you have dishonored the name of Christ; for you have misrepresented him in character. No word of guile was found in his lips, no word of prevarication or falsehood. The people that are described as making up the one hundred and forty-four thousand, have the Father's name written in their foreheads, and of them it is said: "In their mouth was found no guile: for they are without fault before the throne of God." If they had been speaking foolish, senseless, false words, they would not have been found without guile, and without fault before the throne of God. John also wrote, saying: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." <YI, June 27, 1895 par. 4>

O that all our youth would form characters after the divine similitude! O that Christ may be in you a well of water springing up unto everlasting life. Begin at once the work of soul-purification. Put from you all nonsense, and refrain from trifling words. Every word you speak is as a seed that will germinate and produce either good or bad fruit, according to its character. The words we utter encourage the feelings that prompted them. Exaggeration is a terrible sin. Passionate words sow seeds that produce a bad crop which no one will care to garner. Our own words have an effect upon our character, but they act still more powerfully upon the characters of others. The Infinite God alone can measure the mischief that is done by careless words. These words fall from our lips, and we do not perhaps mean any harm; yet they are the index of our inward thoughts, and work on the side of evil. What unhappiness has been produced by the speaking of thoughtless, unkind words in the family circle! Harsh words rankle in the mind, it may be for years, and never lose their sting. As professed Christians, we should consider the influence our words have upon those with whom we come into association, whether they are believers or unbelievers. Our words are watched, and mischief is done by thoughtless utterances. No after association with believers or unbelievers will wholly counteract the unfavorable influence of thoughtless, foolish words. Our words evidence the manner of food upon which the soul feeds.

Mrs. E. G. White. <YI, June 27, 1895 par. 5>

July 11, 1895 Our Words.

Those who love Jesus Christ will contemplate his character, meditate upon his words, practice his precepts, and become living missionaries. The words they speak will be like apples of gold in pictures of silver. The homes about us might be havens of rest and peace; but they have been anything but this because of the incalculable mischief that has been wrought by the tongue. Souls have been murdered by harsh, censorious words. If the cases of some could be brought to light, it would be revealed that souls have been lost because, when they were struggling under temptation, persons have united with Satan in casting upon them unkind, discouraging words. Men in positions of importance have felt at liberty to speak to them inconsiderately, to give utterance to suspicions, and to judge them hastily. The spiritual atmosphere which surrounded the souls of these men was of a malicious character. They themselves were under the sway of Satan, and the fruit of their words was a soul lost unto death through time and eternity. They placed a rock of stumbling before the feet of the tempted, and caused them to stumble and fall. No after effort to lift up the fallen soul was successful. <YI, July 11, 1895 par. 1>

When men are tempted, how often they drop the bad seed of doubt into the mind of another, and watered by the suggestions of Satan, it takes root and bears fruit. The man who is thus influenced by the evil word, in his turn insinuates his doubts into the minds of others. The one who first dropped the seed may overcome his error, and become established in the truth. He may outlive his temptation, pass into the sunshine of perfect faith, and be entirely unconscious that his words have lived and rankled in the soul of another. He may not know that he is poisoning the atmosphere of another soul forever. Terrible are the results that have come from the sowing of such seed. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison." <YI, July 11, 1895 par. 2>

Will you to whom I now address these words, take heed to the instruction given you? Let the youth take warning; let them not be forward in conversation, but be modest and retiring. Let them be quick to hear things that will profit the soul, and be slow to speak, unless it be to represent Jesus, and to witness to the truth. Show humility of mind by modesty of demeanor. Let your conversation be seasoned with grace. Educate the soul to cheerfulness, to thankfulness, and to the expression of gratitude to God for the great love wherewith he hath loved us, and thus adorn the doctrine of our Lord and Saviour in all things, at all places, and at all times. Glorify the Master by witnessing in your character to the work of the Holy Spirit upon your soul. Let Christ arise in the soul as a wellspring of life. Christian cheerfulness is the very beauty of holiness. Those who are rich in faith will make manifest the grace of Christ. Paul charges Timothy, saying: "If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . . . Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Mrs. E. G. White. <YI, July 11, 1895 par. 3>

July 18, 1895 God to be Glorified in Our Work.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." When the heart has a deep longing for God, when the mind contemplates the goodness and the loving kindness of God, when the soul hopes and trusts in the Lord, the Holy Spirit will be as a comforter to the soul. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Shall we be obedient to these inspired words that come sounding down the line to our time? The purpose to

which we are called is an exalted one. Peter says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." How can you show forth his praises?--By the words that you utter. You can speak in such a way as to bless others,--to be a savor of life unto life in working the works of righteousness. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." <YI, July 18, 1895 par. 1>

The Lord is to be honored and glorified by his people in the midst of a crooked and perverse generation, among whom they are to shine as lights in the world. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." The manner in which we use the gift of speech will tell on the side of good or evil. We are to manifest Christian tact and sanctified judgment. Men will present arguments against the truth that will be inspired by Satan for the purpose of leading the advocates of truth into side issues, and to carry the minds of his hearers into the same channels. Satan's subtlety often accomplishes this, and thus confuses and harasses those who are seeking after truth. The advocates of truth should not permit themselves to be led hither and thither after vain objections, but they should lift up the standard of truth, and from the book of inspiration crowd in the words of God. Let every soul meet the temptations of Satan in the same manner in which Christ met them when in conflict with the enemy in the wilderness. He said to the tempter, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Mrs. E. G. White. <YI, July 18, 1895 par. 2>

August 1, 1895 Delay No Longer.

The gospel of Christ makes progress in every human agent that is consecrated to the Lord's service. The Holy Spirit takes possession of every one who has a willing mind, not that that person may work the Holy Spirit, but that the Holy Spirit may work its miracle through the grace that is poured upon the human agency. The goodness of God becomes a working power through a consistent life, through fervent love for Jesus, and through heaven-inspired zeal. Those who are in association with Jesus will partake of his melting love, and manifest his overflowing sympathy for souls who are yielding to Satan's specious temptations. They will plan and study and exercise tact, in order that they may make a success of so presenting the unselfish love of Christ that sinful and impenitent hearts may be won to loyalty to Jesus, who gave his life for them. <YI, August 1, 1895 par. 1>

My young friends, I call upon you now to make your decision without a moment's delay, that you will no longer stand under the banner of the power of darkness or remain in captivity to Satan. You are Christ's property; you have been bought with a price. You are privileged now in having the precious truth to appeal to your conscience and understanding. Light shines in clear rays about you. Reasons are presented to you why you should become the sons and daughters of God, why you should believe in Christ as your personal Saviour, why you should confess him while mercy's sweet voice pleads with you. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief." "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 [by a godless, frivolous life and conversation], him will I also deny before my Father which is in heaven." "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." <YI, August 1, 1895 par. 2>

Lose no time; confess Christ without delay. It is the Holy Spirit, the Comforter, the Spirit of truth that testifies of Christ. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." To grieve the Holy Spirit which would make you a witness of Christ is a terrible thing. You know not when you may grieve the Spirit for the last time. The Holy Spirit does not work upon the human heart to compel you to give yourself to Christ, to force you to yield your conscience: but it shines into the chambers of the mind in a way to convict of sin, and to entice you unto righteousness. If you do not confess Christ now, the time will come when, overwhelmed with a sense of the great

things that you have lost, you will make confession. But why not confess Christ now while mercy's voice invites you? "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." "We shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

Mrs. E. G. White. <YI, August 1, 1895 par. 3>

August 8, 1895 Confession of Christ.

Now is the time to confess Christ before the world; by a consistent life and conversation to be a witness for Jesus Christ. By so doing you will exercise an influence over others, and will aid others to confess that Christ is Lord, to the glory of God the Father. The more light you have, and the more Christ works through the Holy Spirit to win you from a course of guilt, the more responsible you will be for resisting his mercy and refusing his invitation. The Jewish nation rejected Christ, and the darkness that came upon them corresponded to the great light that had been given them. So it will be with you. The greater the light you have, the greater will be the darkness that will enshroud you. You will press closer to the enemy of Christ, and make it more manifest than before that it is your choice to be Satan's slave rather than Christ's free man. Not enlisting in the service of the Captain of our salvation, you show to the world that you have chosen another leader. <YI, August 8, 1895 par. 1>

The kingdom of heaven has come near unto you, and you have seen the Father and the Son. You think that the time will never come when you will mock and deride Jesus. You think that if you had lived upon earth when Christ was here, your voice would not have been raised with that of the multitude who cried, "Away with him! Crucify him!" But if you persist in rejecting Christ, you will be at the mercy of the enemy, and will do his bidding at last. I beseech of you to take your stand without delay on the side of Christ. Jesus has bought you with an infinite price because he loves you. Why not reveal to the world that you do not hate and reject Jesus? Why do you not manifest that you love the attributes and the service of Christ more than you love the attributes and the service of Satan? Why do you ventilate what you call skepticism, when you know that Jesus Christ came into the world to save just such foolish sinners as yourselves? Why do you look upon religion as a restraint, when the practise of godliness will keep you from ruining your happiness in this life, and will give you a title to the future, immortal life? O let it not be said of you, "Ye have seen and hated both me and my Father." <YI, August 8, 1895 par. 2>

Jesus has done much for you, and he is willing to do much more. Every blessing, every talent, every capability you possess has come to you through Jesus Christ. Those who reject Christ, reject their only hope of happiness in this life, and cut themselves off from the hope of eternal life. Every step of rejection of Christ is a step toward the rejection of the goodness of salvation, and toward the sin against the Holy Spirit. It is evident that not one who stands under the banner of Jesus Christ, who serves him as a faithful soldier, has committed this sin. The sin against the Holy Ghost is not confined to any one period of time, or limited to any one generation. The Jewish nation who rejected Christ committed the unpardonable sin, but by taking the same course that they took in refusing the invitation of mercy, we may commit the same error. You offer insult to the Prince of life, and put him to an open shame before the synagogue of Satan. "We are made a spectacle unto the world, and to angels, and to men." You should not delay one day. The peril is too great. You may lose your life. Satan is watching every opportunity in order that he may destroy both soul and body; but Jesus is ready to pardon all your sins, and to make you a child of God, an heir of heaven.

Mrs. E. G. White. <YI, August 8, 1895 par. 3>

August 22, 1895 Are You Buying the Treasure?

"The kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." <YI, August 22, 1895 par. 1>

Christ drew his lessons from the customs of the people, and from facts with which they were familiar. They knew that when a man found a treasure, or knew that a certain field contained valuable stores, he invested all his property in buying the field. Christ used this fact to illustrate the value of the treasure of truth. In the days of Christ the people generally thought that to bury their treasures was to preserve them in safety, and many placed their gold in the bosom

of the earth. At times the buried treasure was lost to its possessor by his sudden death, and the secret of his hidden wealth was locked up from his relatives and friends with its possessor in his grave. Afterward, when the land was worked, the treasure was discovered. Sometimes the gold was brought to light by some one who was not related to its possessor, and the secret of the hidden treasure was not disclosed until the man had made arrangements to buy the field for himself. This fact is taken to illustrate the value of the kingdom of heaven, and how those who appreciate its value are willing to dispense with all in order to obtain it. <YI, August 22, 1895 par. 2>

Without the kingdom of God we are lost, we have no knowledge of God, and are without hope in the world; but salvation has been provided for us through faith in Jesus Christ. He is the treasure, and when the rubbish of the world is swept away, we are enabled to discern his infinite value. He says, "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." The divinity of Christ was as a hidden treasure. At times when he was upon earth, divinity flashed through humanity, and his true character was revealed. The God of heaven testified to his oneness with his Son. At his baptism the heavens were opened, and the glory of God in the similitude of a dove like burnished gold hovered over the Saviour, and a voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased." But the nation to whom Christ came, though professing to be the peculiar people of God, did not recognize the heavenly treasure in the person of Jesus Christ. They had had light upon light, evidence upon evidence. "God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." "What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law. For they stumbled at that stumbling-stone; as it is written. Behold, I lay in Sion a stumbling-stone and rock of offense; and whosoever believeth on him shall not be ashamed." "Esais is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." <YI, August 22, 1895 par. 3>

Jesus Christ, the Majesty of heaven, was not discerned in the disguise of humanity. He was the divine teacher sent from God, the glorious treasure given to humanity. He was fairer than the sons of men, but his matchless glory was hidden under a cover of poverty and suffering. He veiled his glory in order that divinity might touch humanity, and the treasure of immense value was not discerned by the human race; "but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The man who finds Christ, the man who beholds the treasure of salvation, has found the field and the hidden treasure. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace." The treasure indeed is hidden under the garb of humanity. Christ is the unsearchable riches, and he who finds Christ, finds heaven. The human agent who looks upon Jesus, who dwells by faith on his matchless charms, finds the eternal treasure. In the parable he who finds the treasure is represented as so well satisfied with his discovery that he sells all that he has to purchase that field.

Mrs. E. G. White.

(*To be concluded.*) <YI, August 22, 1895 par. 4>

September 5, 1895 Are You Buying the Treasure?

(Conclusion.)

Christ does not use this parable to commend the man who hides the treasure until he can buy the field; but his object in using this illustration is to convey to our mind the value of spiritual things. To obtain worldly treasure, the man would make a sacrifice of his all; and how much more should we give for the priceless, heavenly treasure! He said again: "The kingdom of heaven is like unto a merchant-man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." This goodly pearl represents the priceless treasure of Christ, as does the gold hid in the field. In Christ we have everything that is needful for us in this life, and that which will make up the joy of the world to come. All the money in the world will not buy the gift of peace and rest and love. These gifts are provided for us through faith in Christ. We cannot purchase these gifts from God; we have nothing with which to buy them. We are the property of God; for mind, soul, and body have been purchased by the ransom of the life of the Son of God. Then how can we buy the Son of God as our treasure? Jesus says: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy

nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Then what is it to buy the eternal treasure?--It is simply to give back to Jesus his own, to receive him into the heart by faith. It is cooperation with God; it is bearing the yoke with Christ; it is lifting his burdens. For our sakes he became poor, that we through his poverty might be made rich. The Lord Jesus laid aside his royal crown, he left his high command, he clothed his divinity with humanity, in order that through humanity he might uplift the human race. He so appreciated the possibility of the human race that he became man's substitute and surety. He places upon man his own merit, and thus elevates him in the scale of moral value with God. Christ is the atoning sacrifice. He left the glory of heaven, he parted with his riches, he laid aside his honor, not in order to create love and interest for man in the heart of God, but to be an exponent of the love that existed in the heart of the Father. He came into the world to make man accept the fact that although man had sinned against God, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus paid the price of all his riches, he assumed humanity, he condescended to a life of poverty and humiliation, in order that he might seek and save that which was lost. <YI, September 5, 1895 par. 1>

Through the grace of Christ, we may be strengthened and matured, so that though now imperfect, we may become complete in him. We have mortgaged ourselves to Satan, but Christ came to ransom and redeem us. We cannot purchase anything from God. It is only by grace, the free gift of God in Christ, that we are saved. <YI, September 5, 1895 par. 2>

In the parable of the treasure in the field, the man who found it went and hid it until he was enabled to purchase it; but in finding Christ, we have nothing to hide. In our great joy we desire to reveal the hidden treasure to others. We are eager to impart the possession, and put forth heartfelt, earnest effort so to represent the treasure to others that they may value it as we value it. Like the man who sold his all, we estimate nothing too dear to be sacrificed for the possession of the heavenly treasure. Those who find Christ find salvation, and they are not ashamed to have any one understand what a high estimate they place upon him who is their salvation, righteousness, sanctification, redemption, and exceeding great reward. They desire that all shall see and appreciate the treasure which they have found. They desire that every one shall open the heart so that the healing beams of the Sun of righteousness may shine into the chambers of heart and mind, and that others may have the light of life. It is impossible to hide the bright hope that comes to the soul who lays hold of Christ by faith. When Jesus went through the cities and villages of Palestine, it is written that he "could not be hid." Let the precious Saviour come into the heart, and his presence cannot be concealed. The heart will be full of hope, comfort, and love, and a divine light will illuminate the countenance. <YI, September 5, 1895 par. 3>

Christ says to you, "My son, give me thine heart." And in exchange for your heart, he says, "A new heart also will I give thee." Will you accept the heavenly treasure on Christ's terms? Those who make the treasure their own by faith, are the only ones who can be benefited by it. We are to appropriate Christ by accepting the truth of his word. Are we doing it?

Mrs. E. G. White. <YI, September 5, 1895 par. 4>

September 19, 1895 Be Not Wise in Your Own Conceit.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Divine knowledge must be combined with human education in order that the gospel may not be hid. The apostle says, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." God has given us warning that we shall not lean to our own understanding. If we do, we shall be in constant danger of being misled and misdirected by the god of this world. Those who know Jesus Christ as their personal Saviour have the privilege of being educated and trained in a higher school than that of men, and of being tutored under higher wisdom than that of finite beings. They may come under the tutorship of the greatest Teacher the world ever knew, and partake of the same knowledge that he gave to Daniel. Those who are humble in heart, those who feel their need of higher wisdom, and do not rely upon their own finite judgment, but search earnestly to know the will of God, may draw from the source of all knowledge, and obtain grace, prudence, discretion, and judgment. They will realize the fulfilment of the assurance of God's word: "The entrance of thy words giveth light; it giveth understanding unto the simple." Those who are meek and lowly in heart, will learn of Christ, and find rest unto their souls. <YI, September 19, 1895 par. 1>

Young men and young women will often be brought into positions where they are uncertain what to do. Their

inclination leads them in one direction, and the Holy Spirit of God draws them in another direction. Satan presses his temptation upon them, and urges them to follow the inclinations of the natural heart. But those who desire to be true to Christ, will listen to the voice that says, "This is the way, walk ye in it." They will decide to take the course of the righteous, although it is more difficult to pursue, more painful to follow, than the way of their own heart. But they will also realize the fulfilment of the promise: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." We need to receive divine wisdom in the daily concerns of life, in order that we may display sound judgment, and choose the safe path because it is the right one. He who acts upon his own judgment will follow the inclination of the natural heart; but he whose mind is opened to the word of God, will prayerfully consider every way of his feet, so that he may honor God, and keep the way of the Lord. He will remember that "even Christ pleased not himself," and he will consider it a great privilege to follow in His steps. He will take his perplexities to God in prayer, and ask the guidance of him whose property he is. He will realize that he belongs to God, soul, body, mind, and strength. The apostle says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." <YI, September 19, 1895 par. 2>

Let those who are perplexed with temptation, go to God in prayer. The Lord says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The promises of God are unfailing. The word of God is not yea and nay; but yea and Amen in Christ Jesus. Persevere in prayer, and watch thereunto without doubting, and the Holy Spirit will work in the human agent, bringing heart and mind into subjection to right principles. Repeat over and over the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." When tempted, fasten your faith firmly upon the promise of God, and thank him for the grace and mercy that he has so freely bestowed. <YI, September 19, 1895 par. 3>

Let every youth train himself in practical lines,--to trust the Lord, and not to follow his own ways. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. . . . Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

Mrs. E. G. White.

(To be concluded.) <YI, September 19, 1895 par. 4>

September 26, 1895 Be Not Wise in Your Own Conceit (Conclusion.)

It is anything but wise, my young friends, to seek your own pleasure, to sow a crop of tares in foolish, sinful actions, which will not only lead others to do the same, but will bring forth a bitter harvest for your own reaping. The Lord says: "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Youth is the sowing time, and the words and deeds of the early life are like seeds that will germinate and produce a harvest after their kind. Then why not sow seeds of kindness, of love, of faith, of patience, of self-denial, and true benevolence, and keep all your passions under control? Such sowing will produce a harvest after its kind. Let every word and deed be a seed that will result in good fruit. <YI, September 26, 1895 par. 1>

If you seek the help and grace of God, the Holy Spirit will take possession of mind and character, and work in you that which you can work out with all safety to yourself, and with all benefit to others. You will show that you love God supremely, and your neighbor as yourself. What more desirable work could you do, what could be more satisfactory to yourself, than to know that you are a blessing to your fellow men? Under the dictation of the Holy Spirit, you may be a laborer together with God in uplifting humanity. The atmosphere that surrounds your soul will be of a pure, healthful character. <YI, September 26, 1895 par. 2>

Untried character is not reliable. We are to be tried by temptation in order that we may learn to seek wisdom from God, and to flee to the stronghold in time of trouble. He alone will be successful in resisting temptation who finds help and grace from God. Individually we stand as did our first parents --face to face with manifold temptations that solicit mind and heart. All heaven is watching with intense interest, to see whether we will look unto Jesus and submit ourselves to his will, or whether in the temptation we shall follow the inclinations of the natural heart and the

solicitations of the evil one. O, how often you have lost the battle because you have acted independent of him who has made you his own by creation and by redemption! Yielding to the solicitations of evil, you have experienced evil as did Adam when he fell into the snare; but those who through faith are kept by the power of God, learn good and precious things. They experience the peace of Christ which passeth understanding. In resisting temptation, you refuse to be confederate with Satan, and place yourselves under the banner of Jesus Christ. In the sight of heavenly intelligences, you develop yourself as a conqueror. It is made manifest that you are a son of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, not of the will of the flesh, nor of the will of man, but of God." You represent Christ in true goodness of character, and understand what these words signify, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace." You receive grace, you develop grace; and as you reveal grace in your words, in your spirit and actions, God pours upon you a larger measure of grace. In proportion as you surrender yourselves to the working of the Holy Spirit, you are supplied with heavenly grace. You are molded and fashioned a vessel unto honor, and become a channel through which God makes manifest his grace to the world.

Mrs. E. G. White. <YI, September 26, 1895 par. 3>

October 10, 1895 Humanity the Lost Pearl.

The kingdom of heaven is represented as being like unto a merchantman "seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." <YI, October 10, 1895 par. 1>

This parable has a double significance, and applies not only to man seeking the kingdom of heaven, but to Christ seeking his lost inheritance. Through transgression, man lost his holy innocence, and mortgaged himself to Satan. Christ, the only begotten Son of God, pledged himself for the redemption of man, and paid the price of his ransom on the cross of Calvary. He left the worlds unfallen, the society of holy angels in the universe of heaven; for he could not be satisfied while humanity was alienated from him. The heavenly merchantman lays aside his royal robe and crown. Though the Prince and Commander of all heaven, he takes upon him the garb of humanity, and comes to a world that is marred and seared with the curse, to seek for the one lost pearl, to seek for man fallen through disobedience. For our sake he became poor, that we through his poverty might be made rich. <YI, October 10, 1895 par. 2>

Satan is exercising his power over the human race. He accused God and Christ, misrepresenting the Father, and deceiving men in regard to the Prince of the hosts of heaven. More and more he was obscuring the knowledge of the only true God, taking possession of the minds of men, and afflicting their bodies. The messengers that God sent were refused, beaten, and killed. Christ came to the world to meet the wily foe, and to dispute his claim of sovereignty over the earth. He came to the world as a man, veiling his majesty and glory, clothing his divinity with humanity, in order that he might not extinguish the sinful race, but stand where man stood, to endure the temptations under which Adam failed. He became the substitute and surety for the fallen world, and submitted to every test that could be brought to bear upon his loyalty to God. He had only the advantages in the battle which are the privilege of fallen man. He was tempted in all points like as we are, but he met Satan with the weapon of God's word, saying, "It is written." <YI, October 10, 1895 par. 3>

The warfare between the Prince of light and the prince of darkness was carried on under far more discouraging circumstances than was the battle between Adam and Satan. Christ's life was a continual battle until he was offered up on Calvary's cross. But in spite of Satan's temptation, in spite of the trials and humiliations that came upon the Son of God, he carried out the divine mission of which the prophet Isaiah had written ages before. In the synagogue at Nazareth he read the words of the prophet, saying, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound [in unbelief and hopeless despair by the power of Satan]; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." <YI, October 10, 1895 par. 4>

This is the work that Christ, the merchantman, who comes to rescue his goodly pearls, is to do. He finds his pearl buried in rubbish. Selfishness incrusts the human heart, and it is bound by the tyranny of Satan. But he lifts the soul out of its darkness, to show forth the praises of Him who hath called us out of darkness into his marvelous light. We are

brought into covenant relationship with God, and receive pardon and find peace. Jesus finds the pearl of lost humanity, and resets it in his own diadem. The same thought is brought out in the parable where the faithful shepherd leaves the ninety and nine, and goes forth to find the one lost sheep. Christ comes to save perishing souls. He did not come to labor exclusively for one favored nation, but to pour out his blessings upon a lost world. He came to demolish every wall of partition, to throw open every apartment of his temple. No true worshiper need meet any obstruction in approaching the God of the temple. He said, "I am the light of the world." He would inspire the most sinful, the most debased with hope. He says, "Him that cometh to me I will in no wise cast out." When a soul finds the Saviour, the Saviour rejoices as a merchantman that has found his goodly pearl. By his grace he will work upon the soul until it will be like a jewel polished for the heavenly kingdom. "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."

Mrs. E. G. White.

(To be concluded.) <YI, October 10, 1895 par. 5>

October 17, 1895 Humanity the Lost Pearl (Conclusion.)

Those who receive Christ by faith will be looked upon by Heaven as precious pearls for which the merchantman has paid an infinite price, and the human agents who find Christ will realize that they have found a heavenly treasure. They will be anxious to sell all that they have in order to buy the field which contains this treasure. As they contemplate the love of God, as the plan of salvation opens to their view, as the mystery of Christ's condescension becomes plainer to them, as they see the sacrifice that he made for them, they count nothing too dear to give up for his sake. The more they dwell upon the wonderful love of God, the vaster becomes its proportions, and the brightness of the glory of God becomes too glorious for mortal vision. <YI, October 17, 1895 par. 1>

The Lord God of heaven collected all the riches of the universe, and laid them down in order to purchase the pearl of lost humanity. The Father gave all his divine resources into the hands of Christ in order that the richest blessings of heaven might be poured out upon a fallen race. God could not express greater love than he has expressed in giving the Son of his bosom to this world. This gift was given to man to convince him that God had left nothing undone that he could do, that there is nothing held in reserve, but that all heaven has been poured out in one vast gift. The present and eternal happiness of man consists in receiving God's love, and in keeping God's commandments. Christ is our Redeemer. He is the Word that became flesh and dwelt among us. He is the fountain in which we may be washed and cleansed from all impurity. He is the costly sacrifice that has been given for the reconciliation of man. The universe of heaven, the worlds unfallen, the fallen world, and the confederacy of evil cannot say that God could do more for the salvation of man than he has done. Never can his gift be surpassed, never can he display a richer depth of love. Calvary represents his crowning work. It is man's part to respond to his great love, by appropriating the great salvation the blessing of the Lord has made it possible for man to obtain. We are to show our appreciation of the wonderful gift of God by becoming partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to show our gratitude to God by becoming a co-worker with Jesus Christ, by representing his character to the world. In great mercy the Lord has rolled back the thick darkness from before his throne, that we may behold him as a God of love. <YI, October 17, 1895 par. 2>

Moses desired to understand the character of God, and he prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. . . . And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." In every word and action of Jesus Christ we are to recognize the voice and the attributes of eternal love; for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The Lord would have his followers enraptured with God through the knowledge of his paternal character. <YI, October 17, 1895 par. 3>

The Lord looks upon souls as precious pearls, and through the merits of Christ we should esteem others as of great value, making every possible effort to cooperate with Christ in saving precious pearls for the glory of God. Satan is seeking to keep men in ignorance of the attributes of God, and is counterfeiting the angels of light in order that he may deceive souls, and thus cause their ruin. The Lord would have those who serve him show forth the love of Jesus Christ, that men may be able to detect the difference between the character of Christ and the character of Satan. We should be constantly on guard lest Satan shall obtain an advantage over us, and cause us to have a spurious spirituality. Christ has valued us as precious pearls, but Satan is constantly working to make us of no value in moral worth. Though the Lord

has made every provision that man shall be transformed in character and made like unto himself, because iniquity abounds, the love of many waxes cold. Satan engages the attention, and causes the mind to become so engrossed with earthly, sensual things, that the knowledge of God is lost, and the soul is not inspired with the thought of the riches of Jesus Christ. The Lord does not propose to save us in companies. Individually we are to make our choice. One by one we are to appropriate the grace of God to the soul, and one cannot decide for another what course he shall take. The Lord says we are to "work out our own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." <YI, October 17, 1895 par. 4>

Those who decide to receive Christ, enlist themselves to be co-workers with him in saving the souls of others. In presenting Christ to their fellow men, they themselves grow in the knowledge of God and of Christ. As they lift Christ up, their eyes are anointed so that they can distinguish the relationship of Christ to the human family. They become wise, and in meekness and lowliness, as opportunity opens, they present to tried and tempted souls the sublime reality of the saving grace of God.

Mrs. E. G. White. <YI, October 17, 1895 par. 5>

October 24, 1895 Christ the Youth's Safeguard.

If our youth understood their own weakness, they would go to God for strength; but if they give their minds up almost wholly to study, and do not make Christ their all in all, even while pursuing a course of education, they will lose all that enriches life. The first chapter of 2 Peter is full of instruction, and strikes the keynote of victory. The truth is impressively forced upon the mind by the way it is presented in this chapter. Let us more abundantly recommend the study of these words, and the practising of these precepts. The apostle writes, "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." <YI, October 24, 1895 par. 1>

What a grand theme this is for contemplation,--the righteousness of God and our Saviour Jesus Christ! Contemplating Christ and his righteousness, leaves no room for self-righteousness, for the glorifying of self. In this chapter there is no standstill. There is continual advancement in every stage in the knowledge of Christ. Through the knowledge of Christ is life eternal. In his prayer Jesus says, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." In God we are to glory. The prophet says, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." "Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." The testimony of prophets and apostles is in full accord on this subject. We are to glory in the Lord our God. <YI, October 24, 1895 par. 2>

Peter continues, saying: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." We have been called to the knowledge of Christ, and that is to the knowledge of glory and virtue. It is a knowledge of the perfection of the divine character, manifested to us in Jesus Christ, that opens up to us communion with God. It is by the great and precious promises that we are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. <YI, October 24, 1895 par. 3>

What possibilities are opened up to the youth who lay hold of the divine assurances of God's word! Scarcely can the human mind comprehend what is the breadth and depth and height of the spiritual attainments that can be reached by becoming partakers of the divine nature. The human agent who yields obedience to God, who becomes a partaker of the divine nature, finds pleasure in keeping the commandments of God; for he is one with God; he holds as vital a relation with God as does the Son to the Father. He understands the oneness that Christ prayed might exist between the Father and the Son. Jesus prayed: "Neither pray I for these alone, but for them also which shall believe on me through

their word; that they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Mrs. E. G. White.
(To be concluded.) <YI, October 24, 1895 par. 4>

October 31, 1895 Christ the Youth's Safeguard (Conclusion.)

What privileges and blessings are granted to those who have obtained like precious faith with the disciples of Christ! Nothing is withheld from them. The apostle says, "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." The standard is lifted up, and yet we are to reach it individually. We may attain unto glory and virtue, though weak, sinful mortals, by learning daily lessons in the school of Christ, by becoming conformed to the divine image, by manifesting his excellence of character, by adding grace to grace, by climbing round by round the ladder heavenward, by becoming complete in the Beloved. As we shall work upon the plan of addition, by faith adding grace to grace, God will work upon the plan of multiplication, and multiply grace and peace unto us. We are to be diligent students in the school of Christ, having a knowledge of his will, and becoming active laborers in his vineyard. <YI, October 31, 1895 par. 1>

The apostle describes to us the plan on which we are to work. He says: "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." <YI, October 31, 1895 par. 2>

If our youth would take heed to the rules laid down in this chapter, and practise them, what an influence they would exert on the side of right, whether they were at Ann Arbor, in our institutions, or in any place of responsibility! They would see this truth, and their life-work would be successful. They would realize the need of being much in prayer, of being rooted and grounded in the truth, so that by precept and example they might be living witnesses for Christ. They would then be like Paul, who after his conversion was a channel through which bright beams of light were shed upon the great plan of salvation. They would be workers together with God in re-shaping moral character, and would be instruments through which the image of God might be retraced in man. They would respond to the working of the Holy Spirit, and become one with Christ in God. No longer would the law which they have transgressed be a yoke of bondage, but it would be the law of liberty, the freedom of sonship. Having repented toward God, having exercised faith in Christ, they have experienced forgiveness, and esteem the law of God above gold, yea, above fine gold. <YI, October 31, 1895 par. 3>

Jesus is the sin-bearer. He takes away our sins, and makes us partakers of his holiness. O what tender, pitying love dwells in the heart of Christ toward the purchase of his blood! He is able to save unto the uttermost all who come unto God by him. There is power in these precious promises, and we should cooperate with the working of Christ, devoting all our God-given talents to the service of the Master, that the Holy Spirit may work through us to the glory and honor of Christ. <YI, October 31, 1895 par. 4>

Students should have a growing, expanding idea of what it means to be a Christian. To be a Christian means to be a learner in the school of Christ. It means the connecting of soul, mind, and body with divine wisdom. When this union exists between the soul and God, we are taught of God, who gives wisdom and knowledge. His Spirit imparts thoughts that are clear and holy, and gives the knowledge that lives through eternal ages. Those who are consecrated, diligent, persevering laborers, putting to use every ability, employing all their faculties for the glory of God; who are not slothful in business, but are fervent in spirit, serving the Lord, will reap an eternal reward. But it is our part to be courageous, to exercise firm faith in God. <YI, October 31, 1895 par. 5>

The end is near, and students should make most diligent effort to carry forward the work of acquiring knowledge that they may impart to others. If the converting power of God should come upon these souls, if they should come to realize that they need a power out of and far above themselves, they would not remain a day longer like mere machines, but would have a desire to work for God. Has the truth been lodged in the soul? Has the love of souls for whom Christ died become a living principle in their hearts? Unless they become vitally connected with God, they can never resist the

unhallowed effects of self-love and self-indulgence and temptation to sin. If they were soundly converted to God, they would experience the love that dwells in the heart of Jesus; and under the inspiration of the Holy Spirit, it would well up like an irrepressible stream, refreshing their own sterile lives, and refreshing all those who are connected with them. I long to address the young men and women who are so willing to reach only cheap standards. O that the Lord might influence their minds to see what perfection of character is! O that they might know the faith that works by love, and purifies the soul! We are living in days of peril. Christ alone can help us and give us the victory. Christ must be all in all to us; he must dwell in the heart; his life must circulate through us, as the blood circulates through the veins. His Spirit must be a vitalizing power that will cause us to influence others to become Christlike and holy.

Mrs. E. G. White. <YI, October 31, 1895 par. 6>

November 7, 1895 Religion Means Service.

"We are laborers together with God." Christ is the head of the church on earth, and he requires that every one who believes in him as the Redeemer, shall surrender himself to obey his word, to love God supremely, and to love as Christ loved those who are perishing in sin. In every church there should be men who will set in operation missionary efforts, and teach the workers how to exercise tact, and how to carry out the best missionary methods. There should be many workers in every city, and laborers sent to every possible field. We have the promise of the Creator of all worlds, the promise of him who has all power at his command in heaven and earth, that he will be with us, and will work with the living, working church on earth. He appoints angels to cooperate with human agencies in advancing his work for the saving of perishing souls. All heaven is employed in ministering to the heirs of salvation, imparting the renewing power of the Holy Spirit to those who shall work for the salvation of souls. <YI, November 7, 1895 par. 1>

No church is to be passive; no individual member of the church is to be irresponsible and unemployed. The Lord soon cometh out of his place to punish the inhabitants of the world for their iniquity; the earth shall disclose her blood, and no more cover her slain. The message of warning must be carried to sinners; it must be proclaimed to those who have not had the light of truth. The church must be educated to the idea that they are not to use their time and their money upon themselves, but must devote themselves to the diffusing of light to those who are in darkness. The whole law is fulfilled by him who loves God with all his heart, and his neighbor as himself. Upon these two principles of love hang all the law and the prophets. The Lord Jesus loves those for whom he died, and he requires all who believe on his name to cooperate with him in self-denial and self-sacrifice. Those who believe in Christ as their personal Saviour will put forth earnest efforts to make him known. He is the way, the truth, and the life, and by presenting the truth as it is in Jesus, souls that are perishing will be saved. <YI, November 7, 1895 par. 2>

We need to look to God continually, and fortify our souls by earnest prayer and watching thereunto. Religion means service, earnest, faithful service to God. All who have been chosen of God are to be co-partners with him. They cannot combine self and selfishness with true, faithful service. All who enter the portals of bliss will be found faithful. They will have rendered such service that their Redeemer can say to them, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The Lord has laid out in distinct lines the conditions that must be met if we would be his followers in deed and in truth. He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." <YI, November 7, 1895 par. 3>

I would impress upon our young men and young women the necessity of making their calling and election sure. I would beseech you to do no haphazard or uncertain work where your eternal interests are involved. By so doing you lose happiness, peace, comfort, and hope in this life, and you lose also your immortal inheritance. My young friends, you are judgment-bound, and through the grace of Christ you may render obedience to the commands of God, and daily gain fortitude and strength of character, so that you need not fail or be discouraged. Divine grace has been abundantly provided for every soul, so that each one may engage in the conflict and come off victorious. Do not become sluggish; do not flatter yourselves that you may be saved in walking in accordance with the natural traits of your character--that you may drift with the current of the world, and indulge and please self, and yet be able to withstand the forces of evil in a time of crisis, and come off victorious when the battle waxes hot. You must learn daily how to use the weapons of your warfare, and to wield the sword of the Spirit, which is the word of God. You must learn how to resist the devil, that he may flee from you. You must learn every day to obey the orders of the Captain of the Lord's host. <YI, November 7, 1895 par. 4>

My young friends, do you pray? Are you educating yourselves to offer petitions for pure thoughts, for holy aspirations, for a pure heart and clean hands? Are you educating your lips to sing the praises of God, and are you

seeking to do the will of God? This is the kind of education that will be of the greatest value to you; for it will aid you in the formation of Christ-like character. You are thus learning how to obtain the robe of Christ's righteousness, by appropriating to yourself the ample promises of his word. [<YI, November 7, 1895 par. 5>](#)

Many feel stirred with an ambition to minister to others. Let them learn to walk humbly with God, to be doers of his word, where they are. Let them learn to be obedient, to serve in whatever capacity they may. Let them learn to do the humblest work, and to realize that they are serving Christ in whatever circumstances they may be placed. In doing humble physical work, you may reveal the fact that God is with you, and that you are trading upon the talents he has intrusted to you. Right where you are, opportunities and privileges will present themselves to you, and if you are seeking to serve Christ, you will see and improve them. In the humblest situations you will find occasions for the exercise of firm integrity and fidelity; and if faithful in serving God in the lowest place, you will be intrusted with higher responsibilities. If you are faithful in a few things, your faithfulness will testify that you are a student in the school of Christ, and that you are cultivating your ability to serve him in larger fields. Jesus says, "He that is faithful in that which is least is faithful also in much."

Mrs. E. G. White. [<YI, November 7, 1895 par. 6>](#)

November 21, 1895 Child Life of Jesus. - No. 1.

Before he came to this earth, Jesus was a great king in heaven. He was as great as God, and yet he loved the poor people of this earth so much that he was willing to lay aside his kingly crown, his beautiful robe, and come to this earth as one of the human family. We cannot understand how Christ became a little, helpless babe. He could have come to earth in such beauty that he would have been unlike the sons of men. His face could have been bright with light, and his form could have been tall and beautiful. He could have come in such a way as to charm those who looked upon him; but this was not the way that God planned he should come among the sons of men. He was to be like those who belonged to the human family and to the Jewish race. His features were to be like those of other human beings, and he was not to have such beauty of person as to make people point him out as different from others. He was to come as one of the human family, and to stand as a man before heaven and earth. He had come to take man's place, to pledge himself in man's behalf, to pay the debt that sinners owed. He was to live a pure life on the earth, and show that Satan had told a falsehood when he claimed that the human family belonged to him forever, and that God could not take men out of his hands. [<YI, November 21, 1895 par. 1>](#)

Men first beheld Christ as a babe, as a child. His parents were very poor, and he had nothing in this earth save that which the poor have. He passed through all the trials that the poor and lowly pass through from babyhood to childhood, from youth to manhood. Nearly two thousand years ago a voice was heard in heaven from the throne of God saying, "Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said, I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." [<YI, November 21, 1895 par. 2>](#)

The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem's manger is still the divine Son of God? Though we cannot understand it, we can believe that he who made the worlds, for our sakes became a helpless babe. Though higher than any of the angels, though as great as the Father on the throne of heaven, he became one with us. In him God and man became one, and it is in this fact that we find the hope of our fallen race. Looking upon Christ in the flesh, we look upon God in humanity, and see in him the brightness of divine glory, the express image of God the Father. [<YI, November 21, 1895 par. 3>](#)

From his earliest year, Christ lived a life of toil. In his youth he worked with his father at the carpenter's trade, and thus showed that there is nothing of which to be ashamed in work. Though he was the King of heaven, he yet worked at a humble trade, and thus rebuked all idleness in human beings. All work done as Christ did his work is noble and honorable. Those who are idle do not follow the example that Christ has given; for from his childhood he was a pattern of obedience and industry. He was as a pleasant sunbeam in the home circle. Faithfully and cheerfully he acted his part, doing the humble duties that he was called to do in his lowly life. Christ became one with us in order that he might do us good. He lived such a life of poverty and labor as would help the poor to understand that he could sympathize with the poor. He himself had shared the burdens of the lowly. The world's Redeemer did not live a life of selfish ease and pleasure. He did not choose to be the son of a rich man, or to be in a position where men would praise and flatter him. He passed through the hardships of those who toil for a living, and he could comfort all those who have to work at some humble trade. The story of his life of toil is written so that we may receive comfort out of it. Those who know the

kind of life Christ lived, can never feel that the poor are to be despised, and that those who are rich are better than the humble.

Mrs. E. G. White. <YI, November 21, 1895 par. 4>

November 28, 1895 Child Life of Jesus. - No. 2.

It is written of Jesus in his childhood, "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Every year his parents went to the city of Jerusalem to attend the feast of the Passover, and in his twelfth year Jesus went with them to the city. When the feast was over, the parents, forgetting all about Jesus, started on their road home with some of their relations, and did not know that Jesus was not with them. They supposed that he was in the company, and went a whole day's journey before they found out that he was not there. Frightened as to what had become of him, they turned back to the city, and for three days they sought him with great anxiety. "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." The doctors were very learned men, and yet they were astonished as they heard Jesus asking wonderful questions, and saw that he had a good understanding of the Scriptures. His parents also listened in amazement, as they heard his searching questions. Jesus knew that God had given him this opportunity to give light to those who were in darkness, and he sought to do all in his power to open the truth to the rabbis and teachers. He led these men to speak about different verses in the Bible telling about the Messiah whom they expected to come. They thought that Christ was to come to the world in great glory at this time, and make the Jewish nation the greatest nation on the earth. But Jesus asked them what the Scriptures meant when they spoke of the humble life, the suffering and sorrow, the rejection and death, of the Son of God. Though Christ seemed like a child that was seeking help from those who knew a great deal more than he did, he was bringing light to their minds in every word he spoke. He repeated the scripture in such a way as gave them clear light in regard to the Lamb of God that taketh away the sins of the world. He made the truth shine out like a light in a darkened place. <YI, November 28, 1895 par. 1>

While Christ was teaching others, he himself was receiving light and knowledge about his own work and mission in the world; for it is plainly stated that Christ "grew in knowledge." What a lesson there is in this for all the youth of our day! They may be like Christ, and by studying the word of God, by receiving the light that the Holy Spirit can give them, they will be able to give light to others. As they teach others of the grace of God, God will give them new grace from heaven. The more they try to teach others about the riches of Christ, the better understanding will they have of the plan of salvation, and the more richly will the grace of God abide in their own hearts. If the youth will remain as humble as did the child Jesus, they will become light-bearers to the world. <YI, November 28, 1895 par. 2>

The wise men were surprised at the questions that the child Jesus asked. They wanted to encourage him in studying the Bible, and they wanted to see how much he knew about the prophecies. This is why they asked him so many questions. Joseph and Mary were as much surprised at the wise answers of their son as were the wise men themselves. When there was a pause, Mary, the mother of Jesus, came up to her son, and asked, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Then a divine light shone from Jesus's face, as he lifted his hand and said, "How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them." They did not know what he really meant by these words, but they knew he was a true son, who would be submissive to their commands. Though he was the Son of God, he went down to Nazareth and was subject to his parents. Though his mother did not understand the meaning of his words, she did not forget them, but "kept all these sayings in her heart." <YI, November 28, 1895 par. 3>

At the age of twelve, the people saw that the Holy Spirit was resting upon Jesus. He felt something of the burden of the mission for which he had come to our world. His soul was stirred into action. As one who would learn, he asked such questions as would flash light into the minds of those with whom he was talking. He helped them to understand the true meaning of the prophets, and showed them what the mission and work of the Messiah would be. The Jewish people had wrong ideas about the Messiah and his work. They thought that when Christ came in their day, he would do grand and wonderful things, that he would set them above all other people. They were looking for the glory that will be seen when Christ comes the second time, and did not study the Bible so that they could know that he was to come the first time in a very lowly way. But Jesus asked questions about the scriptures that pointed to his first appearing, that flashed light into the minds of those who were willing to receive the truth. Before he had come to the earth, he had given these prophecies to his servants who had written them down, and now as he studied the Bible, the Holy Spirit brought these things to his mind, and showed him the great work that he was to do in the earth. As he grew in knowledge, he imparted knowledge to others. But though he was wiser than the learned men, he did not become proud,

or feel that he was above doing the most humble toil. He took his share of the burden, with his father, mother, and brethren, and toiled to help support the family. Though the doctors had been amazed at his wisdom, he obeyed his parents, and worked with his own hands as any toiler would work. It is stated of Jesus that as he grew older he "increased in wisdom and stature, and in favor with God and man." [<YI, November 28, 1895 par. 4>](#)

The understanding that he obtained from day to day, that showed him how wonderful should be his mission in the world, did not lead him to neglect the humblest duties. He cheerfully took up the work that children and youth who dwell in humble households are called upon to do; for he knew what it was to be pressed by poverty. He understands the temptations of children, for he bore their sorrows and trials. Firm and steadfast was his purpose to do the right; though others tried to lead him to do evil, he yet never did wrong, and would not turn away in the least from the path of truth and right. He always obeyed his parents, and did every duty that lay in his path. But his childhood and youth were anything but smooth and joyous. His spotless life aroused the envy and jealousy of his brethren; for they did not believe on him. They were annoyed because he did not act in all things as they did, and would not become one with them in doing evil. In his home-life he was cheerful but never boisterous. He ever seemed like one who was seeking to learn. He took great delight in nature, and God was his teacher.

Mrs. E. G. White. [<YI, November 28, 1895 par. 5>](#)

December 5, 1895 Child Life of Jesus. - No. 3.

Even in his childhood Jesus saw that the people did not live in the way that the Bible pointed out as the way for them to live. He studied the Bible, and followed the simple habits and ways that the word of God directs; and when people found fault with him because he was so lowly and simple, he pointed them to the word of God. His brothers told him that he thought himself much better than they were, and reproved him for setting himself up above the priests and rulers of the people. Jesus knew that if he obeyed the word of God, he would not find rest and peace in the home circle. [<YI, December 5, 1895 par. 1>](#)

As he grew in knowledge, he knew that great errors were increasing among men, and that because the people followed the commands of men instead of obeying the commands of God, simplicity and truth and true piety were becoming lost in the earth. He saw the people going through forms and ceremonies in their worship of God, and passing by the sacred truths that made their service of value. He knew that their faithless services could not do them any good, and would not bring them peace or rest. They could not know what it was to have freedom of spirit when they did not serve God in truth. [<YI, December 5, 1895 par. 2>](#)

Jesus did not always silently look upon these worthless services, but sometimes told the people where they were going wrong. Because he was so quick to see what was false and what was true, his brethren were greatly annoyed at him; for they said that whatever the priest taught ought to be considered as sacred as a command of God. But Jesus taught both by his words and by his example that men ought to worship God just as he has directed them to worship him, and not follow the ceremonies that men have said ought to be followed. His brethren were greatly put out because Jesus would not do as the priests directed, but followed the word of God rather than the traditions of men. [<YI, December 5, 1895 par. 3>](#)

The priests and the Pharisees also were annoyed because this child would not accept their human inventions, maxims, and traditions. They thought that he showed great disrespect to their religion, and to the rabbis who had commanded these services. He told them that he would heed every word that came from the mouth of God, and that they must show him from the Bible where he was in error. He pointed out to them the fact that they were placing the word of men above the word of God, and causing men to show disrespect to God through obeying the commands of men. The rabbis knew that there was nothing in the Scriptures that would uphold them in forcing him to obey their traditions. They knew that he was far in advance of them in spiritual understanding, and that he lived a blameless life; yet they were angry with him because he would not violate his conscience by obeying their dictates. Failing to convince him that he ought to look upon human tradition as sacred, they came to Joseph and Mary, and complained that Jesus was taking a wrong course in regard to their customs and traditions. Jesus knew what it was to have his family divided against him on account of his religious faith. He loved peace; he craved the love and confidence of the members of his family; but he knew what it was to have them withdraw their affection from him. He suffered rebuke and censure because he took a straightforward course, and would not do evil because others did evil, but was true to the commandments of Jehovah. His brethren rebuked him because he stood aloof from the ceremonies that were taught by the rabbis; for they regarded the word of man more highly than the word of God, because they loved the praise of men more than the praise of God. [<YI, December 5, 1895 par. 4>](#)

Jesus made the Scriptures his constant study; and when the scribes and Pharisees tried to make him do as they did, and accept their doctrines, they found him ready to meet them with the word of God, and they could do nothing to convince him that they were right. He seemed to know the Scriptures from beginning to end, and repeated them in such a way that their true meaning shone out. They were ashamed because this little child knew more than they did. They claimed that he ought to obey them, and not go contrary to the teachings of the church. They said it was their business to explain the Scriptures, and that it was his place to accept what they said. They were angry that this child should dare to question their word, when it was their calling to study and explain the Scriptures. <YI, December 5, 1895 par. 5>

The scribes, rabbis, and Pharisees could not force Jesus to turn from the word of God, and follow the traditions of men; but they could influence his brethren in such a way that his life might become a very bitter one. His brethren threatened him, and sought to compel him to take a wrong course; but he passed on, making the Scriptures his guide. From the time his parents found him in the temple, asking and answering questions among the doctors, they could not understand his course of action. Quiet and gentle, he seemed as one who was set apart. Whenever he could, he went out alone into the fields and on the mountain sides to commune with the God of nature. When his work was done, he wandered by the lakeside, among the trees of the forest, and in the green valleys where he could think about God, and lift his soul to heaven in prayer. After a season thus spent, he would return to his home to take up again the humble duties of his life, and to give to all an example of patient labor.

Mrs. E. G. White. <YI, December 5, 1895 par. 6>

December 12, 1895 Child Life of Jesus. - No. 4.

Jesus loved children, and ever influenced them for good. He cared for the poor and needy even in his childhood. In every gentle, tender, and submissive way he sought to please those with whom he came in contact; but though so gentle and submissive, no one could lead him to do anything that was contrary to the word of God. Some admired his perfection of character, and often sought to be with him; but others who regarded the sayings of men more than the word of God, turned away from him, and avoided his company. Throughout his childhood and youth, he manifested the same perfection of character as marked his after life. <YI, December 12, 1895 par. 1>

As Jesus looked upon the offerings that were brought as a sacrifice to the temple, the Holy Spirit taught him that his life was to be sacrificed for the life of the world. He grew up as a tender plant,--not in a large and noisy city, full of confusion and strife, but in the retired valleys and among the hills. From his earliest years he was guarded by heavenly angels; yet his life was one long struggle against the powers of darkness. Satan sought in every way to tempt and try him. He caused men to misunderstand his words, so that they might not receive the salvation he came to bring them. He was opposed both at home and abroad, not because he was an evildoer, but because his life was free from every taint of sin, and condemned all impurity. He found his greatest happiness in communing with nature and with nature's God. He was faithful in obeying the commands of God, and this made him very different from those around him, who disregarded the word of God. His stainless life was a rebuke, and many avoided his presence; but there were some who sought to be with him because they felt at peace where he was. He was gentle, and never contended for his rights; but his own brethren scorned and hated him, showing that they did not believe in him, and casting contempt upon him. In his home life, where he should have found peace, he found only strife, envy, and jealousy. He loved his brethren, but they made his labors unnecessarily hard, because he was so willing and uncomplaining. He did not fail, nor become discouraged. He lived above the difficulties of his life, as if in the light of God's countenance. He bore insult patiently, and in his human nature became an example for all children and youth. <YI, December 12, 1895 par. 2>

Christ showed the greatest respect and love for his mother. Though she often talked with him, and sought to have him do as his brethren desired him to do, he never showed her the least lack of devotion. His brethren could not cause him to change his habits of life. He knew there was nothing wrong in thinking about the works of God, in showing sympathy and tenderness toward the poor, the suffering, and the unfortunate. He sought to soothe the sufferings of both men and dumb animals. Mary had felt greatly troubled when the priests and rulers came to her to complain about Jesus; but peace and confidence came to her troubled heart as her son showed her what the Scriptures said about his practises. At times she wavered between Jesus and his brethren, who did not believe that he was sent of God; but she saw enough to show her that his was a divine character. She saw him giving his life for others, meeting the people where they were. She saw him growing in grace and knowledge, and in favor with God and man. <YI, December 12, 1895 par. 3>

His life was as leaven, working amid the elements of society. Harmless and undefiled he walked amid the careless, the thoughtless, the rude, and unholy. He mingled with the unjust publicans, the reckless prodigals, the unrighteous

Samaritans, the heathen soldiers, the rough peasants, and the mixed multitudes. He looked upon them all with pity and love. He addressed himself to them,--not for the purpose of discouraging and condemning them, but to present lessons to them that would be a savor of life unto life to those who should believe. He treated every human being as having great value. He taught men to look upon themselves as persons to whom had been given precious talents that if rightly used would elevate and ennoble them, and secure for them eternal riches. By his example and character he taught that every moment of life was precious, as a time in which to sow seed for eternity. <YI, December 12, 1895 par. 4>

From childhood to youth, from youth to manhood, Jesus worked out in his life the principle of the law of God. He weeded life of all vanities, and taught that it was to be cherished as a treasure, and be employed for holy purposes. He taught that character was precious, and that every moment of life was to be passed in the service of God in such a way as to be a saving salt to preserve society from moral corruption.

Mrs. E. G. White. <YI, December 12, 1895 par. 5>

January 2, 1896 Child Life of Jesus. - No. 5.

Christ passed no human being by as worthless and hopeless, but sought to apply the saving remedy to every soul who needed help. Wherever he was found, he had a lesson to present that was the right one for the time and circumstance. He sought to inspire with hope the most rough and unpromising, setting before them the idea that they might become blameless and harmless, and attain a character that would be Christlike. They could be the children of God, and shine as lights in the world, even though they lived among evil people. This was the reason that so many heard him gladly. From his very childhood he worked for others, letting his light shine amid the moral darkness of the world. In bearing burdens in his home life, and in laboring in more public fields, he showed men what the character of God is. He encouraged everything that had a bearing on the real interests of life; but he did not encourage the youth in dreaming of what would be in the future. He taught them by his words and by his example that the future would be decided by the way in which they spent the present. Our destiny is marked out by our own course of action. Those who cherish that which is right, who work out God's plan though it be in a narrow sphere of action, and who do right because it is right, will find wider fields of usefulness. Those who are true to God's holy commandments in a humble place, are fitting themselves to do service in some higher position. The Lord will bless them with views of eternity, will help them to purify and elevate their characters. They may be as conscious of the favor of God as was Christ. <YI, January 2, 1896 par. 1>

The Jews thought themselves better than other people, and held themselves aloof from other nations; but Jesus mingled with all classes of people. He had come to seek and to save that which was lost. The brethren of Christ were angry because he did not feel the same prejudice they felt against the poor and the outcast. They did not understand Jesus. Through childhood, youth, and manhood, Christ walked alone. In his purity, in his faithfulness, he trod the wine-press alone; and of the people there was none with him. <YI, January 2, 1896 par. 2>

It is our privilege now to act a part in the work and mission of Christ. We may be laborers together with him. In whatever work we are called to engage, we may work with Christ. He is doing all that he can to set us free, to make our lives that seem so cramped and narrow, reach out to bless and help others. He would have us understand that we are held responsible to do good, and have us realize that in shunning our work we are bringing loss upon ourselves. In his day he saw many that were falling far below what they might be in becoming useful. To those who were doing nothing, he said, "Why stand ye here all the day idle?" We are to work while it is called today; for the night cometh in which no man can work. <YI, January 2, 1896 par. 3>

Jesus carried the burden of the salvation of the human family upon his heart. He knew that unless men would receive him, and become changed in purpose and life, they would be eternally lost. This was the burden of his soul, and he was alone in carrying this load. No one knew how heavy was the weight that rested upon his heart; but from his youth he was filled with a deep longing to be a lamp in the world, and he purposed that his life should be "the light of the world." This he was, and that light still shines to all who are in darkness. Let us walk in the light which he has given.

Mrs. E. G. White. <YI, January 2, 1896 par. 4>

January 9, 1896 Those Who Are Blessed.

"Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God." Those who would compose the family of God in heaven must be merciful and pure in heart. The compassionate spirit of

Christ must abide in their hearts. He left his royal throne, laid aside his kingly crown, and clothed his divinity with humanity, in order to show mercy to fallen men, and make manifest his compassion, pity, and care. He says: "Ye have not chosen me, but I have chosen you." It was while we were yet sinners that Christ died for us, while we were yet his enemies that he manifested his great love toward us. He has given unto us "exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

<YI, January 9, 1896 par. 1>

In order to be compassionate like our Saviour, we shall need to study the divine pattern. Those who study nothing but their own inclinations, whose hearts are not affected by the necessities of others, will not manifest a Christ-like character. If their path is crossed, if their wills are thwarted, they will be vindictive and hard. The merciful spirit must be within the heart, or it will not be developed in the life. But where this spirit is cultivated, kindness will be manifested not only to the human beings that are about us, but to the dumb creatures which God has given to serve us. Jesus says, "Blessed are the merciful." Those who possess this attribute are blessed here; a sweet spirit of satisfaction is the reward of the soul who possesses compassion and love. They realize the fulfilment of the promise that "they shall obtain mercy." The God of heaven sends the angels to encamp around such ones, and to move upon the hard hearts of those with whom they associate. By the manifestation of mercy, they confess to all the world that they are on the Lord's side.

<YI, January 9, 1896 par. 2>

"Blessed are the pure in heart: for they shall see God." If we are pure in heart, our words will be pure, our actions will be holy. Unless our hearts are pure and our hands clean, we cannot discern the beauty of God's character, nor hold communion with the Holy One. It is now that our hearts should be pure and holy. We have no promise that we shall be transformed in character when Christ appears. If we would offer an offering unto the Lord in righteousness, we should put away everything that is sinful in thought, in word, and in deed. If we cherish iniquity, we cannot offer acceptable petitions; our praise cannot arise to God as sweet incense! O how much we need purity of heart! Let every one that names the name of Christ depart from all iniquity. Let no one think that Christ can be satisfied with one little corner of our hearts, while we allow Satan to erect his throne within, and fill our moral atmosphere with defilement. Christ will abide in the soul only when the whole heart is given up to him, and then the character will develop after the divine similitude. We cannot hide that which is in the heart. That which occupies the soul will be made manifest. If we are pure in heart, we shall see God; we shall gather more light and power, and become more like Jesus. <YI, January 9, 1896 par. 3>

We may multiply forms and ceremonies, and heap resolution upon resolution, and be nothing better for all these things. What we need is purity of heart; and God can give us this as a free gift of his grace. Many blame circumstances for their defective characters. They say, "I could do so much better if things were only different; but this one tries me, and that one vexes me, and that is the reason that I am not a better Christian." But this is a deception. There is grace with God to enable you to serve him just where you are, and excuses of this order have no weight with him. Do not charge your circumstances with your failure. The Lord knows where you are, and he would have you practise those things which make for godliness. You need not be an element of strife, no matter what arises to try to vex you. You may be a peacemaker, whatever may be your circumstances. Jesus says, "Blessed are the peacemakers: for they shall be called the children of God." What a shame it is that Satan is allowed to work so successfully among us! Why do we permit gossips to pour into our ears complaints and reproaches concerning our brethren and our friends? Why do we take up a reproach and stir up strife, instead of making peace? This grieves God's Holy Spirit, and causes love to leak out of the heart as water out of a leaky vessel. Let us have a practical religion. Look to Christ by faith, and behold his purity, his mercy, and his love, and bring our actions into harmony with the divine Spirit. Let us have the Spirit of Jesus in our homes. Let us sing and make melody unto the Lord in our hearts. If the praise of God is in our household, there will be no danger of discord in the church. Where there are peacemakers, there is the ministry of holy angels. Be converted; repent; realize what religion is. Open your hearts, and let the Lord Jesus in. We cannot be half-hearted in the service of God, and be prepared to stand in the judgment. We must have Christ in the inward parts, and his sacred presence will create a pure atmosphere in the home and in the church. If he abides with us, sweet music will come from our hearts, and our prayer and praise circle will be enlarged. Have little Bible classes among yourselves, and make them interesting. Go out and behold God in nature, and when you glorify God, he will honor you. Unless we give ourselves entirely to Christ, Satan will take control. Let us run with patience the race that is set before us, keeping our eyes fixed upon the Author and Finisher of our faith. Take your stand fully under the blood-stained banner of the cross. Look to Christ by faith, and light and joy and melody will spring up in your heart. Cultivate the faith that works by love and purifies the soul, and you will be among the blessed, and shall see God, and praise him through the endless ages of eternity.

Mrs. E. G. White. <YI, January 9, 1896 par. 4>

January 16, 1896 Wise or Foolish, Which?

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." <YI, January 16, 1896 par. 1>

We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. Let none follow the example of the foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time. It will be too late to seek for the righteousness of Christ when the guests are called in and examined. Now is the time to put on the righteousness of Christ,--the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of those who have not prepared themselves by developing a character to stand in a time of crisis. It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character through the hours of probation; but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences, by learning lessons from the great Teacher, so that he can manifest patience under trial, and exercise faith so that he can remove mountains of impossibility. It is impossible to impart the fragrance of love,--to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity. <YI, January 16, 1896 par. 2>

But the day is coming, and it is close upon us, when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise faith to the end, will be those who have proved true under test and trial during the previous hours of their probation, and have formed characters after the likeness of Christ. It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model. <YI, January 16, 1896 par. 3>

Our precious Redeemer is standing before the Father as our intercessor, and is preparing mansions for all those who believe in him as their personal Saviour. Let those who would meet the divine standard, search the Scriptures for themselves, that they may have a knowledge of the life of Christ, and understand his mission and work. Let them behold him as their Advocate, standing within the veil, having in his hand the golden censer, from which the holy incense of the merits of his righteousness ascends to God in behalf of those who pray to him. Could they thus behold him, they would feel an assurance that they have a powerful, influential Advocate in the heavenly courts, and that their suit is gained at the throne of God. What an experience may be attained at the footstool of mercy, which is the only place of sure refuge! You may discern the fact that God is back of his promises, and not dread the issue of your prayers, or doubt that Jesus is standing as your surety and substitute. As you confess your sins, as you repent of your iniquity, Christ takes your guilt upon himself, and imputes to you his own righteousness and power. To those who are contrite in spirit, he gives the golden oil of love, and the rich treasures of his grace. It is then that you may see that the sacrifice of self to God through the merits of Christ, makes you of infinite value; for clothed in the robe of Christ's righteousness, you become the sons and daughters of God. Those who approach the Father, recognizing the bow of promise, and ask forgiveness in the name of Jesus, will receive their request. At the very first expression of penitence, Christ presents the humble suppliant's petition before the throne as his own desire in the sinner's behalf. He says, "I will pray the Father for you." <YI, January 16, 1896 par. 4>

Jesus, our precious Saviour, could not see us exposed to the fatal snares of Satan, and forbear making an infinite sacrifice on our behalf. He interposes himself between Satan and the tempted soul, and says, "'Get thee behind me, Satan.' Let me come close to this tempted soul." He pities and loves every humble, trembling suppliant. He revives the spirit of the humble and the contrite. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners." "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."

(To be concluded.)

Mrs. E. G. White. <YI, January 16, 1896 par. 5>

January 30, 1896 Wise or Foolish, Which?

(Conclusion.)

The disciples of Christ, who were with him from day to day, did not comprehend his mission. They loved him as their great Teacher, but their minds were clouded so that they did not always discern his divine character. They were unacquainted with his unlimited resources and power. Although they had witnessed his miracles, they did not discern his relationship to the Father. Just before his death he said to them, "Hitherto have ye asked nothing in my name." In simple language Jesus explained to them that the secret of their success would be in asking the Father for strength and grace in his name. He would be present before the face of the Father, to make request in their behalf, and said further: "Whatsoever ye shall ask the Father in my name, he will give it you. . . . Ask, and ye shall receive, that your joy may be full." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." <YI, January 30, 1896 par. 1>

How important it is that we understand our privileges, that we know that the Holy Spirit will work in our behalf, and that we gladly receive the golden oil from heaven, which is the grace of our Lord Jesus Christ. Jesus will communicate his grace to every repenting, believing soul. We need to become better acquainted with the terms upon which salvation will be ours, and better understand the relation which Christ sustains to us and to the Father. He has pledged himself to honor his Son's name as we present it at the throne of grace. We should consider the great sacrifice that was made in our behalf, to purchase for us the robe of righteousness, woven in the loom of heaven. He has invited us to the wedding feast, and has provided for every one of us the wedding garment. The robe of righteousness has been purchased at infinite cost; and how daring is the insult to Heaven when one presents himself as a candidate for entrance at the wedding feast, when wearing his own citizen's dress of self-righteousness! How greatly he dishonors God, openly showing contempt for the sacrifice made on Calvary! Of such a one it is written, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." No one will taste of the marriage supper of the Lamb who has not on a wedding garment. But John writes, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Then before it is eternally too late, let each one go to the heavenly Merchantman for the white raiment, the eyesalve, the gold tried in the fire, and the oil of heavenly grace. Let no one put off the day of preparation, lest the call be made, "Go forth to meet the bridegroom," and you be found as were the foolish virgins, with no oil in your vessels with your lamps.

Mrs. E. G. White. <YI, January 30, 1896 par. 2>

February 6, 1896 Talents Are to Be Consecrated to God's Service.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto

them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway he took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. After a long time the Lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [<YI, February 6, 1896 par. 1>](#)

This parable brings to mind the great day when every individual will have to give an account of the use to which he has put the talents entrusted to him. Christ likens his return for the investigation of every case to the return of a man from a long journey. The faithfulness of his servants during his absence is judged by the use to which every talent has been put. Every gift of mind, every physical capability, is God's entrusted talent, and let no one lightly regard his endowments of mind or body. We are to appreciate them as the gift of God, to cultivate and improve them, and place them at the service of God. This was the purpose for which talents were committed to us according to our ability to trade upon and cultivate these gifts. As we use our powers, we shall increase our ability to use them, and thus be enabled to do the highest kind of service. We shall be able to put our talents to a wise use; but if we do not use those qualifications of mind and body that God has given, however precious they may be, they will become valueless. The money that is locked up in worldly investments is no blessing, even to the one who claims to be its owner. The true owner of all our gifts is keeping a reckoning, estimating the good that might be done to suffering humanity if they were wisely used in the service of God, to build up his kingdom in the world. Money wisely invested in the enterprise of saving souls would yield a large return in the end. Not only would men have increased ability to gain wealth, but they would be laying up treasure in heaven. [<YI, February 6, 1896 par. 2>](#)

There is a great dearth of men and women of solid experience and moral worth in this our day. How many do not appreciate the value of their blood-bought privileges, and do not improve the opportunity that has been purchased by the price of the life of the Son of God! They do not estimate the worth of every precious endowment by the light reflected from the cross of Calvary, or they would make use of every capability by consecrating it to the service of Jesus Christ. A large revenue might be brought into the treasury of God if people made a right use of their money. These matters require our thoughtful study. [<YI, February 6, 1896 par. 3>](#)

Many of our youth need to take themselves in hand, and examine themselves to see whether they are true to the name they bear. To be a Christian means to be Christlike. Are you seeking to gather all the wisdom possible from the words of Christ? The parable of the talents reveals the need of the consecration of every entrusted capability. Some make a diligent use of everything that God has entrusted to them; and by so doing they are continually increasing their abilities, and acquiring more and more useful knowledge. When God sees that the human agent recognizes the value of every power of mind and body, and esteems it as the gift of God, he is satisfied that it is safe to entrust to the human agent greater measures of power; for he will make profitable returns. We should study how we may make the best use of our Master's capital. [<YI, February 6, 1896 par. 4>](#)

But while some trade upon the talents that God has given them, others seem to think that they are placed in the world to please themselves, and they are dissatisfied when others do not help them to get all possible selfish enjoyment out of the world. They spend their money, they spend their precious time, they employ their influence, in teaching, by precept and example, that the chief end of life is selfish amusement. They do not grow in grace or in the knowledge of Jesus Christ. They make no advancement. They have but limited knowledge, and are dwarfed in the Christian life; when if they had used their influence and employed the talents entrusted them of God for wise improvement, they would have increased in power and usefulness. The apostle adds: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." All praise and glory are to be rendered to God; and we are so to employ every entrusted capability that praise may be ascribed to God.

Mrs. E. G. White. [<YI, February 6, 1896 par. 5>](#)

February 20, 1896 Talents Are to Be Consecrated to God (Conclusion.)

Nothing entrusted to us is our own. When we feed our pride by dwelling upon what we consider our superior points,

when we regard our talents as of our own creating, and look upon ourselves as better than our neighbors, we make a wrong use of our advantages. We act as though we had a perfect right to honor and glorify ourselves, and were justified in doing as our inclinations lead. <YI, February 20, 1896 par. 1>

We should recognize the fact that in employing our talents, we are dealing with the Lord's goods, and must render to him a strict account. Have we lived for self? Have we studied our convenience, our inclination, our will, or way? Have we been slothful servants? If we have, our portion will be with hypocrites and unbelievers. There is no place for idle dreamers in the kingdom of God. There is great need that every one shall do his best. Time and opportunity have been lost through self-service. Talents have been wrapped in a napkin and buried in the earth, when the talent was the entrusted gift of God, to be used in the Master's service. We are individually responsible, and shall have to render an account for the cultivation of every gift that was to have been used decidedly for the interests of God. O that your youth would not disappoint and dishonor God by being selfish and slothful, and by not putting to use the talents which God has given them! <YI, February 20, 1896 par. 2>

Those who love Christ will love those for whom he has died. They will interest themselves not alone in the most promising human subjects, but in the most needy, the most commonplace and unattractive. By faith they will see that if these can be won to love Christ, they will be workers for others, they will echo the words of Christ, and point to him who said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believed on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" They will repeat the invitation, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." <YI, February 20, 1896 par. 3>

This is a work that is neglected, and even untouched, in many portions of the Lord's vineyard, because so many who claim to believe the truth do not consecrate themselves to the work of the Master. They do not work close by and far off. If they did this, they would drink of the living water, and would not be longing for some chance to go to some place of amusement, or be eager for some change in their lives. They would see the necessity of yoking up with Christ, and of being faithful stewards of his grace. They would receive grace and impart grace. Self would be forgotten in earnest work to do others good. <YI, February 20, 1896 par. 4>

Why should we not perfect a Christlike character? Why should we not manifest his indwelling by corresponding works? The Master's vineyard comprises the whole world. There is a large field for our efforts. We should study the word of God, not in a stupid, sleepy, indifferent way, but with zeal and earnestness, longing for a knowledge of the truth. We should keep the mind pure by avoiding the reading of novels. He who allows himself to become infatuated with fiction, will have no genuine interest in the study of the word of God; for the mind becomes diseased by contact with evil imaginations. <YI, February 20, 1896 par. 5>

While searching for hidden treasures of truth, rich jewels will be discovered, and the more you contemplate them, the more valuable they will appear. You will say, in comparing the word of God to the factitious, light reading that you have loved in the past. "What is the chaff to the wheat?" The word of God provides rich food for the intellect, and provides nourishment for the spiritual faculties of the humblest learner in the school of Christ. Those who study the word of God, and practise the piety that is revealed in clear lines, will testify to the complete nothingness of the human agent when Christ is not abiding in the soul. When Christ dwells in the heart by faith, we have all that is essential to constitute the human agent an active, cheerful, happy, obedient laborer together with God. The heart is filled with thankfulness, with praise, joy, and love. The sunshine of Christ's righteousness is in the soul, and Christ's love abounding in the heart flows out in beneficent works to others. <YI, February 20, 1896 par. 6>

Christ has withdrawn his personal, human presence from the world; but he has told us that if we ask anything in his name, he will speak to the Father as our Advocate, and we shall have the request of our hearts. If our youth will place entire dependence upon Christ, if they will enter his ranks as faithful soldiers, realizing that they must render an account to God for the time and talents entrusted to them, they will have works corresponding to their faith, and will receive the approval of God. On the day of final accounts, they will hear the benediction, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Mrs. E. G. White. <YI, February 20, 1896 par. 7>

March 12, 1896 Are You Feeding on Christ?

Christ says: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." Bread cannot benefit us unless we eat it, unless it becomes a part of our being. A knowledge of Christ will avail nothing unless we become like him in character, bearing the same likeness, and representing his spirit to the world. Christ is of no value to us unless he is formed within, the hope of glory. If we do not know him as our personal Saviour, a theoretical knowledge will do us no good. Water will not quench thirst unless we drink it. Bread will not satisfy hunger unless we eat it. If we are feeding spiritually upon Christ, we are partakers of his nature, we are eating of his flesh and drinking of his blood. <YI, March 12, 1896 par. 1>

When Christ uttered these words, many of his disciples were in doubt as to what he meant, and he explained his words, saying: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." <YI, March 12, 1896 par. 2>

If Christ is to you as a valuable treasure, if you find in him your greatest satisfaction, if he is prized and cherished above all others, if you regard everything else as loss that you may win him, you are eating of his flesh and drinking of his blood, and are becoming conformed to his image. Those who hunger and thirst after righteousness will be filled. The invitation is: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? hearken diligently unto me; and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." <YI, March 12, 1896 par. 3>

Those who have found the pearl of great price, those who have discovered the hidden treasure, are to impart their knowledge to those with whom they come in contact. Many really desire to find the heavenly treasure, but know not where to look or how to prosecute their search. Let every soul who has found Jesus reveal that fact that he is a present help in every time of need. Whenever we gather for worship, there are souls who are seeking for the treasure. To all appearance they are living careless, heedless lives. But those who have found the world's hope, those who talk of the precious truth, those who unfold the heavenly treasure, will be as lights to these stumbling souls. Fainting, discouraged, almost hopeless, they may be put in possession of every essential truth, and may accept Christ as their teacher. They will then comprehend the far-reaching principles of truth, and the plan of salvation will appear in a new aspect to them. The natural man cannot see the beauty of loveliness of the truth which rewards the search of him who has been illuminated by the truth as it is in Jesus. But those who have had the light may impart light to those who are in darkness. <YI, March 12, 1896 par. 4>

The followers of Christ are to imitate his example, and scatter broadcast the seeds of divine truth. They are to tell all with whom they come in contact, that Jesus Christ came into our world and assumed our nature, in order that God might be glorified in humanity, in order that humanity might be uplifted and glorified in Christ. All heaven rejoices at the redemption of the lost race. Christ rejoiced in the secret consciousness of what he purposed to do for man. He desires to do far more abundantly than we are able to ask or think. The fountain of his inexpressible love is inexhaustible, and it flows toward all those who believe in him, who are willing to practise self-denial and to suffer reproach for his name. When we submit to truth, we submit to its Author. The Holy Spirit works within us, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ. Through sin the heart and the mind have been defiled and enfeebled, but Jesus came to impart moral power, to reshape moral taste, to fashion man after the divine similitude, and to elevate humanity in the scale of moral value with God. If we would learn of Christ, we must have the faith which works by love and purifies the soul. Faith is valueless if it does not work by love and expel from the soul all selfishness, all pride and self-righteousness. Assent to the truth will never win heaven; but those who tremble at the word of the Lord, who desire to know and do his will, will not be disappointed in their hope of heaven. Those who make room in their hearts for Jesus, who know by experience what it is to have him as a present Saviour, will realize that he loves and pities them, and with gladness and earnestness they will labor to set forth Christ crucified and risen again, and will draw souls to him. Blessing others, they will be richly blessed themselves. They will seek for largeness of heart, will have enlarged opportunities and abundance of thanksgiving. They will pray as did Moses that the presence of God may be with them continually, and they will seek for the goodly pearl of great price, sacrificing all that they may obtain it.

Mrs. E. G. White. <YI, March 12, 1896 par. 5>

August 20, 1896 "They Shall See His Face."

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face, and his name shall be in their foreheads." <YI, August 20, 1896 par. 1>

When Moses pleaded with God, saying, "I beseech thee, show me thy glory," God said: "Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." Moses could not behold the revelation of the glory of the face of God, and live; but there is a promise given to us, "They shall see his face." <YI, August 20, 1896 par. 2>

When Moses came down from the mount where he had been given a view of the glory of God, his face was so lighted up that Aaron and all the children of Israel "were afraid to come nigh him." "And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. . . . And till Moses had done speaking with them, he put a veil on his face." They could not bear even the reflection of the glory of God. <YI, August 20, 1896 par. 3>

We cannot now see the glory of God; but it is only by receiving him here that we shall be able by and by to see him face to face. God would have us keep our eyes fixed on him, that we may lose sight of the things of this world. We have but a little time in which to work; there is no time for slothfulness, no time for any of us to delay that preparation which will enable us to see the face of God. We must become Christlike here, and know him as a present and personal Saviour. All things earthly which would interpose themselves between our souls and God, must be severed from us, even though it be like cutting off the right hand or plucking out the right eye. And as we draw nigh to God, he will draw nigh to us, and will encourage and strengthen us for our conflict. <YI, August 20, 1896 par. 4>

Today by our associations, by our life, by our character, we are choosing whom we will have as our king. Heavenly intelligences are seeking to draw us to Christ. Will we respond to their drawing, saying, I will follow on to know the Lord, that I may know that "his going forth is prepared as the morning"? God would have us fight manfully the battles of the Lord, wrestling for the victory day by day. Though we are transgressors of the law of God, if we repent in faith, God can work through us the works of Christ. To the promise, "If ye ask anything in my name, I will do it," he adds, "If ye love me, keep my commandments." <YI, August 20, 1896 par. 5>

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The presence of God in the heart is worth more than all else in the world. <YI, August 20, 1896 par. 6>

When Christ ascended on high, he sent his representative as a Comforter. This representative is by our side wherever we may be,--a watcher and a witness to all that is said and done,--standing ready to protect us from the assaults of the enemy if we will but place ourselves under his protection. But we must act our part, and then God will act his part. When we are brought into trial and affliction for his sake, the Comforter will stand by our side, bringing to our remembrance the words and teachings of Christ. <YI, August 20, 1896 par. 7>

Is your name written in the book of life? Only by looking to Jesus, the Lamb of God, and following in his steps, can you prepare to meet God. Follow him, and you will one day walk the golden streets of the city of God,--you will see him who laid aside his royal garments and his kingly crown, and, disguising himself with humanity, came to our world and bore our sins, that he might lift us up, and give us a revelation of his glory and majesty. We shall see him face to face if we now give ourselves up to be molded and fashioned by him, and prepared for a place in the kingdom of God. <YI, August 20, 1896 par. 8>

Those who consecrate their lives to the service of God will live with him through the ceaseless ages of eternity. "God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light." <YI, August 20, 1896 par. 9>

"And they shall see his face; and his name shall be in their foreheads." Their minds were given to God in this world; they served him with their heart and intellect, and now he can put his name in their foreheads. "And there shall be no night there; . . . for the Lord God giveth them light: and they shall reign forever and ever." They do not go in as those

that beg a place there; for Christ says to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He takes them as his children, saying, Enter ye into the joy of your Lord. The crown of immortality is placed on the brow of the overcomers. They take their crowns and cast them at the feet of Jesus, and touching their golden harps, they fill all heaven with rich music in songs of praise to the Lamb. Then "they shall see his face; and his name shall be in their foreheads."

Mrs. E. G. White. <YI, August 20, 1896 par. 10>

August 27, 1896 The Lost Sheep.

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." <YI, August 27, 1896 par. 1>

Jesus presented these parables to the assembled multitudes, both open sinners and professed worshipers of God, that he might impress their minds with a sense of the mercy and compassion of God for the unfortunate, and also to teach them that if they truly loved God, they would also love their fellow men, according to the commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." <YI, August 27, 1896 par. 2>

The kingdom of God is a dispensation of divine mercy, not of rigid justice. The Jewish people had transformed that which God had given them as a blessing into a system of formal ceremonies and hard exactions, which, like a pall of death, they had drawn around themselves, shutting out the rays of the Sun of righteousness. <YI, August 27, 1896 par. 3>

The work of Christ was in direct contrast. He announced his mission in Nazareth, when he stood up in the synagogue to read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Here the world's Redeemer presents scriptures which the rulers claimed to understand and teach the people; but in their pride and selfishness, their haughtiness and self-esteem because of their high office and their position as a nation, they had separated themselves from God. Their ideas and interpretation of the prophecies were never of such a character as to make the fear and love of God seem a pleasant and desirable possession. <YI, August 27, 1896 par. 4>

If Christ had called the attention of the people to these self-conceited Pharisees, and extolled their piety and learning, they would have hailed him with joy; but the kingdom of heaven as a dispensation of mercy and kindness to be practised toward all, was the very phase of religion they would not tolerate. It stirred up the worst passions of their proud hearts. But the words and works of Christ did not sustain them in their traditions and position. <YI, August 27, 1896 par. 5>

They saw publicans and sinners flocking to him, and receiving from him words and deeds of mercy, of sympathy, and of tenderness. He was doing the very things that prophets had for long ages foretold, things that they had failed to do. The character of Christ was so pure, unselfish, and free from pride, and in such marked contrast to their exhibitions of ostentation, self-flattery, and self-exaltation, that they were mortified and chagrined. <YI, August 27, 1896 par. 6>

As they saw the Saviour of the world giving attention to the very ones they repulsed, and hated, and even treated with supreme contempt, it stirred them to such hatred and prejudice that they plotted to take his life. They saw sinners listening with rapt attention to the words that fell from his lips. His earnestness and assurances stirred the souls of the people as these teachers had never done. And as the Pharisees heard the exclamations, "Never man spake like this man," they were not aroused to investigate the matter, and discover, if possible, wherein they themselves had failed where Christ succeeded. Reform was not thought essential for them, the authorized teachers of the people. In place of changing their methods of teaching, and bringing true sympathy and love into their association with the people, they strongly objected to Christ's ways. <YI, August 27, 1896 par. 7>

With a sneer they said, "This man receiveth sinners, and eateth with them." In this charge they meant very much. In

order to shield themselves and condemn Christ, they misled the minds of the people, implying that he associated with this objectionable class because he chose their society, and was in harmony with their character. They sought to impress upon the minds of the people the fact that their sanctity and piety would not permit them to condescend to any such associations. Jesus, on the contrary, who was so popular, mingled with sinners as one of them. <YI, August 27, 1896 par. 8>

The Saviour met their reproaches with three parables, recorded in the fifteenth chapter of Luke,--the lost sheep, the lost piece of silver, and the prodigal son. Each of these parables showed God's mercy toward man, and illustrated the great truth that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." All are lost through Adam. Our only hope is a transformation of character through repentance and faith in Christ as our personal Saviour. <YI, August 27, 1896 par. 9>

The natural excellencies that men may imagine they possess are not to be considered. Natural religion, so-called, does not weigh in the scales with God, because all have sinned and come short of his glory. Those who are wise in their own estimation must see their need of heavenly wisdom. This fact is to stand out in clear lines: Man is a lost sheep, and can never, without divine aid, recover himself, or come back to the fold. There is only One who can reclaim him, and restore him to holiness and divine favor,--Jesus Christ our Redeemer. But, degraded by sin as he is, blind and wretched, man may be redeemed if he will accept Christ as his personal Saviour, and come back to his loyalty to God.

Mrs. E. G. White. <YI, August 27, 1896 par. 10>

September 24, 1896 The Barren Fig-Tree.

The curse pronounced by the Saviour on the fruitless fig-tree is a sermon to all who, while having a form of godliness, do not in their lives bring forth "fruits meet for repentance." The religion of such persons is formal; they stand before the world in pretentious leaves, but they are destitute of fruit. <YI, September 24, 1896 par. 1>

Christ is crossing from Bethany to Jerusalem, and he sees in a fig-orchard a fig-tree in full foliage, standing among the other trees that are destitute of leaves. He approaches it, if haply he may find fruit thereon to appease his hunger. He was the world's Redeemer, yet he was hungry; for he had taken our human nature, and shared our human needs. The pretentious, flourishing foliage of the fig-tree gave the impression that there was fruit fit for gathering; but though he searched from the topmost bough to the lowest branches, he found nothing but leaves. <YI, September 24, 1896 par. 2>

In order to give a lesson in regard to the spiritual condition of Jerusalem, he for the time clothed the fig-tree with moral qualities, making it the expositor of spiritual truth. That fig-tree was a symbol of the Israelitish nation; and the time had come for a representation to be made of their spiritual standing, so full of pretension and sentiment, but entirely destitute of the fruits of righteousness. <YI, September 24, 1896 par. 3>

The nation of Israel had received great light from heaven, and had enjoyed precious opportunities. They had been taught by the Son of God, enshrouded in the pillar of cloud. The word of inspiration thus sums up their blessings: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." This, then, was great honor. To them was committed a sacred trust. They had been the recipients of the word of God. They, in turn, were to communicate to others the light they had received. <YI, September 24, 1896 par. 4>

God had waited long for a response to his mercies, for the bearing of fruit; but they had not answered his expectations. They were proud, self-confident, seeking the pre-eminence, neglectful of the obligations that the light imposed upon them. <YI, September 24, 1896 par. 5>

The curse of God was pronounced upon the tree because it bore no fruit. The other trees in the same orchard were fruitless. Those trees represented the Gentile world, the heathen nations that made no boastful pretensions to good works. Their day had not yet come. The testing message had not been brought to them. They were still hungering and thirsting for a soul dependence, for something to satisfy the craving of heart and mind; for the time for fruit from them was not yet. <YI, September 24, 1896 par. 6>

Christ's denunciation of the Jews is a lesson for us. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28,29 "And if ye be Christ's, then are ye Abraham's seed." The things that happened unto them were "for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." <YI, September 24, 1896 par. 7>

The compassionate Saviour, who treated with tenderness the very chief of sinners, who never spurned true meekness and penitence, however great the guilt, uttered the most scathing denunciations against those who did not appreciate the light from heaven; who neither walked in the light themselves, nor extended its cheering influence to those in darkness. Will he be better pleased with us if we neglect our Heaven-sent blessings and responsibilities?

Mrs. E. G. White. <YI, September 24, 1896 par. 8>

October 22, 1896 Growing Up Into Christ.

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." There is a change to take place in the sinner. He is to be born again, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." <YI, October 22, 1896 par. 1>

There are great blessings in store for every one who will press to the feet of Jesus, and learn how to practise his kindness, his courtesy and love. If we draw daily supplies from the fountain of life, the love of Jesus will flow out in our every action. We shall receive of that wisdom which is from above, which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;" for the "fruit of righteousness is sown in peace of them that make peace." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." <YI, October 22, 1896 par. 2>

In Jude we read: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Here is specified the work which we each have to do, but not in our own strength. The apostle encourages all to understand that there is One who is able to keep us from falling, and to present us before the presence of his glory with exceeding joy. God has not left us, then, without the power to work out our own salvation; but he tells us, "It is God which worketh in you both to will and to do of his good pleasure." <YI, October 22, 1896 par. 3>

When we were disloyal to the commandments of God, he did not leave us without hope, and shun us in our weakness and degradation. It is only human beings who do this,--those whose hearts are untouched and unsoftened by the love of God. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Please read the whole of the second chapter of I John carefully and prayerfully. If there were no other appeal made to children and youth and persons of mature age than is here recorded, this is sufficient light to teach every soul how to obtain sanctification through Jesus Christ. <YI, October 22, 1896 par. 4>

God wants us to build securely upon the eternal Rock, the word of God. We have been only hearers long enough. Let us now put the important lessons of Christ into practise. He who is a hearer and not a doer of the word, Christ compares to the man who built his house upon the sand. It needs only the storm of temptation to break upon such, and the foundation they supposed so secure is swept away. How great is the loss to these souls! They might have had eternal life--a life that measures with the life of God--had they built upon the firm foundation.

Mrs. E. G. White. <YI, October 22, 1896 par. 5>

October 8, 1896 Irreverence in the Youth.

It is your privilege, dear young friends, to glorify God upon the earth. In order to do this, you must direct your minds away from things that are superficial, frivolous, and unimportant, to those that are of eternal worth. <YI, October 8, 1896 par. 1>

We are living in an age when all should especially give heed to the injunction of the Saviour, "Watch and pray, that ye enter not into temptation." One of your strong temptations is to irreverence. God is high and holy; and to the humble, believing soul, his house on earth, the place where his people meet for worship, is as the gate of heaven. The song of praise, the words spoken by Christ's ministers, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that is impure, unholy. <YI, October 8, 1896 par. 2>

From the sacredness that was attached to the earthly sanctuary among the children of Israel, Christians may learn how they should regard the place where the Lord meets with his people. God himself gave rules of order, perfect and exact,

to be observed in his worship. But there has been a change, not for the better but for the worse, in habits in reference to religious worship. The spirit of reverence has largely passed away. <YI, October 8, 1896 par. 3>

Reverence is greatly needed in the youth of this age. I am alarmed as I see children and youth of religious parents so heedless of the order and propriety that should be observed in the house of God. While God's servants are presenting the words of life to the people, some will be reading, others whispering and laughing. Their eyes are sinning by diverting the attention of those around them. This habit, if allowed to remain unchecked, will grow and influence others. <YI, October 8, 1896 par. 4>

Children and youth should never feel that it is something to be proud of to be indifferent and careless in meetings where God is worshiped. God sees every irreverent thought or action, and it is registered in the books of heaven. He says, "I know thy works." Nothing is hid from his all-searching eye. If you have formed in any degree the habit of inattention and indifference in the house of God, exercise the powers you have to correct it, and show that you have self-respect. Practise reverence until it becomes a part of yourself. <YI, October 8, 1896 par. 5>

Do not have so little reverence for the house and worship of God as to communicate with one another during the sermon. If those who commit this fault could see the angels of God looking upon them and marking their doings, they would be filled with shame and abhorrence of themselves. God wants attentive hearers. It was while men slept, that the enemy sowed tares. <YI, October 8, 1896 par. 6>

Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness and indifference. When the word of life is spoken, you should remember that you are listening to the voice of God through his delegated servant. Do not lose these words through inattention; if heeded, they may keep your feet from straying into wrong paths. <YI, October 8, 1896 par. 7>

I am sorry to see that many youth who profess religion do not have any knowledge of a change of heart. There is no transformation of character. They do not realize that it is a solemn thing to profess to be a Christian. Their life is entirely inconsistent with a religious frame of mind. If they were of that number who are indeed the sons and daughters of God, they would not be filled with nonsense and pleasantries and trifling; neither would the foolish remarks and conduct of others awaken the same in them. A mind that is intent upon having the prize, upon securing heaven, will reject with firm, determined purpose every attempt at wit and jest concerning religious things. <YI, October 8, 1896 par. 8>

There is great danger in indifference upon this subject; no folly is so subtle as thoughtlessness and levity. On every hand we see youth of a frivolous character. All young people of this class should be avoided; for they are dangerous. If they profess to be Christians, they are the more to be dreaded. Their minds have been cast in an inferior mold; and it will be far easier for them to bring you down to their level than for you to bring them up to elevated and ennobling thoughts and a correct course of action. Let your companions be those who observe decorum in words and deportment. <YI, October 8, 1896 par. 9>

In order to do your best in showing forth the praises of God, your associations must be such as to keep in your minds the sacred distinct from the common. If you would have broad views, noble thoughts and aspirations, choose associations that will strengthen right principles. Let every thought and the purpose of every action bend to the securing of the future life, with eternal happiness.

Mrs. E. G. White. <YI, October 8, 1896 par. 10>

October 15, 1896 Conduct in the House of Worship.

The Lord through the psalmist says, "The fear of the Lord is the beginning of wisdom;" but with many, propriety of conduct and self-respect are sacrificed to the smallest temptation. One act of irreverence removes the barrier for the next step in this direction. Each succeeding step will be easier to take. <YI, October 15, 1896 par. 1>

Mocking and ridicule during religious service can be expressed by the eye and gesture. The Lord's name is profaned in this way, and the ministration of his word is to such a savor of death unto death. Every word, every act, and every thought given up to flow in this wrong channel, is registered in the books of heaven. A sneer will do much to efface religious impressions; it is difficult to answer, and often causes great unpleasantness. This is one of Satan's most successful weapons; but the only safe way to meet this class of opposition is to fix the eye on Jesus, the author and finisher of our faith. Then your faith will remain untarnished. Jesus invites you to "Look and live." Behold your Redeemer; think of him; talk of his love. If you do this, you will be safe. You will do a good work in reflecting the light of Bible truth, and will bear much fruit to the glory of God. And in the day of Christ's appearing, you will gain the overcomer's reward, a crown of life.

November 5, 1896 In Word and in Deed.

It is important that children and youth should be trained to guard their words and deeds; for their course of action causes sunshine or shadow, not only in their own home, but also with all with whom they come in contact. But before the youth can be careful and thoughtful and refrain from every appearance of evil, they must have that wisdom which comes from above, and the strength which Jesus alone can impart. <YI, November 5, 1896 par. 1>

"Cease to do evil; learn to do well." If this rule were followed, how many mothers would see in their children attractions which they do not now see. And how many hearts, outside the home circle, would be cheered by the presence of those who, instead of trying to please themselves, were seeking to follow the meek and lowly Saviour. <YI, November 5, 1896 par. 2>

Many deceive themselves in thinking that good looks and a gay attire will gain for them consideration in the world. But the charms that consist only in the outward apparel are shallow and changeable; no dependence can be placed upon them. The adorning which Christ enjoins upon his followers will never fade. He says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." If half the time spent by the youth in making themselves attractive in outward appearance were given to soul-culture, to the inward adorning, what a difference would be seen in their deportment, words, and actions. Those who are truly seeking to follow Christ will have conscientious scruples in regard to the dress they wear; they will strive to meet the requirements of this injunction so plainly given by the Lord. The money now expended in extravagances in dress will be used for the advancement of the cause of God and in storing their minds with useful knowledge, thus qualifying themselves for positions of trust. They will seek to meet the expectations of Jesus, who has bought them at an infinite price. <YI, November 5, 1896 par. 3>

Dear children and youth, Jesus has done all in his power to give you a home in the mansions that are prepared for them that love and serve him here. He left his heavenly home, and came to a world marred by sin,--came to a people who did not appreciate him, who did not love his purity and holiness, who slighted his teachings, and finally put him to a most cruel death. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <YI, November 5, 1896 par. 4>

God wants something in return for this great sacrifice he has made in your behalf. He wants you to be Christians, not in name alone, but also in dress and conversation. He would have you be content to dress in modest apparel, not in ruffles and feathers and unnecessary trimmings. He wants you to make your manners attractive, such as heaven can approve. Will you disappoint his expectations, dear youth? <YI, November 5, 1896 par. 5>

The outside appearance is frequently an index to the mind, and we should be careful what signs we hang out for the world to judge of our faith. We want you to follow Jesus as dear children, obedient to his expressed will in all things. We want you to please your Redeemer by seeking earnestly that inward adorning. Thus day by day, with the help of Jesus, you may overcome self. Pride and love of display will be discarded from your hearts and lives. Meekness and love of simplicity will be encouraged. Thus the youth may become an army of faithful soldiers for Christ. <YI, November 5, 1896 par. 6>

We are living in perilous times, when those who profess to love and obey God deny him in their daily lives. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." God does not want you to be found among this class, dear youth. In his word you may learn how to shun these evils, and in the end be overcomers. "And they overcame him by the blood of the Lamb, and by the word of their testimony." "Then they that feared the Lord spake often one to another; and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." It is not enough for you to avoid the appearance of evil; you must go farther than this; you must "learn to do well." You must represent Christ to the world. It must be your daily study how you can learn to work the works of God. His followers are to be living epistles, "known and read of all men." You can never secure a good character by merely wishing for it. It can be gained only by labor. Your desires in this direction must be expressed in earnest, honest endeavor and patient toil. By taking advance steps each day up the ladder of progress, you will find yourself at last at the top,--a conqueror, yes, more than a conqueror, through Him who has loved you.

November 5, 1896 Doers of the Word.

Very many who profess to be children of God, and advocate the binding claims of his law, do not have the word of God abiding in them; they do not meet the high standard which has been set before them. In the day of judgment, when they are weighed in the scales of heaven, the sentence will be passed upon them, "Thou art weighed in the balances, and art found wanting." All the sufficiency of heaven was at their command, had they used their time as a God-given favor; but failing to appreciate the gracious provision, they will lose heaven with all its joys. Then shall we not learn the lesson that Christ would have us learn? Shall we not become doers of the word, and seek to become complete in him? This is to be the work of every one who would enter the pearly gates of the city of God. <YI, November 5, 1896 par. 1>

We can do nothing without God. However intelligent, whatever our endowments, we cannot use these powers to accomplish good unless we are daily under the molding influence of the Spirit. Our minds have become so darkened by sin that we cannot discern between truth and error without the help of the Holy Spirit. Those sins which we would look upon as small are not so in the sight of a holy God. Even the very thought of foolishness is sin in his eyes. He wants us to put away from our lives the wrong words and unholy thoughts. Mind and heart, lips and pen, must be consecrated to God, for the service of those around us. God has given us the privilege of being coworkers with him in the work of saving souls. In this work we shall reflect the image of God, we shall grow up into the wholeness of Christ's perfect character.

Mrs. E. G. White. <YI, November 5, 1896 par. 2>

November 12, 1896 Divine Grace in Temptation.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. . . . But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." <YI, November 12, 1896 par. 1>

The followers of Christ must aim to reach a high standard, and God has promised them help in this work. In his word are many promises of his love and care. The youth who desire to be faithful followers of Christ will not place themselves on doubtful ground. They will not associate with those of a trifling character, but, daily depending on God for strength, watching unto prayer, they will keep their morals pure. They will withdraw from every circle that would lead them to be careless and dishonor God. They will write "forbidden" against the temptation to indulge in the use of tobacco in any form, to take the wine-cup, or to use any kind of intoxicating beverage. Such youth will stand as under the shield of Omnipotence; they will be secure, defended as by an impregnable wall. Because they thus co-operate with the will of God, and obey the "thus saith the Lord," the Holy Spirit is their constant safeguard. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. In the books of heaven it will be recorded of them that they are overcomers through the blood of the Lamb and by the word of their testimony. <YI, November 12, 1896 par. 2>

When a youth thus arms himself with the high resolve to take the Bible as his guide, to form a pure and holy character, temptations will come. But if his mind is stored with the instruction that God's word affords, if he will take heed to the lessons that fell from the lips of Christ, he will not be overcome. When he asks for the aid of the Holy Spirit, he will not seek in vain. It will take of the things of God and show them unto him. <YI, November 12, 1896 par. 3>

It is the holy endeavor, the persevering resistance of the powers of evil, through faith in the Redeemer, that will cause our names to be retained in the book of life. The Lord would have us seek him with the whole heart, always placing ourselves on his side. In so doing we shall overcome, and shall sit down with Christ on his throne. <YI, November 12, 1896 par. 4>

Your companions may sneer at you for being so particular. They may refuse to see any danger in indulgence in eating and drinking. They may term your strict temperance cowardice, and pride themselves on their own manliness, which will not permit them to sign away their liberty by putting their name to a temperance pledge. These do not know the dangers that lie before them. They boast that they have strength of will, and know just how far to go; but they have one over them who is stronger than they,--one who is armed with deceptions of every kind. They do not realize their weakness; and when temptations come, they fall into the net which Satan has laid for their unwary feet. In their own

strength, these poor souls attempt to gather up their abused forces; but it is only to go over the same ground again, until "drunkard" is written upon every feature. These things are daily transacted around us, and it behooves the followers of Christ to make every effort in their power, with the help which God supplies, to watch for souls as they that must give an account. <YI, November 12, 1896 par. 5>

Every effort made to break away from the power of a bad habit is manly. It is God's will that we should, by determined effort, rise to the dignity of a pure life, gaining in spiritual strength, and obtaining moral power through the exercise of the faculties which God has given us. There is joy in the presence of the heavenly angels when the youth gain decided victories in the name of Jesus. <YI, November 12, 1896 par. 6>

It is not the will of the Lord that any of his children should spend their time of probation in idleness. When he placed Adam and Eve in the beautiful garden of Eden, he told them to dress it and keep it. He did this for their good, deeming employment essential to their happiness. And in all the heavenly universe there is no such thing as an indolent being. Each one has his special work to do. The angels are commissioned of God to guard, to encourage, and to bless humanity, to help us in every way possible to resist the temptations of Satan. They cannot but rejoice when they see the youth respond to their care, and work in harmony with them in the struggle against Satanic agencies; when they permit themselves to be uplifted from the depths of sin into which they have fallen. Yet there are some who, in spite of all this loving ministration, resolve that they will not change their course of action. They slight all these offers of mercy. There is sadness with the angels as they return to heaven with the record, They will not come to Christ that they might have life. <YI, November 12, 1896 par. 7>

The youth can learn from the book of nature wonderful things in regard to God's law in the natural world. God would have a comparison drawn between spiritual and earthly things, and the youth can grasp these things by studying the works of his hand. The tares have a lesson to impart. If the mind will be impressed, lessons may be learned as to the daily life of these objects in nature, that will be of more benefit than any discourse from human lips. If the heart and mind are not perverted by depraved associations, light from heaven will illuminate the mind, and there imprint its lessons of instruction concerning divine things. Who made the seed to spring up? Who tends it day and night, that it may not die? Who gives it strength to develop and grow?-- It is the Author of our being, the King of heaven. And he exercises still greater care and interest in behalf of his children.

Mrs. E. G. White. <YI, November 12, 1896 par. 8>

November 26, 1896 True Wisdom.

"Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." The word of God gives rules--living principles--to govern in all human affairs. Christ, the wisest teacher the world has ever known, by his life and teaching has explained these rules. The youth need to seek him, to make him their counselor and guide. The religion of Christ will weed out from the life and character all practises that are injurious to the health of the soul. Genuine love to God and our fellow men will expel all selfishness from the heart; but without the grace of Christ we shall be overcome, and life and character will be spoiled. <YI, November 26, 1896 par. 1>

Young friends, learn to cast all your care upon Jesus, imploring that guidance, restraint, and support which you must have in order to live a trustworthy, honorable life. Christ is your pattern; and while you keep him before your eyes, you will not place yourselves where you will be slaves to the power of temptation. Come under the will of Jesus; bring your thoughts into captivity to him. <YI, November 26, 1896 par. 2>

But do not for a moment suppose that by taking this course, by accepting Christ as your personal Saviour, you will become incompetent for business transactions. The example of Daniel is before us in Bible history. He purposed in his heart that he would obey God at any cost to himself. Like Abraham, he kept the way of the Lord. And he was a noble statesman; his fidelity was manifest to all with whom he associated. The record concerning Daniel and his fellows is: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." The principles of Christ must be woven and interwoven into every occupation, however humble it may be. Present yourself and your business before God; both are precious in his sight. He will receive you, and will sanctify and ennoble you. <YI, November 26, 1896 par. 3>

Man is dependent upon his fellow men, and by social intercourse a broad field is opened before him where he may exercise the prerogatives given him of God for the benefit of others. Man is a free moral agent, not a machine; he may

do good, or he may do evil. But all his powers are God's property,-his by creation and by redemption,--and it is robbery of God to misuse or abuse any power of the mind or organ of the body by injurious habits or practises. <YI, November 26, 1896 par. 4>

The word of God declares: "Ye are not your own; . . . ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." He demands that the social powers shall be sanctified and employed for good, to secure the progress and triumph of God's kingdom, not to serve the purposes of Satan. <YI, November 26, 1896 par. 5>

But those who would be the most useful and active in the work of God are the very ones who feel the power of temptation the strongest. The prince of darkness will bring all his agencies to bear to lead such to misapply and pervert their God-given abilities. <YI, November 26, 1896 par. 6>

In order to fight the good fight of faith, we need to be on our guard every moment. The *will*, if placed on the side of the will of God, will make us strong to fight the battle for the right. But if men discard Christ and the divine influences whereby he would reveal his life and character from their lives, they will pattern after Satan, the author of all sin, all immorality. Thus they will bind themselves in slavery to habits and practises which will be antagonistic to Christ, and will reproduce the Satanic attributes in place of the divine. <YI, November 26, 1896 par. 7>

Every soul for whom Christ has died is accountable for the influence he exerts. Christ has made every provision that those who are subject to temptation may not be overcome. He gave his life a sacrifice that he might restore the moral image of God in men. All the treasures of heaven are within their reach. He shows them eternal realities, which they had lost from their reckoning. He brings them to see the courts of heaven, flushed with living glories, and tells them that all its treasures will be theirs if they will live by "every word that proceedeth out of the mouth of God." <YI, November 26, 1896 par. 8>

Not many years hence there is to be a grand and just review of all characters. The harvest is not far ahead. Therefore sow pure seed, not a crop of tares; for "whatsoever a man soweth, that shall he also reap."

Mrs. E. G. White. <YI, November 26, 1896 par. 9>

December 3, 1896 "Go Work Today in My Vineyard."

"But what think ye? A certain man had two sons,; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." <YI, December 3, 1896 par. 1>

The sin of the Jews was a false pretension to godliness. While claiming to be obedient to the law of God, observing his institutions and requirements, they separated themselves from him by their wicked works. To the divine command, "Go work today in my vineyard," they said, "I go, sir; but they went not. They chose rather to follow their own impulses. While professing to be God's people, they were not disposed to obey his requirements. By their works they showed that they did not mean what they said. How many today are saying in words that which they deny by their works! The Lord Jesus is saying to every one, "Go work today in my vineyard." Will you, like these, say, "I go, sir;" and then, notwithstanding your promise, follow your own inclinations? <YI, December 3, 1896 par. 2>

The Lord would not have us constantly anxious and worried, and praying that he shall love us. He has told us in his word, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Our life of obedience will testify of the love we bear him. <YI, December 3, 1896 par. 3>

The question Christ asks his disciples is not, What profession do you make? What are your words and sayings more than others? but, "What *do* ye more than others?" Words of profession are valued only as they are made true. Without sincerity and a determination on your part to do exactly as you have said, your promise of service is a falsehood. John said, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Those who would do the will of God must be, in spirit and practise, obedient to all his requirements. By such obedience we make it manifest that we are doers of the word--that we are the children of God. <YI, December 3, 1896 par. 4>

He says to us, "Go work today in my vineyard." He requires each to act his part in the careful cultivation of his vineyard. It is the purchased possession of Jesus Christ; he gave his precious life for it. All are required to qualify themselves for work,--earnest, solemn, important work,--to be living agencies in the Lord's hands to teach and help others to see and understand the commandments of God. He would have us seek to enlighten others, that they may not

offend God by showing disrespect to any of his requirements. God does not excuse any one from this work. He wants each one to labor *today*, not tomorrow. If we go at once in obedience to his call, tomorrow also will be spent in earnest work for him. <YI, December 3, 1896 par. 5>

Many will not say in words, "I will not;" but their attitude says this, and thus it is registered in the books of heaven. There is danger in delay. That soul whom you might have saved, that soul to whom you might have opened the Scriptures, passes beyond your reach. Satan has prepared some net for his feet, and tomorrow he may be working out the plans of the arch-enemy of God. Why delay one day? Why not go to work at once? <YI, December 3, 1896 par. 6>

"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."

Mrs. E. G. White. <YI, December 3, 1896 par. 7>

December 24, 1896 Folly of Unbelief.

God has stamped his image upon every work of his hand. In every object in nature, we see evidences of his mighty power. The fields of waving grain bow their heads in acknowledgment of the God who gives to man his bread in due season. The trees, bending beneath their weight of precious fruit, bear unmistakable evidence of the love of a beneficent Creator. Every tree and shrub declares the work of infinite power. Upon every blade of grass God's name is written. The opening buds and blooming flowers, with their varied tints, outvying even the glory of Solomon, show forth the skill of the divine Artist. The cattle upon a thousand hills, all with their distinctive characteristics, express the wonders of their Maker, and declare that he is God indeed. <YI, December 24, 1896 par. 1>

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Who can behold the wonders of God in the starry heavens, and yet deny that an infinite Power gave these jeweled lights their place, and upholds them there by his omnipotent arm? God has left his own witness upon the canvas of heaven and upon nature everywhere. <YI, December 24, 1896 par. 2>

The story is told of an astronomer whose friend denied the existence of God. In order to show him the folly of his unbelief, the astronomer obtained a globe of the starry heavens, and placed it in the room where they were seated. On seeing it, his friend inquired where he got so beautiful a globe, and who was the maker. <YI, December 24, 1896 par. 3>

"It was not made," answered the astronomer, "it came into existence of itself." <YI, December 24, 1896 par. 4>

"You are jesting," said his friend; "that is impossible." <YI, December 24, 1896 par. 5>

The astronomer answered: "My dear sir, you will not accept my word for it that this small body originated of itself, or came by chance, and yet you contend that those heavenly bodies of which this is but an inferior representation, came into existence without a Master-power of design." As he pursued this line of reasoning, the atheist saw and acknowledged the absurdity of his own position. <YI, December 24, 1896 par. 6>

"The fool hath said in his heart, There is no God," but he can advance no evidence to sustain his claims; he can only take the position of an objector to the purposes of an all-wise God. Atheism can shed no ray of light into the grave. It cannot restrain crime or quicken the moral energies. It has no power to elevate the character or purify the soul. On the contrary, it always tends to degenerate the human race; it leads away from purity and peace. An instance of this is given in the history of the French Revolution. That period, when the existence of God was denied, and his commandments were abolished, was the most revolting that is recorded on the pages of human history. <YI, December 24, 1896 par. 7>

Was there ever an instance known where a dying Christian left to his watching friends the testimony that he had been deceived, that there is no God, no reality in the religion of Christ? But how many of those who have drawn about them the dark robes of atheism have let them fall before the grim messenger of death. We might call to mind many instances where learned men have gloried in their unbelief, and have thought it a virtue to parade their infidelity upon every occasion. But when death claimed them, they have looked with horror into the starless future, and their dying words have been, "I have tried to believe that there is no God, no reward for the faithful, no punishment for the wicked. But how vain has been the attempt. Now I know that I shall meet the doom of the lost soul." Sir Thomas Scott in his last moments cried, "Until this moment I believed that there was neither a God nor a hell. Now I know and feel that there are both, and that I am doomed to perdition by the just judgment of God." <YI, December 24, 1896 par. 8>

Thus many testimonies have been borne. Men may think that they have succeeded in tearing the image of God from their minds and hearts; but when they are brought face to face with the king of terrors, the image of God remains, and

the confession is wrung from unwilling lips that the boasted faith of a lifetime has been a delusion.

Mrs. E. G. White. <YI, December 24, 1896 par. 9>

December 31, 1896 Idols of the Heart.

"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." <YI, December 31, 1896 par. 1>

But it is not alone in denying the existence of God, or in bowing down to idols of wood and stone, that this first commandment is broken. By many who profess to be followers of Christ, its principles are infringed; but the Lord of heaven does not acknowledge those as his children who are cherishing in their hearts anything that takes the place which God alone should hold. With many the gratification of appetite holds sway, while with others dress and love of the world are given the first place in the heart. But in his word, God has shown us that these things must not hold the first place. He says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." <YI, December 31, 1896 par. 2>

God has given us many things in this life upon which to bestow our affections; but when we carry to excess that which in itself is lawful, we become idolaters. The law of God requires that every son and daughter of Adam shall love him supremely, and anything that separates our affections from God, and lessens our interest in eternal things, is an idol. Those who use the precious time given them by God--time that has been purchased at an infinite cost--in embellishing their homes for display, in following the fashions and customs of the world, are not only robbing their own souls of spiritual food, but are failing to give God his due. The time thus spent in the gratification of selfish desires might be employed in obtaining a knowledge of the word of God, in cultivating our talents, that we might render intelligent service to our Creator. <YI, December 31, 1896 par. 3>

Can we look into the mirror of God's law, and feel no condemnation in this respect? Let each look over his past experience, and inquire of his own heart, How much of the precious time granted me by God might I have saved and used in doing good, in learning of God, in seeking to become a pillar in his house, and a light and blessing to the world? <YI, December 31, 1896 par. 4>

"Thou shalt worship the Lord thy God, and him only shalt thou serve." God will not share a divided heart. If the world absorbs our attention, he cannot reign supreme. If this diminishes our devotion for God, it is idolatry in his eyes. God will not excuse the transgressor in this respect. He is "a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation" of them that hate him; and "showing mercy unto thousands" of them that love him, and keep his commandments. Just as surely as a life of devotion, of respect and reverence for him, will redound in blessings to ourselves, so surely will indifference to his requirements result in the ruin of our souls. <YI, December 31, 1896 par. 5>

"God is a Spirit: and they that worship him must worship him in spirit and in truth." When our hearts are tuned to praise our Maker, not only in psalms and hymns and spiritual songs, but also in our lives, we shall live in communion with Heaven. Our offering of grateful thanks will not be spasmodic, or reserved for special occasions; there will be gratitude in the heart and in the home, in private as well as in public devotion. This constitutes the true worship of God.

Mrs. E. G. White. <YI, December 31, 1896 par. 6>

January 7, 1897 A Lesson From One of God's Prophets.

The birth of John the Baptist had been foretold by prophets, and an angel was sent to notify Zacharias of the event. The heavenly messenger expressly enjoined upon the father to bring up the child with strictly temperate habits. Some may inquire why the Lord should be thus particular; but God, who made man, knew that Satan's most powerful temptations would be on the point of appetite. Through the indulgence of appetite, the physical, mental, and moral strength becomes enfeebled; and lest Zacharias should follow the prevailing custom, God sent an angel from the courts

of heaven with directions for the training of this child of promise. It was necessary for him to have a simple, unstimulating diet, in order to prepare him to accomplish his sacred mission. And it is said of him: "The child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel." <YI, January 7, 1897 par. 1>

John did not feel strong enough to stand the great pressure of temptation he would meet in mingling with society. He feared his character would be molded according to the prevailing customs of the Jews; and he chose to separate himself from the world, and make the wilderness his home. He denied himself the ordinary comforts of life; his food was simple; his clothing, a garment made of camel's hair, and confined about the waist by a leathern girdle. But although John passed his childhood and youth in the desert, he was not unreconciled to his life of hardship and seclusion. So far from being lonely, gloomy, or morose, he enjoyed his life of simplicity and retirement, and his temperate habits kept all his senses unperverted. <YI, January 7, 1897 par. 2>

And John was not indolent. He was thus secluded from the world that he might secure a sound education from God's written word and the great book of nature. The mountains and perpetual hills, the ever-flowing brooks, were company for him. Through them he communed with God. Everything that surrounded him in his mountain home was to him a book of instruction, containing lessons of deepest importance in regard to the character, the benevolence, and the love of God. <YI, January 7, 1897 par. 3>

John had a special work to do for God. He was to deal with the sins and follies of the people. In order to be fitted for this important public work, he must qualify himself in private by seeking heavenly knowledge. He must meditate and pray, and by studying become acquainted with the prophecies and the will of God. Away from the busy world, whose cares and alluring pleasures would divert his mind and pervert his thoughts and imaginings, he was shut up with God and nature. Here he would not be influenced by evil surroundings, his understanding would not be blinded, nor his spirit become familiar with wickedness. In the calm retirement of the wilderness, John became strong in spirit. By his strictly temperate habits he secured to himself physical, mental, and moral health. His discernment was clear, his judgment correct. <YI, January 7, 1897 par. 4>

John accustomed himself to privations and hardships, that he might be able to stand among the people as unmoved by circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years. A great work was before him; and it was necessary that he should form a character that would not be swerved from right and duty by any surrounding influence. He was to lead out as a reformer, and by his abstemious life and plain dress rebuke the intemperate habits and sinful extravagance prevailing among the people. The indulgence of appetite, especially in the use of wine, was destroying the health and weakening the intellect, so that the people did not regard sin as offensive to God. His work required firmness and integrity; for he would have opposition to meet from those whose hearts were given to pleasure and the gratification of appetite. He was to reprove the wrong and vindicate the right. He was fitting himself to understand the peculiarities of human minds, and learning how to move hearts. <YI, January 7, 1897 par. 5>

John was an example to the young people in these last days, to whom have been committed important and solemn truths. God would have them temperate in all things. He would have them see the necessity for the denial of appetite, for keeping their passions under the control of reason. This is necessary that they may have mental strength and clearness to discern between right and wrong, between truth and error. There is work for every one of them to do in the vineyard of the Lord, and he would have them fit themselves to act a useful part.

Mrs. E. G. White. <YI, January 7, 1897 par. 6>

January 21, 1897 Christ's Mission to Earth.

It is important that we each study to know the reason of the life of Christ in humanity, and what it means to us,--why the Son of God left the courts of heaven,--why he stepped down from his position as Commander of the heavenly angels, who came and went at his bidding,--why he clothed his divinity with humanity, and in lowliness and humility came to the world as our Redeemer. <YI, January 21, 1897 par. 1>

It was the marvel of the heavenly hosts that Christ should come to earth and do as he did,--that his life here should be one of poverty, in such incomparable contrast with his glory in the heavenly courts. He might have come attended by the angelic throng; for the heavenly angels would have regarded themselves as honored in being his body-guard, in serving and worshiping him. But we read that "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Christ's entire life was one of self-denial. He received of his Father that he might impart to others. <YI, January 21, 1897 par. 2>

Before the universe of heaven, Christ condescended to take upon him the form of humanity, and stand among the lowly ones of earth, that he might reach them where they were, and by precept and example teach them, that though

among the poor and oppressed, they might be pure, and true, and noble. He came to reveal to the world that the life and character need not become contaminated amid poverty and lowliness. The lily that rests upon the bosom of the lake may be surrounded with weeds and unsightly debris, yet, unsullied, it opens its fragrant white blossom to the sunlight. It strikes its channeled stem down through the mass of rubbish to the pure sands beneath. Refusing everything that would defile, it gathers to itself only those properties that will develop into the spotless, fragrant flower. <YI, January 21, 1897 par. 3>

The lily is a representation of Christ among men. He came to a world all seared and marred with the curse, but he was not polluted by his surroundings. He was the Light, the Life, and the Way. He voluntarily became an inhabitant of earth, that he might grasp the whole world in his merciful arms, and lay it in the arms of his Heavenly Father. What love is manifested in this sacrifice, that the Lord himself should come to the help of the fallen sons and daughters of Adam! <YI, January 21, 1897 par. 4>

We would ask you, dear young men and women, Will you accept this Jesus as your personal Saviour? Will you consider the life of Christ? His was a life of perfect obedience. He came to *live* the holy law of God in human nature. <YI, January 21, 1897 par. 5>

The subject of obedience involves eternal interests. Through his misrepresentation of God, Satan had made the law appear as an arbitrary exaction, enforced by God to keep his creatures from a higher education in the knowledge of good and evil. It was this knowledge of evil that the Lord did not wish our first parents to obtain. He wanted them to be wise through understanding only that which it was for their happiness to know. But by the disobedience of Adam, the flood-gates of woe were opened upon our world. It was then that Christ offered himself as man's substitute and surety, and consented to come to earth, and meet the tempter, who, through falsifying the character and purposes of God, had caused the ruin of our first parents. <YI, January 21, 1897 par. 6>

Adam received the commandments of God, and disobeyed them. In this he became disloyal to God; he dishonored him, and was classed as one with the first apostate. In yielding to temptation, he forfeited the light and favor of God. But though Adam broke away from its claim, the law of God did not lose one jot or tittle of its force. The Lord did not change one precept of his law, in order to meet man in his fallen condition. Had he done this in any period of the history of the world, Satan would have gained all that he asked in heaven,--a change of God's law. But in order to meet its claims, the Lord made an offering for sin, in the person of Jesus Christ, thus demonstrating to the world the immutability of his law. While he expressed his love for men, in giving his Son to die for them, he declared that its divine statutes cannot be changed or abolished.

Mrs. E. G. White. <YI, January 21, 1897 par. 7>

January 28, 1897 Faithfulness in Little Things.

As the children of God, we must not lose sight of the fact that we are here on trial, and that we are ourselves deciding our own destiny, for everlasting happiness or for eternal death. We have everything to gain or to lose. We each have a work before us. We must co-operate with God in reaching the Bible standard, in conforming to his will. In these precious hours of probation, God desires that we shall form such characters as we shall wish we had perfected, when Christ shall appear the second time without sin unto salvation. <YI, January 28, 1897 par. 1>

Christ has given himself for his church "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." The apostle Paul says: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." There is need to cultivate every grace that Jesus, through his sufferings and death, has brought within our reach; for that grace alone can remedy our defects; Christ alone can transform the character. And God would have us manifest this grace, so richly provided, in the little as well as the large things of life. <YI, January 28, 1897 par. 2>

If you would skilfully cultivate and train your flowers, you must consult a gardener; for he understands the work, he trains them to grow how and where he will. He gives them plenty of water, sunshine, and air, and digs about their roots. Day by day he works, not by violent efforts, but by little acts constantly repeated, until he can train shrub and flower into perfect form and beauty. Thus the grace of Christ works upon the human mind and heart as an educator. The continued influence of his Spirit trains the soul, molding the character after the divine Model. <YI, January 28, 1897 par. 3>

Our entire life is God's, and must be used to his glory. His grace will consecrate and improve every faculty. Let no

one say, I cannot remedy my defects of character; for if you come to this decision, you will certainly fail to obtain everlasting life. The impossibility lies in your own will. If you *will* not, then you cannot overcome. The real difficulty arises from the corruption of unsanctified hearts, and an unwillingness to submit to the control of God. <YI, January 28, 1897 par. 4>

Some youth are much opposed to order and discipline. They do not respect the rules of the home by rising at a regular hour. They lie in bed some hours after daylight, when every one should be astir. They burn the midnight oil, depending upon artificial light to supply the place of the light that nature has provided at seasonable hours. In so doing they not only waste precious opportunities, but cause additional expense. But in almost every case the plea is made, "I cannot get through my work; I have something to do; I cannot retire early." Thus they are sleeping soundly when they should be awake with nature and the early rising birds. The precious habits of order are broken; and the moments thus idled away in the early morning set things out of course for the whole day. <YI, January 28, 1897 par. 5>

Our God is a God of order, and he desires that his children shall *will* to bring themselves into order, and under his discipline. Would it not be better, therefore, to break up this habit of turning night into day, and the fresh hours of the morning into night. If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition. <YI, January 28, 1897 par. 6>

It is the duty of all to observe strict rules in their habits of life. This is for your own good, dear youth, both physically and morally. When you rise in the morning, take into consideration, as far as possible, the work you must accomplish during the day. If necessary, have a small book in which to jot down the things that need to be done, and set yourself a time in which to do your work. If it is the work of the bedrooms, see that the rooms have a proper airing, that the bedclothes are separated, and that the entire room is freshened with air and sunshine. Allow yourself a certain time in which to perform this work. Do not sit down while it is yet unfinished, to read any paper or book that may interest you but say, I must do this work in the given time. <YI, January 28, 1897 par. 7>

Your room may contain many little ornaments placed there for admiration; but if you would have an eye single to the glory of God, you would do well to pack away these little idols. In handling, dusting, and replacing them, many precious moments are spent that might be employed in needful work. But if these trinkets are not to be stored away, then you have another lesson to learn. Be expeditious. Do not dreamily take up every article, and keep it in your hand, as though loath to lay it down. It is the duty of those who are slow in their movements to improve in this respect. The Lord has said, "Not slothful in business; fervent in spirit; serving the Lord." In preparing the meals, make your calculations, giving yourself all the time that you know by experience you will require in order to cook the food thoroughly and place it upon the table at the proper time. But it is better to be ready five minutes before the time than to be five minutes late. In washing dishes, also, the work may be done with despatch, and yet with care and thoroughness. Slow, dilatory habits make much work out of very little. But if you will, you may overcome these fussy, lingering habits. The exercise of the will power will make the hands move deftly. <YI, January 28, 1897 par. 8>

When I have been searching for a girl to help with my housework, certain young persons have been recommended to me. But when I inquired of those who had previously employed them, the reply was, concerning one: "She will not suit you; she is very slow. You will have to pay your money for having your work done in a slovenly manner, and you will feel that it is money wasted." Of another it was said: "She has no method; she has not cultivated caretaking. She needs some one beside her; for she has not breadth of mind enough to comprehend the situation, to understand how one thing after another should be done, nor to use tact in her housekeeping." I was warned against employing another because, while everything was in disorder, she would sit down in the midst of her unfinished work, and with newspaper or book in hand, forget all about her duties. Of still another who I thought would please me, I learned that she was untidy. Another was disrespectful. For persons to whom she took a violent fancy, she would show great consideration, going to any lengths in order to receive their approbation and flattery. But she had no reverence or even respect for any one else. "But," I reasoned, "if she is a Christian, she will surely take counsel." An expression of sorrow came over the countenance of my friend as she replied: "I am afraid you will be disappointed in her. If you insist upon having things done as you wish, if you plainly set before her the mistakes she is making, instead of correcting them, she will say that she does the best she can, and will take upon her the air of one who has been much injured. She does not respect those in authority, but will have a sneer in her mind, which, if not revealed to you in words, will be manifest in her expression. Her opinions, too, are not kept secret, but expressed freely to others. I have myself been compelled to live over this experience, to my sorrow." Another will spend not only minutes, but hours of the day, in needless talk, and thus squanders much precious time. <YI, January 28, 1897 par. 9>

These matters have been looked upon as little things, and almost unworthy of notice. But many are deceived as to the importance of these little things. They bear strongly upon the great whole. God does not regard anything as unimportant that pertains to the well-being of the human family. He gave his only begotten Son for the body as well as for the soul, and all is to be consecrated to him. <YI, January 28, 1897 par. 10>

Let there be a determined purpose to overcome, and to cultivate those habits that are desirable. This work requires ceaseless watchfulness, and steady, persevering effort. But this adherence to right practises in little things is a discipline of self that will become less difficult in proportion as the heart is sanctified by the grace of God. Earnest, persevering effort will place you on the vantage-ground of victory. <YI, January 28, 1897 par. 11>

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Can you, dear youth, look forward with joyful hope and expectation to the time when the Lord, your righteous Judge, shall confess your name before the Father and before the holy angels? The very best preparation you can have for Christ's second appearing is to rest with firm faith in the great salvation brought to us at his first coming. You must believe in Christ as a personal Saviour, and that he was once offered to bear the sins of many; that his love, abiding in your soul as a living, active agency to correct, refine, and purify *your* ways and practises, may save you from your errors. <YI, January 28, 1897 par. 12>

The Lord is not pleased to have his children disorderly; to have their lives marred with defects, their religious experience crippled, and their growth in grace dwarfed by hereditary and cultivated deficiencies. These defects will be copied by others, and thus be reproduced and multiplied. Listen to the words of God, spoken through his servant John, coming down through the ages to our own time: "Every man that hath this hope in him purifieth himself, even as he is pure." Great truth can be brought into little things; practical religion must be carried into the lowly duties of daily life. And in the performance of these duties, you are forming characters that will stand the test of the Judgement. Then, in whatever position you may be placed, whatever your duties may be, do them nobly and faithfully, realizing that all heaven is beholding your work.

Mrs. E. G. White. <YI, January 28, 1897 par. 13>

February 4, 1897 Worldly Amusements.

Gatherings for social intercourse are made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts; when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing his work and doing good to their fellow men. When the Holy Spirit is regarded as a welcome guest at these gatherings, when nothing is said or done to grieve it away, God is honored, and those who meet together are refreshed and strengthened. <YI, February 4, 1897 par. 1>

But there are social gatherings of a different character, where pride of appearance, hilarity, and trifling are too often seen. In their desire for amusement, those who attend are in danger of forgetting God, and things take place that make the watching angels weep. The scene of pleasure becomes, for the time being, their paradise. All give themselves up to hilarity and mirth. The eyes sparkle, the cheek is flushed; but conscience sleeps. Such enthusiasm and inspiration have not a heavenly origin. They are entirely of this earth. Sadly the angels of heaven look upon the forgetfulness of those for whom Christ has done so much. When sickness and death come to those who have lived merely for self-pleasing, too late they find that they have no oil in their lamps, and that they are utterly unfit to close their life's history. <YI, February 4, 1897 par. 2>

The tenor of the conversation carried on at many social gatherings reveals what the heart is set upon. The trifling talk, the foolish witticisms, spoken only to create a laugh, do not rightly represent Christ. Those who utter them would not be willing to meet a record of their words. Wrong impressions are made upon the listeners, and reproach is cast upon Christ. O that the youth would guard well their words! for by them they will be justified or by them condemned. Remember that Jesus is beside you wherever you go, noting your actions and listening to your words. Would you be ashamed to hear his voice speaking to you, and to know that he hears your conversation? <YI, February 4, 1897 par. 3>

Turn to another scene. In the streets of a city a party is gathered for a bicycle-race. Some who compose this company profess to know God, and Jesus Christ whom he has sent. But who that looks upon the exciting scene would think that those taking part were followers of the meek and lowly Jesus? Who would think that they regarded their time and their physical powers as gifts from God, to be preserved for his service? Did those participating in the race take time to think that death might be the result of the wild chase? Before starting, did they pray for the protection of the ministering angels? God is not glorified by gatherings where he is thus forgotten; but he who is playing the game of life for the souls of men is well pleased to see the things of this world absorbing the attention of the young. <YI, February 4, 1897 par. 4>

The once earnest Christian who takes part in worldly amusements is on dangerous ground. He has left the region pervaded by the vital atmosphere of heaven, and has plunged into an atmosphere of mist and fog; for in many cases, pleasure parties and gatherings for amusement are a reproach to the religion of Christ. He who maintains his connection with God cannot in heart participate in them. The words he hears are not congenial to him; for they are not the language

of Canaan. The speakers do not give evidence that they are making melody in their hearts to God. <YI, February 4, 1897 par. 5>

Those who are artificial in character and religious experience too readily gather for pleasure and amusement, and their influence attracts others. Sometimes young men and women who are trying to be Bible Christians are persuaded to join the party. Unwilling to be thought singular, and naturally inclined to follow the example of others, they place themselves under the influence of those who, perhaps, have never felt the divine touch on mind or heart. Had they prayerfully consulted the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree, they would have discerned that these entertainments were really banquets prepared to keep souls from accepting the invitation to the marriage supper of the Lamb. <YI, February 4, 1897 par. 6>

It sometimes happens that by frequenting places of amusement, youth who have been carefully instructed in the way of the Lord are carried away by the glamour of human influence, and form attachments for those whose education and training have been of a worldly character. They sell themselves into lifelong bondage by uniting with persons who have not the ornament of a Christlike spirit. Those who truly love and serve God will fear to descend to the world's level, by choosing the society of those who have not enthroned Christ in their hearts. They will stand boldly for Christ, even though their course may be one of self-denial and self-sacrifice. <YI, February 4, 1897 par. 7>

Christ lived a life of toil and sacrifice for us, and can we not deny ourselves for him? Are not the atonement he has made for us, and the righteousness he waits to give us, themes worthy of occupying our minds? If the youth will draw from the storehouse of the Bible the treasures it contains, if they will meditate on the pardon, peace, and everlasting righteousness that crowns a life of self-denial, they will have no desire for questionable excitement or amusement. <YI, February 4, 1897 par. 8>

Christ rejoices when the thoughts of the young are occupied by the grand and ennobling themes of salvation. He enters the hearts of all such as an abiding guest, filling them with joy and peace. And the love of Christ in the soul is as a well of water, springing up into everlasting life, sending forth living streams, that bring life and glory wherever they go. Those who possess this love will delight to talk of the things that God has prepared for them that love him. <YI, February 4, 1897 par. 9>

The eternal God has drawn the line of distinction between the saint and the sinner, between converted and unconverted. The two classes do not blend into each other imperceptibly, like the colors of a rainbow, but are as distinct as midday and midnight. God's people cannot with safety enter into intimate associations with those who know the truth, but do not practise it. The patriarch Jacob, when speaking of certain deeds of his sons, which he contemplated with horror, exclaimed, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." He felt that his own honor would be compromised if he associated with sinners in their doings. He lifted the danger signal, warning us to shun wrong associations, lest we become tainted with evil. And the Holy Spirit, through the apostle Paul, utters a similar warning, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Mrs. E. G. White. <YI, February 4, 1897 par. 10>

February 11, 1897 The Mind of Christ.

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." <YI, February 11, 1897 par. 1>

Jesus Christ "counted it not a thing to be grasped to be equal with God." Because divinity alone could be efficacious in the restoration of man from the poisonous bruise of the serpent, God himself, in his only begotten Son, assumed human nature, and in the weakness of human nature sustained the character of God, vindicated his holy law in every particular, and accepted the sentence of wrath and death for the sons of men. What a thought is this! He who was one with the Father before the world was made, had such compassion for a world lost and ruined by transgression, that he gave his life a ransom for it. He who was the brightness of the Father's glory, the express image of his person, bore our sins in his own body on the tree, suffering the penalty of man's transgression until justice was satisfied, and required no more. How great is the redemption that has been worked out for us! so great that the Son of God died the cruel death of the cross, to bring to us life and immortality through faith in him. <YI, February 11, 1897 par. 2>

This wonderful problem--how God could be just, and yet the justifier of sinners--is beyond human ken. As we attempt to fathom it, it broadens and deepens beyond our comprehension. When we look with the eye of faith upon the

cross of Calvary, and see our sins laid upon the victim hanging in weakness and ignominy there,--when we grasp the fact that this is God, the everlasting Father, the Prince of Peace,--we are led to exclaim, "Behold, what manner of love the Father hath bestowed upon us!" Christ could at any moment have called legions of angels to his side; he could have swept every sinner from the face of the earth, and created new beings by his power; but God so loved the world, degraded as it was by sin, that "he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." <YI, February 11, 1897 par. 3>

This love, understood by the human agent, gives inexpressible preciousness and importance to the plan of salvation. It shows him the value God places upon the creatures of his hand. When man can measure the exalted character of the Lord of Hosts, and distinguish between the eternal God and finite humanity, he will know how great has been the sacrifice of Heaven to bring man from where he has fallen through disobedience, to become part of the family of God. In neglecting the great salvation thus provided, man throws scorn upon the world's Redeemer. <YI, February 11, 1897 par. 4>

Looking unto Jesus with the eye of faith, we can exclaim with the psalmist, "For with thee is the fountain of life: in thy light shall we see light." It will require a sanctified perception to know and acknowledge the existence of Christ before he clothed his divinity with humanity. The word of God is a bright and shining light upon the pathway of the student who will study it with prayer. <YI, February 11, 1897 par. 5>

The divinity of Christ is our assurance of eternal life. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." He, the sin-bearer of the world, is our only medium of reconciliation with a holy God. But there are some who deny the divinity of Christ. They do not realize the sacredness of the word of the infinite God. That word opens to them the mystery of the incarnation of Christ. But unless the bright beams of the Sun of Righteousness illuminate its pages, revealing by the Spirit the relation which Christ sustains to God and to humanity, it will remain a mystery to them, and will not be accepted as truth. But with this light upon it, those things that have been hidden for ages are revealed. Yet while the word of God explains the doctrines of Christ, and clearly points out every step which it is essential for sinners to take in the plan of salvation, it does not satisfy the curiosity that would pry into those things which the Lord has reserved unto himself. <YI, February 11, 1897 par. 6>

Dear young friends, are you prepared to behold the Lamb of God, that taketh away the sin of the world? to say, as did Nathanael, "Thou art the Son of God; thou art the King of Israel"? You would do well to contemplate this sacred and eternal truth most earnestly and prayerfully, until your whole being becomes imbued with its greatness. We are too apt to view truths as a whole, and see only the surface, when, if we would ponder them, pray over them, and put to the stretch every mental power, we might understand; for God would give us wisdom, as he did to Daniel. Our spiritual senses would be quickened to understand the deep things of God.

Mrs. E. G. White. <YI, February 11, 1897 par. 7>

February 25, 1897 God's Representatives.

In every age the Lord has had representative men, and these men have not been without influence. Many speak of the dark ages of ignorance before Christ came into our world, his divinity clothed with humanity; but they do not consider that Christ was the light of his church before he revealed himself as the Prince of Life to battle against the prince of darkness. <YI, February 25, 1897 par. 1>

In the repentant Adam a voice was raised to testify that God is true, that his law is not to be broken, and that his word cannot be disregarded with impunity. Enoch walked with God three hundred years. He was a man of wisdom, enlightened and taught of God. He was daily proving his divine Companion, who, in turn, was testing Enoch. This witness was brought into singular nearness to God, and was constantly seeking his guidance. He was a man of infinite wisdom, because he relied on infinite wisdom. He was a man of great meekness and humility, because he trusted in God for all things, and not in himself. He did not walk slowly and reluctantly, but kept pace with the opening providences of God. <YI, February 25, 1897 par. 2>

Enoch did not close himself within monastic walls in order to keep pure. He did not build up a wall of separation between himself and his fellow men. Had he done so, the world would not have seen his light, that God was manifest in him. He was to reveal what man may be when connected with the source of all power. He had home religion. He walked with God when engaged in his business, and in the associations of his daily life. He was a husband and father, and he exemplified what a husband and father should be under the guidance and control of Christ. <YI, February 25, 1897 par. 3>

The world was Enoch's field of labor. He had a message to an apostate race, words of warning and reproof for the sins that were flooding the world. In walking with God, Enoch was keeping a knowledge of God before the people. Although meek, and having a sense of his dependence upon God, his holy indignation waxed strong against those who were making void the law of God, and turning aside his counsels, putting in their place human counsels and human devising. He proclaimed the message: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them." God had revealed the future to Enoch. The wonderful event of the Lord's coming was opened to his vision. "He cometh with clouds, and every eye shall see him." This was present truth to Enoch, and was proclaimed by him to the world. [<YI, February 25, 1897 par. 4>](#)

God had other men to testify of him in that day, though Enoch stood at the head. There was Noah, with his God-given message. And thus God's chosen representatives are traced from generation to generation, as they gave their message to the world, flashing the light of heaven upon the pathway of those who walk in darkness. [<YI, February 25, 1897 par. 5>](#)

Adam, Enoch, and Noah were representative men. Jesus himself was their educator. God did not design that they should build a wall of seclusion around themselves. They were to be light-bearers, representing Christ, and thus representatives of God. These men in their day were to do just as Christ enjoined upon his disciples when he was among them as their teacher. His words to them were: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Mrs. E. G. White. [<YI, February 25, 1897 par. 6>](#)

March 4, 1897 God's Representatives.

Abraham.

Abraham was a bright and shining light. His faith, his piety, his devotion, were to keep the knowledge of God alive in the age in which he lived. "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing." Abraham would have greater influence with strangers than with those who were connected with him. He was therefore required to leave his kindred, and the Lord's promise to him was, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." [<YI, March 4, 1897 par. 1>](#)

Abraham obeyed the voice of God. No sooner did he have an indication of God's will than he was ready to obey. He did not stop to consider whether it would be for his financial advantage to do this. In faith, putting his confidence in the guidance of God, he left his home and his kindred, and "went out, not knowing whither he went." [<YI, March 4, 1897 par. 2>](#)

In that age, idolatry was fast creeping in and conflicting with the worship of the true God. But Abraham did not become an idolater. Although his own father was vacillating between the true and the false worship, and with his knowledge of the truth false theories and idolatrous practises were mingled, Abraham kept free from this infatuation. He was not ashamed of his faith, and made no effort to hide the fact that he made God his trust. He "builded an altar unto the Lord, and called upon the name of the Lord." [<YI, March 4, 1897 par. 3>](#)

Everything like idolatry is abhorrent to God; and he gave special directions to those whom he accepted as worshipers of himself, that they should not mingle with other nations, to do after their works and forget God. He forbade them to intermarry with idolaters, lest their hearts should be led away from God, and there should become mingled with the worship of God the customs and practices of idolatrous nations, and thus his service become corrupted. [<YI, March 4, 1897 par. 4>](#)

But it was not the design of God to keep his chosen people exclusively to themselves. He did not intend that they should build up a wall of partition between themselves and the rest of mankind. The banner of faith must ever be held aloft; his people are to be as the salt, to preserve the earth from moral corruption. When men thought to build a tower that would reach unto heaven, the very talents that were given them of God were perverted to a wrong purpose, to carry out plans that would be in opposition to the purposes of God. It was their design to confederate together, to separate from the world at large, and to become an independent community. But this was not God's purpose. He spoiled their plans, confusing their language so they could not understand the words or plans of one another. [<YI, March 4, 1897 par. 5>](#)

God designed that Abraham should be a channel of light and blessing, that he should have a gathering influence, and that God should have a people on the earth. Abraham was to be in the world, reflecting in his life the character of Jesus.

When he received the divine call, Abraham was not a man of renown, neither a lawgiver, nor a conqueror. He was a simple herdsman, dwelling in tents, but employing a large number of workmen to carry on his humble employment. And the honor which he received was because of his faithfulness to God, his strict integrity and just dealing. The Lord said of him: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." <YI, March 4, 1897 par. 6>

Abraham's unselfish life made him indeed a "spectacle unto the world, and to angels, and to men." And the Lord declared he would bless those who blessed Abraham, and that he would punish those who misused or injured him. Through Abraham's experience in his religious life a correct knowledge of Jehovah has been communicated to thousands; and his light will shed its beams all along the path of those who practise the piety, the faith, the devotion, and the obedience of Abraham. <YI, March 4, 1897 par. 7>

Abraham had a knowledge of Christ; for the Lord had enlightened him in regard to the world's Redeemer. And he made known to his household and his children that the sacrificial offerings prefigured Christ, the Lamb of God, who was to be slain for the sins of the world. Thus he gathered converts to believe in the only true and living God. <YI, March 4, 1897 par. 8>

The Lord accepted Abraham's faith and his unquestioning obedience. While as yet the patriarch had no child, when the Canaanites dwelt in the land, and when he could only claim a place in it as a stranger and a sojourner, the Lord welcomed him to the promised land, and assured him that the land would be given to him and to his posterity for a possession. <YI, March 4, 1897 par. 9>

As Abraham and other holy men of old were a light in their generation, so must God's people be a light in the world. The beams of heaven's attractive loveliness are to shine forth from us, showing the only good and right way, and ever showing the superiority of God's law above every human enactment. Bible religion is not to be hidden away in the dark. It delights to be examined. Every additional ray of light that shines upon our pathway is, in God's plan, a fresh element of strength, an added power by which to draw the world to God.

Mrs. E. G. White. <YI, March 4, 1897 par. 10>

March 11, 1897 God's Representatives.

Joseph.

It was God's design that through Joseph, Bible religion should be introduced among the Egyptians. This faithful witness was to represent Christ in the court of kings. Through dreams, God communicated with Joseph in his youth, giving him an intimation of the high position he would be called to fill. The brothers of Joseph, to prevent the fulfilment of his dreams, sold him as a slave, but their cruel act resulted in bringing about the very thing the dreams had foretold. <YI, March 11, 1897 par. 1>

Those who seek to turn aside the purpose of God, and oppose his will, may appear for a time to prosper; but God is at work to fulfil his own purposes, and he will make manifest who is the ruler of the heavens and the earth. <YI, March 11, 1897 par. 2>

Joseph regarded his being sold into Egypt as the greatest calamity that could have befallen him; but he saw the necessity of trusting in God as he had never done when protected by his father's love. Joseph brought God with him into Egypt, and the fact was made apparent by his cheerful demeanor amid his sorrow. As the ark of God brought rest and prosperity to Israel, so did this God-loving, God-fearing youth bring a blessing to Egypt. This was manifested in so marked a manner that Potiphar, in whose house he served, attributed all his blessings to his purchased slave, and made him a son rather than a servant. It is God's purpose that those who love and honor his name shall be honored also themselves, and that the glory given to God through them shall be reflected upon themselves. <YI, March 11, 1897 par. 3>

Joseph's character did not change when he was exalted to a position of trust. He was brought where his virtue would shine in distinct light in good works. The blessing of God rested upon him in the house and in the field. All the responsibilities of Potiphar's house were placed upon him. And in all this he manifested steadfast integrity; for he loved and feared God. <YI, March 11, 1897 par. 4>

Placed as he was in the society of learned men, he gained a knowledge of science and language. This was his training-school, that in early manhood he might become qualified to be prime minister of Egypt. He learned those things that would be essential in his future position of trust. He gathered all the wisdom and knowledge and tact that his opportunities presented, and these were not few. Yet his heart was steadfast with God. Human knowledge and divine

wisdom were combined, that he should be a shining light, reflecting the bright beams of the Sun of Righteousness amid the gross darkness of heathenism. Here the religion of the Hebrew was seen to be of an altogether different character from the religious rites and customs of the idolatrous Egyptians. <YI, March 11, 1897 par. 5>

And when trial came, when the arts of woman were exercised to draw him into iniquity, Joseph preserved his integrity. Fair words and guileful entreaties did not cause him to swerve one hair from the right. All fell on ears that heard not. The law of the Lord garrisoned his soul. He said to the bold enchantress, "How then can I do this great wickedness, and sin against God?" <YI, March 11, 1897 par. 6>

The woman signally failed to lead Joseph into sin. Satan was defeated. And then Joseph found that the lips which could praise could also lie. The wife of Potiphar revenged herself upon him by her accusations against him. Because Joseph would not sin against one who had trusted him, he was deprived of the honor which, through the grace of God, he had justly earned, and which had brought him into relation with the great men of Egypt. <YI, March 11, 1897 par. 7>

This sudden humiliation from the position of a trusted, honored servant to that of a condemned criminal, would have overwhelmed him had not the hand of the Lord upheld him. But his confidence in God was unshaken. The love of God kept his soul in perfect peace. Heaven was very near the fertile valley of Egypt; for there was a youth who kept the ways of the Lord. The presence of Jesus was with him in prison, instructing, strengthening, and sustaining his mind and soul, that the light of heaven might shine forth. <YI, March 11, 1897 par. 8>

Joseph had been tried by parental fondness and partiality; by the enmity, envy, and hatred of his brothers; by the esteem and confidence of his master; and by his high position of honor. He was tried by the seductions of woman's charms, by the flattery of her lips and her lawless love. But the steadfast virtue of Joseph would not permit him to listen to the voice of the tempter. The law of the Lord was his delight, and he would not depart from its precepts. In his life the light of heaven shone forth in clear and distinct rays. <YI, March 11, 1897 par. 9>

Even while in prison, Joseph was allowed to be at liberty, and had opportunity to give the light to his fellow prisoners. This prison was to him an educating school. Here he saw the degradation to which men in high positions may be reduced through impulse or suspicion, evil reports, or actual crime. He saw in every phase of its management the superiority of the law of God, and by his experience and observation was learning to be just and merciful, thus representing the character of God. <YI, March 11, 1897 par. 10>

Power was to be put into the hands of Joseph, and through him God was to be revealed as the ruler of the heavens and the earth. But he was to be trained in adversity,--the school in which God designs that his children shall learn. When Joseph interpreted the dreams of the butler and the cupbearer, he begged to be remembered when the chief butler should be reinstated in his position; but he was forgotten, and remained two years longer in the prison. <YI, March 11, 1897 par. 11>

But a more exalted person than the butler had a dream, and when there could be found no one able to interpret it, Joseph was called to the remembrance of the butler. "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it." Joseph did not take the glory to himself. He pointed Pharaoh to God, saying, "It is not in me: God shall give Pharaoh an answer of peace." <YI, March 11, 1897 par. 12>

Through the wisdom given him of God, Joseph could see the true meaning of the dream. He saw the wonderful workings of God, and he laid the whole matter distinctly before Pharaoh. He revealed to him the long famine that was to visit the land, and the plans to be pursued in order to save the nation from destruction. In every word he uttered Joseph revealed the wisdom of Heaven. His words were received as gold, and the answer was returned to him: "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." And without delay Joseph was proclaimed ruler. <YI, March 11, 1897 par. 13>

Joseph bore his honors with calmness and dignity. He knew that he had been placed in this position by the Lord; for he had not sought it himself. He did not keep aloof from those with whom his work brought him into association. As a faithful ruler he devoted himself to the interests of the people. He was devoted in his worship of Jehovah, and though brought in contact with the most learned men of the world, he preserved his integrity. <YI, March 11, 1897 par. 14>

As Joseph increased in knowledge, he could stand forth as a correct representative of his faith. He did not, through any lack of faithfulness, lose his influence. As prime minister his work was as acceptable to God as when he was a servant in Potiphar's house. And now, as then, everything prospered under his wise generalship. <YI, March 11, 1897 par. 15>

Joseph represented Christ. He stood for many years as the honored ruler of Egypt. In his life and character was manifested that which was lovely, and pure, and noble. In bearing his sorrows under trying circumstances, and in enduring temptation, Joseph was one in character with Christ. He identified his interest with every interest of the people, as did Christ, and as God designs that his representatives in the world shall do. <YI, March 11, 1897 par. 16>

The example of Joseph, shining with heaven's brightness, did not shine in vain among this people for whom Christ had pledged himself to become an offering,--a people whom God had taken under his guardianship, and upon whom he was bestowing not only temporal but spiritual blessings, in order to attract them to himself.

Mrs. E. G. White. <YI, March 11, 1897 par. 17>

April 1, 1897 Self-Denial.

"If by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." These scriptures tell the story so important for every human being to know. On the one hand is presented the disobedience of Adam, with its consequences; on the other, the obedience of Christ. The garden of Eden was disgraced by Adam's disobedience; but as by that one transgression many were made sinners, so by the obedience of One, many are made righteous. <YI, April 1, 1897 par. 1>

The world has been honored with the presence of one Man who was wholly and entirely obedient,--one who not only believed and taught the claims of God's law, but who *lived* the law. His whole life was a representation of its holy principles. His obedience was manifested in the awful agony he endured in the garden of Gethsemane; and through his suffering he has brought pardon to the disobedient. <YI, April 1, 1897 par. 2>

When Christ gave to his disciples the conditions of salvation, he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Self-denial and crosses lie directly in the path of every soul who will follow Jesus. Our advance heavenward will be opposed at every step; for Satan will come in many ways to mislead, to deceive, and to clothe sin with the appearance of good. <YI, April 1, 1897 par. 3>

But the victory must be gained over the enemy. "To him that overcometh," says Christ, "will I give to eat of the tree of life, which is in the midst of the paradise of God." "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." <YI, April 1, 1897 par. 4>

I would urge you, dear children and youth, carefully to consider the self-denial and self-sacrifice that Christ has endured in your behalf, that you, if you choose, may have that happiness and peace in this life which he alone can give, and an eternity of bliss by and by. Then will you not become missionaries for Christ? Are you not willing to deny self for his sake? to consider how you can do him service who has done such service for you in redeeming your soul from the power of sin and Satan? When upon earth, Christ said of himself, "I am among you as he that serveth." He did not strive to obtain the highest place; for he was meek and lowly in heart. He invites you to learn of him, to wear his yoke,--the yoke of obedience to every precept of Jehovah.

Mrs. E. G. White. <YI, April 1, 1897 par. 5>

April 8, 1897 God's Representatives.

Moses.

Moses and Aaron were God's representatives to a bold, defiant king, and to impenitent priests, hardened in rebellion, who had allied themselves to evil angels. Pharaoh and the great men of Egypt were not ignorant in regard to the wise government of God. A bright light had been shining through the ages, pointing to God, to his righteous government, and to the claims of his law. Joseph and the children of Israel in Egypt had made known the knowledge of God. Even after the people of Israel had been brought into bondage to the Egyptians, not all were regarded as slaves. Many were placed in important positions, and these were witnesses for God. <YI, April 8, 1897 par. 1>

The idolatrous priests were alarmed as they saw that a new religion was gaining ground among the Egyptians, that the influence of the Israelites was making proselytes. The Egyptian priests were cunning. They ruled through craft and hypocrisy. They made gorgeous temples, and surrounded them with consecrated groves. Their temple courts were all that art and money could make them; their architecture was magnificent. But what was there within that enclosure? In the place of the God who made the heavens and the earth, they had chosen beasts as their objects of worship. By the priests and worshipers the living God, whom Joseph had magnified, was not regarded as an object of love and favor,

but of intense hatred. They were like those whom the word of God describes, who say, "Cause the Holy One of Israel to cease from before us;" "for we desire not the knowledge of thy ways." <YI, April 8, 1897 par. 2>

Satan worked zealously through the priests to honor immorality and deceit, injustice and crime, because these were in marked contrast to the life, the character, and the influence of Joseph, God's light-bearer. At the very time when heaven's light was shining upon them in distinct rays, Satan was at work through sorcerers and magicians, priests and rulers, to arouse in the Egyptians hatred against God. Their debased imagination was given loose rein; their gods were beasts, and the works that their own hands had made. For this reason the Israelites had to suspend their sacrificial offerings; for the Egyptians would have been filled with horror to see the animals they worshiped killed for sacrifices. <YI, April 8, 1897 par. 3>

The River Nile also was an object of worship among the Egyptians. They forgot God, who, by his gracious providence, had supplied the river with its rich blessings, upon which the prosperity of the whole land of Egypt depended. They used God's gracious gifts to please and glorify themselves. The more prosperity they received from his divine hand, the more they alienated themselves from God, and set themselves in array against him. Men made in the likeness of God worshiped the things that he had created, while they despised their Creator. Satan had been working out his own character, in substituting the creature in the place of God in the religious service and in the aspirations of the mind. <YI, April 8, 1897 par. 4>

Joseph's position of honor, connected as he was with the wisest men of Egypt, exalted the Hebrew nation; and great respect was shown them for his sake. Their men became wealthy, owners of flocks and of herds; their women wore fine linen; their weaving and embroidery in purple, and scarlet, and fine-twined linen excited envy and jealousy in the hearts of the Egyptians. The Israelites were looked upon as a people who, unless oppressed, would rule Egypt. Their industrious habits suggested to the Egyptians the idea of making them slaves. Thus not only their skill in labor, but also all their possessions, would go to enrich the crown. By this means the priests of Egypt hoped to cast contempt upon the God of Israel, and to cause their own gods to be honored and exalted. <YI, April 8, 1897 par. 5>

The heir to the throne was educated and trained in idolatrous rites and ceremonies. This would make him a confirmed opponent to the God of heaven. Satan saw that he had been losing ground, and now he stirred up his powers from beneath to unite with evil men to war against truth and righteousness. The wise men of the nation labored diligently to educate the king to require not only deference but also absolute obedience to his word, to look upon himself as god, and to regard the bodies and souls of his people as under his jurisdiction. He was taught that his own impulses and desires were to be his guide. All this instruction was given to counteract the influence that Joseph had obtained by his circumspect life. <YI, April 8, 1897 par. 6>

When Moses came before Pharaoh, he would have made a marked impression upon the king had it not been that Pharaoh already had some knowledge of the Hebrew faith. He would not submit his proud heart to evidence that had come distinctly before him of the ways and works of the living God. In his stubborn resistance he exclaimed, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." <YI, April 8, 1897 par. 7>

Light was dawning upon Pharaoh. His blunted, debased senses recognized, but would not acknowledge a God superior to the gods he had been trained to worship. Ungodly men hate the light, neither will they come to the light, but return farther and farther into the darkness of ignorance. <YI, April 8, 1897 par. 8>

Through the cruel edict that the children of Israel should be slain, Satan had hoped to destroy the nation of Israel. But God in his providence had preserved Moses, and in the hour of the king's highest triumph, there appeared before him one who had long been exiled in the land of Midian--one who had refused the throne of Egypt, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." At eighty years of age Moses stood before Pharaoh in physical and mental vigor. By his side was Aaron, a noble specimen of humanity. Both came in the name of the Lord, the great I Am. <YI, April 8, 1897 par. 9>

The king, educated and trained to command, not to be commanded, was now to pass through a new experience. A greater power was to be revealed from heaven. When these messengers stood before the king, who had arrogated to himself all power over the bodies and consciences of men, he was compelled to listen to God's authoritative command: "Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." "Let my people go, that they may hold a feast unto me in the wilderness." <YI, April 8, 1897 par. 10>

The king was filled with madness at these words. His impulse was to kill the messengers before his face. But a spell seemed to be upon him. He felt himself under the control of a power he could not understand; but in his wrath he said, "Who is the Lord? . . . I know not the Lord, neither will I let Israel go." <YI, April 8, 1897 par. 11>

What a scene for an Egyptian court! The ambassadors of heaven--two of the despised Hebrew nation--standing before the king and his royal attendants! But these men whom Pharaoh hated were a power he could defy, but could not

annihilate. He hurled every wicked denunciation and charge against the whole of the Israelitish nation, and sent messengers to increase the amount of their labor, to oppress them and break their spirit, as though it were a crime to desire to be free from a bondage that was becoming intolerable. <YI, April 8, 1897 par. 12>

The children of Israel were ready to despair. The tyranny already practised toward them seemed almost beyond endurance, and they charged the Heaven-sent messengers with being the cause of the increased indignities practised upon them by their oppressors. But Moses and Aaron stood under the broad shield of Omnipotence. They were not silenced by the threats of Pharaoh or the reproaches of their own people. They had the word of God to communicate to the king of Egypt.

Mrs. E. G. White.

(Concluded next week.) <YI, April 8, 1897 par. 13>

April 15, 1897 God's Representatives [Moses] (Concluded.)

Now the great controversy was fully entered upon; for months the warfare between the Prince of Life and the prince of darkness was carried on. The same work which Satan began in heaven he carried on upon the earth,--the powers of darkness warring against the mandate of Jehovah, the king of Egypt in controversy with the Monarch of heaven. <YI, April 15, 1897 par. 1>

The great I AM was about to make himself known to the nation, and by his works prove that the gods they worshiped were vanity, and the ministering priests of these idols a lie. The Egyptian nation was to have evidence that God will not be insulted or defied, or permit his law to be trampled upon with impunity by unholy feet. The Lord by his power might have swept out of existence the rulers of Egypt who were confirmed in their idolatry; but God's ways are not man's ways. He gave each plague time to do its work and to impress the Egyptians, to let them see that there is a supreme Ruler to whom every created thing must bow. The Lord gave time for his work to be recognized and his power to be felt for the benefit of the Hebrew nation, and also to bring the Egyptians to repentance, and cause them to acknowledge the God whom Satan, through his masterly efforts, was making them forget. <YI, April 15, 1897 par. 2>

Had not a portion of the Egyptians seen the folly of their worship of such gods, had they not repented, the whole nation would have been wiped out of existence. But Egypt had been the asylum for Israel. Here Joseph's piety and Heaven-given wisdom had been discerned, admired, and exalted. Here God had been honored by the treatment of those who were faithful and true to him. And the Lord, slow to anger and plenteous in mercy, moved slowly, giving them time, by submission to his will, to save themselves and their property from complete ruin. Many acknowledged the unseen God of Israel as the universal Monarch. Those who did repent, preserved a portion of their substance, their flocks and their herds. The humble and obedient were men of influence, who had been greatly benefited by the life and example of Joseph, and through him had obtained a knowledge of God and his works. <YI, April 15, 1897 par. 3>

The contest between the king of Egypt and the Lord of heaven came to the knowledge of all Egypt; for the works of God covered so much time that none were in ignorance. The Lord gave a respite after every plague, in which abundant opportunity was given for repentance, and for obedience to the command, "Let my people go." <YI, April 15, 1897 par. 4>

While the stubborn heart of Pharaoh grew less and less impressible, the great men of the nation became alarmed. They could see that this stubborn resistance must end, or only national ruin awaited them. His counselors urged Pharaoh to yield to the demand of God and save Egypt. In their wrath they inquired, "How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?" <YI, April 15, 1897 par. 5>

But it was not until Pharaoh looked upon the dead form of his first-born that he dared no longer to resist God. Then he hastened the Israelites out of his country, both them and their substance. But notwithstanding God had wrought in the controversy by his matchless power, Pharaoh repented of this step, and with his men of war hastened after the fleeing Israelites to bring them back, and, venturing to enter the path that had been provided for the escape of God's people, he and his host perished in the Red Sea. <YI, April 15, 1897 par. 6>

The sin of the Egyptians was that they had refused the light which God had so graciously sent to them through Joseph. While many accepted that light, of many more it could be said, God is not in all their thoughts. And the message sent to testify to them of God's displeasure was, "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Christ died for every soul in Egypt, and every soul was to have the light. The righteous were not to be excluded from the wicked, but kept by the power of God from receiving the mold and spot of the transgressor. <YI, April 15, 1897 par. 7>

The Lord could say, I stretch my scepter from east to west, and from north to south; and all is mine. Satan and his host dispute the ownership of Christ; but his seal is upon everything that he has made. How easily he can blot out cities

and nations, we shall know not long hence. He could call worlds into existence. He speaks, and thousands of angels stand before him. Moses and Aaron were sustained by his assuring presence, and had a hand been put forth to harm them, the messengers of God, the holy angels, would have protected them, and palsied the power of Satan. <YI, April 15, 1897 par. 8>

Just in proportion to the magnitude of resistance and the obstacles presented to the work of God, the faith of every believer will be honored, and power be imparted to his workers to surmount and overcome them. How could God, in his awful majesty and truth and justice, appear vindicated before his adversaries if Satan and his angels were to prevail in the battle? They think to match themselves against Christ, and say, We prevail, and God durst not exercise his power upon us to punish us. But there will come a time when God's long-suffering forbearance will be exhausted. <YI, April 15, 1897 par. 9>

Then there will be an engagement between the Prince of Light and the prince of darkness, as in the deliverance of the children of Israel from Egypt. A prevailing energy from beneath was at work then. Satan was seeking to hold God's people in bondage to an idolatrous nation, to their rites and customs, and make of none effect the promise of God to Abraham. The armies of heaven surrounded Moses and Aaron, who were active agents in the hands of God, while the Prince of Life carried the burden of the warfare. <YI, April 15, 1897 par. 10>

In rescuing the children of promise from the oppressive power of Satan, Christ was to show that notwithstanding the unchangeable attributes of God, sinners who have insulted God may be taken back to his favor, if they return to their loyalty, and yet his honor be kept without a mar. It would be made manifest that truth and justice are the habitation of his throne, and the law of Jehovah would be magnified. <YI, April 15, 1897 par. 11>

There was not an angel but desired to look into the mystery of man's redemption, through all the difficulties which seemed to surround it. All heaven saw the great and wonderful plan, so large as to compass the whole earth, and so deeply laid that the strength of satanic agencies could not prevail against it. <YI, April 15, 1897 par. 12>

The mind may speculate upon this, and fail to comprehend it; for the great matter to be decided in the conflict was not merely between God and man; every creature that God had created was involved in the conflict. The unfallen worlds saw that the character of God could be vindicated only through this trial and conflict of the two forces. The attributes of God must be made to appear. Of the stability of his government there must be no question. And the Son of God himself proposed to carry forward the work to the end, to gain the victory over the prince of darkness and over all his allies. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me."

Mrs. E. G. White. <YI, April 15, 1897 par. 13>

April 22, 1897 Words to the Youth.

It is God who has given to the youth life, and every physical and mental endowment they possess. He has bestowed upon them capabilities for wise improvement, that they may be entrusted with a work which will be as enduring as eternity. In return for his great gifts he claims a due cultivation and exercise of their intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against his will and his providence. They are to use every faculty in advancing the knowledge of truth and holiness in the world. He claims their gratitude, their veneration, their love, for his continued kindness and infinite mercies. He justly requires obedience to his laws, which will guard them from Satan's devices, and lead them in the paths of peace. <YI, April 22, 1897 par. 1>

The Lord desires the youth to consider the infinite sacrifice made in their behalf, that they may be workers together with God; but he is often made sad because many have such indistinct ideas as to what constitutes Christian life and character. They do not put their minds to task to consider what they may be and what they may do. Every one can do something in the Master's vineyard. Our eternal interests demand that we arouse from our lukewarmness. <YI, April 22, 1897 par. 2>

In the message to the Laodicean church, the True Witness lifts his voice in warning to all who are at ease and self-satisfied. This message means very much to us individually, and it is for our eternal interest that we make a practical application of it. Through his servant, God declares: "These things saith the Amen, the faithful and true Witness, the

beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." <YI, April 22, 1897 par. 3>

However rich we may be in earthly treasure, all our wealth will not enable us to buy the precious remedies for the disease of the soul. Intellect and earthly riches were powerless to remove the defects of the Laodicean church, or to remedy their deplorable condition. They were blind, yet they felt that they were well off. The Spirit of God did not illumine their minds, and they did not perceive their sinfulness; therefore they did not feel the necessity of help. <YI, April 22, 1897 par. 4>

To be without the graces of the Spirit of God is sad indeed; but it is a more terrible condition to be destitute, and yet try to justify ourselves by telling those who are alarmed for us that we need not their fears and pity. The True Witness counsels us to buy of him gold tried in the fire, white raiment, and eye-salve. The gold here recommended as being tried in the fire, is faith and love. It makes the heart rich; for it has been purged until it is pure, and the more it is tested, the more brilliant is its luster. The white raiment is purity of character, the righteousness of Christ imparted to the sinner. This is indeed a garment of heavenly texture, that can be bought only of Christ for a life of willing obedience. The eye-salve is that wisdom and grace which enable us to discern between evil and good, and to detect sin under any disguise. Christ is the depositary of all these graces. He says, "Buy of me." <YI, April 22, 1897 par. 5>

There is a great amount of superficial piety in our world at the present time; but the Lord does not favor such. He despises the religion that consists merely of words, while the life testifies of a character destitute of the grace of Christ, destitute of moral strength. Instead of being a savor of life unto life, the possessor of such a religion is a savor of death unto death; his life-practises cause his fellow beings to stumble into perdition. <YI, April 22, 1897 par. 6>

Spurious doctrines, spurious piety, spurious faith, much that is fair in appearance, abound all around us. Teachers will come clothed as angels of light; and if possible, they will deceive the very elect. The youth need to learn all they can of the truth if they would not be deceived by the tissue of falsehood that Satan will invent. They need to live in the sunlight of Christ's righteousness. They need to be rooted and grounded in the truth, that they may impart to others the light they receive. <YI, April 22, 1897 par. 7>

Our Master has plainly revealed to us that if we would work for the salvation of perishing souls, we must wear every piece of the armor of God. He exhorts us to stand, "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." <YI, April 22, 1897 par. 8>

God's children must wear the armor day and night. If we would co-operate with God in his work for the salvation of souls, we need to cultivate clear spiritual eyesight, a truth-loving heart, and a mind open to understand the word of God. Those who are growing up to the full stature of men and women in Christ Jesus, will become more and more like him in character; it is impossible for them to do otherwise. <YI, April 22, 1897 par. 9>

There must be a faithful watching for souls; for every deceiving influence will be brought to bear to turn souls from the truth unto fables. The Lord's command to his disciples is: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear [in secret] that preach ye upon the housetops [in the public places, so that all the world may hear it]." God will be by the side of those who seek to advance his cause. He will speak to the hearts of those whom we seek to instruct. He will cause them to hunger and thirst after truth and righteousness. <YI, April 22, 1897 par. 10>

Every child of God needs to have a faith well grounded and settled. What say the Scriptures in regard to this?--"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

May 6, 1897 Benefits of the Study of Nature.

Christ was the greatest teacher the world has ever known. He, the Son of God, came to earth in the form of a man, clothed in the habiliments of humanity, in order that he might reach the comprehension of the young as well as of the middle-aged and the aged. Through his servant David he had declared, "I will open my mouth in a parable: I will utter dark sayings of old." In parables drawn from nature and from human life, Christ showed the harmony of the natural with the spiritual. He revealed the unknown by lessons derived from the known. The heavenly was symbolized by the earthly. Natural things were presented as a reflection of the law of his kingdom. <YI, May 6, 1897 par. 1>

The Lord does not require children to be anything but children; but his word is an interesting book for them. He desires that they shall learn the lessons contained therein, and become acquainted with its precious truths; for these will prove a safeguard against evil. In the plan of redemption there are mysteries that the human mind cannot fathom,-- things which human wisdom cannot explain,--but nature can teach as much concerning the mystery of godliness. Then let the minds of the young, as far as possible, learn from nature's book. Every shrub, every tree bearing fruit, all vegetation, is given for our benefit. The mysteries of the kingdom of God are to be read in the growth of the seed. <YI, May 6, 1897 par. 2>

Through transgression, through his many inventions and the abuse of the laws of his being, man has partially destroyed the harmony of nature with God's purpose in creating the world. God designed that nature should be to man a lesson-book to guide him from the path of disobedience back to God. There is need of a close study of nature, under the guidance of the Holy Spirit. The Lord is giving object-lessons, he is making holy truths familiar to the human mind, through the most simple things in nature. <YI, May 6, 1897 par. 3>

God designs that our minds shall be impressed, awakened, and instructed by his sacred parables. He would have nature counteract the attempts made to divorce science from Bible Christianity. He desires that the things of nature that greet our senses shall hold the attention, and imprint heavenly truths upon the mind. <YI, May 6, 1897 par. 4>

The glory of God is displayed in his handiwork. In the simple leaf, the blades 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, recurring seasons, in perfect order and harmony, controlled by infinite power,--all these things are subjects which call for deep thought, for the stretch of the imagination. <YI, May 6, 1897 par. 5>

If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and the true, the heart cannot but be filled with reverence, and they will adore the God of nature. The 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, enervating pleasures. 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 that will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and in 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. <YI, May 6, 1897 par. 6>

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. <YI, May 6, 1897 par. 7>

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. Even these simple flowers, with God's adornment, would outvie in loveliness the gorgeous apparel of Solomon. "Even Solomon in all his glory was not arrayed like one of these." <YI, May 6, 1897 par. 8>

Here is an important lesson for every follower of Christ. The Redeemer of the world speaks to the youth. He presents before you themes for thought that will purify, refine, and ennoble the character, and strengthen the intellect. His voice is speaking to you: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <YI, May 6, 1897 par. 9>

There is a power in the symbols that Christ presents which the most elaborate reasoning does not possess. God does not want you to worship these symbols, but to listen to their voice as they speak to your senses, and utter words of wisdom, of eternal truth, of the sure workings of God's infinite grace. 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.

Mrs. E. G. White. <Y1, May 6, 1897 par. 10>

May 20, 1897 "One Thing Thou Lackest."

I.

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." <Y1, May 20, 1897 par. 1>

The young man who came to Christ with this question was a ruler. He had great possessions, and occupied a position of responsibility. He saw the love that Christ manifested toward the children brought to him; he saw how lovingly he received them, and took them up in his arms; and his heart was kindled with love for Christ. He felt a desire to be his disciple. In the past he had endeavored to do his duty with strict integrity, and he desired the commendation of the Master. So deeply moved was he, that as Christ was going on his way, he ran to him, and kneeling at his feet, asked with sincerity and earnestness the question so important to his soul, and to the soul of every human being, "Good Master, what shall I do that I may inherit eternal life?" <Y1, May 20, 1897 par. 2>

"Why callest thou me good?" said Christ, "there is none good but one, that is, God." Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded him as good. Did he realize that the One to whom he was speaking was the only begotten Son of God? What was the true sentiment of his soul? <Y1, May 20, 1897 par. 3>

This ruler had a high estimate of his own righteousness. He did not really suppose that he was defective in anything. He thought that there was no defect in his character, and yet he was not altogether satisfied. He felt the want of something that he did not possess. Could not Christ bless him as he blessed the little children, and satisfy his soul-want? <Y1, May 20, 1897 par. 4>

In reply to his question, Christ told him that obedience to the commandments of God was necessary if he would obtain eternal life, and he quoted several of the commandments which show man's duty to his fellow man. The ruler's answer was positive: "All these things have I kept from my youth up: what lack I yet?" <Y1, May 20, 1897 par. 5>

Christ's searching eye looked into the face of the young man, as if reading his life and measuring his character. He loved him, and longed to give him that peace and grace and joy that would materially change his character. "One thing thou lackest," he said; "go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." He told him that if he would have eternal life, he must obey God's requirements, lift the cross, and follow him. <Y1, May 20, 1897 par. 6>

Christ was drawn to the young ruler by the purity of his life. He accepted his words; for he knew him to be sincere in his assertion, "All these things have I observed from my youth." O, what an earnest desire had the great Restorer to create in this young ruler that discernment that would enable him to see the necessity of loyal obedience, virtue, heart-devotion, and Christian goodness,—of a humble and contrite heart, conscious of the supreme love to be given to God, and hiding its lack in the perfection of Christ! <Y1, May 20, 1897 par. 7>

Christ saw in this young man just the help he needed, if he would become a co-laborer with him in the work of

salvation. He saw that if he would place himself under his guidance, he would be a power for good. In a marked degree the ruler could have represented Christ; for he possessed qualifications which, if he had been united with Christ, would have enabled him to become a divine force among men. Christ, seeing his character, loved him. If he had made his choice for Christ then, how different would have been his future! <YI, May 20, 1897 par. 8>

A love for Christ was awakening in the ruler's heart; for love begets love. How deeply Christ longed to see him a co-worker with him! He longed to make him equal with himself--a mirror in which Christ's likeness would be reflected. He longed to develop the excellency of his character, and sanctify it to the Master's use. If the ruler had then given himself to Christ, he would have grown in the atmosphere of his presence. He needed the love of Christ in his soul. When Christ controls the inner life of the soul, both the large and the small duties of life will be done by the inspiration of his divine Spirit. <YI, May 20, 1897 par. 9>

"One thing thou lackest." "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Christ read the ruler's heart. He traced from cause to effect, and he knew that the ruler's position and great possessions would have a demoralizing effect upon his whole nature, and would develop a character that would lead him to worship himself and his riches; that his desire to lay up treasure in heaven would grow less and less; and that he would enter into engagements that would be a snare to him. <YI, May 20, 1897 par. 10>

Christ gave this young man a test. He allowed him all freedom in his choice. He presented the weak spot in his character. He was not to be forced to decide one way or the other. He was left free to choose heavenly treasure or worldly greatness. The heavenly treasure was assured him if he would follow Christ, yielding up everything to him. This was the only safe way for him to choose. There need have been no delay; the yielding could have been done at once. But if he accepted and believed in Christ, self must yield; his will must be given into Christ's control. <YI, May 20, 1897 par. 11>

Christ saw in the ruler one thirsting for knowledge; and his love for him was revealed when he told him of his true moral standing, and said to him, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Christ's love is matchless, and is exhibited in doing and enduring. It is not possible to trace this love back to the beginning. For ages his eye has been upon us. To all intents and purposes, he was slain for us. He had a kingdom prepared for us before the foundation of the world. His love has been of old, even from everlasting. Through the human heart of Christ, the very holiness of God was offered to the young ruler. Christ presented to him the privilege of becoming a son of God, and, with him, a co-heir of the heavenly treasure; but it was necessary that he should take up the cross, and follow Christ in the path of self-denial. <YI, May 20, 1897 par. 12>

Verily, Christ's words to the young ruler were the invitation, "Choose ye this day whom ye will serve." The choice was left with him. Jesus loved him, and was yearning for his conversion. He had shown him the plague-spot in his character; and with what yearning he watched the issue as the young man weighed the question! If he decided to follow Christ, he must obey his words in everything. He must turn from his ambitious projects. With what earnest, anxious longing, with what soul-hunger, did Christ look at the young man, hoping that he would yield to the invitation of the Spirit of God! <YI, May 20, 1897 par. 13>

"The righteous Lord loveth righteousness; his countenance doth behold the upright." Christ, who loved the young ruler, made the only terms which could place him where he would perfect a Christian character. His words were words of wisdom, though they appeared harsh and exacting. In accepting and obeying them was the ruler's only hope of salvation. His exalted position and his possessions were exerting a subtle influence for wrong upon his character. If cherished, they would supplant God in his affections. To keep back little or much from God was to keep back that which would weaken his moral strength and efficiency; for if the things of this earth are cherished, however uncertain and unworthy they may be, they will become all-absorbing. <YI, May 20, 1897 par. 14>

The ruler asked Christ a decided question, and the answer Christ gave was the only truthful answer. It was a deciding time with this young man. Heaven's treasure could be obtained only by exchanging the earthly and temporal for the eternal. <YI, May 20, 1897 par. 15>

The ruler was quick to discern all that Christ's words involved, and he became sad. If he had realized the value of the offered gift, how quickly would he have enrolled himself as one of Christ's followers! But Satan was tempting him with the flattering prospects of the future. He was a member of the honored council of the Jews. He wanted the heavenly treasure, but he wanted, also, the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life, but he was not willing to make the sacrifice. The cost of eternal life seemed too great, and he went away sorrowful; "for he had great possessions." He refused to return to God that which had been given him only in trust.

Mrs. E. G. White. <YI, May 20, 1897 par. 16>

May 27, 1897 "One Thing Thou Lackest."

II.

The experience of the young ruler who valued his riches above the heavenly treasure is presented to us as an object-lesson. It contains a lesson for us all. The young man turned from Christ, saying, inwardly, "I will not have this man as my leader." Christ was not as much to him as his possessions or his name among men. He rejected the offer of eternal life, and went away, refusing to follow Jesus; and ever afterward, the world was to receive his worship. <YI, May 27, 1897 par. 1>

Thousands are passing through this experience, weighing Christ against the world, and many choose the world. Every invitation refused makes the heart harder. Seeds of resistance are sown that will bring a harvest of resistance. <YI, May 27, 1897 par. 2>

But what a price Christ paid to make it possible for this young man to obtain salvation! He stepped down from the throne of honor, laid off his royal robe and his royal crown, gave back into his Father's hand the scepter, and veiling divinity with humanity, humbled himself, and came to a world all seared and marred with the curse. "For your sakes he became poor, that ye through his poverty might be rich." Although he was the Majesty of heaven, he bore the cross of shame. <YI, May 27, 1897 par. 3>

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Notwithstanding his glory, his exalted character, and his position as commander in high heaven, where he was equal with God, in order to bring the precious gift of eternal life and immortality to the fallen race, he "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." <YI, May 27, 1897 par. 4>

Think of the elevation, the glory, the majesty that Christ, the only begotten Son of God, possessed! Yet he condescended to leave all this. In behalf of man he descended, step by step in the path of humiliation. He knew, as no human being can know, the elevation from which he descended to become a man among men. He was compassed about with poverty. Although rich, for our sake he became poor, that we, through his poverty, might enjoy eternal riches. <YI, May 27, 1897 par. 5>

"Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth!" Christ humbled himself. In him the infinite and the finite met in a close and mysterious union. Deity was veiled with humanity. The Creator stooped to the created. God was manifest in the flesh. <YI, May 27, 1897 par. 6>

Having become man's substitute and surety, Christ felt a longing of soul, a hunger, for the accomplishment of the salvation of the human race. To rescue them he came to this world, that by humbling himself, he might reach man in his fallen condition. And when man accepts the great salvation, and becomes a co-worker with God, Christ rejoices. Love returned makes glad the heart of Christ. Those who obey his words become sons and daughters of God. Blessings flow through Christ to them, and their influence draws others to him. <YI, May 27, 1897 par. 7>

God has given us the rule of conduct which every servant of Jesus Christ must follow. It is obedience to his law, not merely a legal obedience, but an obedience which enters into the entire life, and is exemplified in the character. God has set his own standard of character for all who would become subjects of his kingdom. Those who can and will say, "Lord, all I have, and all I am, is thine," will be given grace and fortitude to come out from the world and be separate. They will be acknowledged as sons and daughters of God, members of the royal family, children of the Heavenly King. The light of the Sun of Righteousness will shine upon their pathway. <YI, May 27, 1897 par. 8>

All should consider what it means to desire heaven, and yet to turn away from Christ because of the conditions laid down. Think of what it means to say "No" to Christ! The ruler said, "No, I cannot give you all." Is this what you say? Christ offers to share with you the work that God has given you to do. He offers to use the means that God has given you to carry forward his work in our world. Only in this way can he save you. <YI, May 27, 1897 par. 9>

The world's policy is to acquire money and advantages in any way that they can be obtained. An accumulation of this world's treasure is the ambition of worldlings. But the object of the followers of our Lord Jesus Christ is to become Christlike by self-denial and self-sacrifice. They keep their eyes on the eternal riches, which they can obtain by renouncing earthly treasure. They heed the words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." They keep Christ in view, following where he leads. <YI, May 27, 1897 par. 10>

Why cannot we learn the methods and results of Christ's life-practise? We may never have opportunity to do great things, we may never be required to make sublime sacrifices; but the greatest victory we can gain is to follow Jesus. What does the great Teacher say?--"If any man will come after me, let him deny himself, and take up his cross daily,

and follow me." Every day that Christ lived in our world was for him a day of self-denial. If we would follow him over the rugged path of self-denial, we must commence with the earliest years of our life to deny self, and this denial must be carried into the every-day occurrences and actions of life. <YI, May 27, 1897 par. 11>

In the name of Jesus I would entreat those who, because of their high position and their possessions, think themselves more favored of God than their fellow men are, to learn in the school of Christ the lesson given to the young ruler. Many thousands have followed his example, and, turning away from the heavenly treasure, have chosen earthly riches. But who can afford to do this? "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." <YI, May 27, 1897 par. 12>

"If any man come to me," Christ declared, "and hate not [love less than God] his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Again Christ declares, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." <YI, May 27, 1897 par. 13>

This is God's claim. He will accept nothing less than this. He is God. He is our Creator. We are bought with a price, and what a price,--even the precious blood of the only begotten Son of God! God owns us. By creation and by redemption we are his. He holds out the only terms upon which we can be saved. We are to love God with all our heart and mind and strength, and our neighbor as ourselves. Only whole-hearted service will be accepted by God, and for this life-service he gives us all heaven. "Therefore, glorify God in your body, and in your spirit, which are God's." <YI, May 27, 1897 par. 14>

In fulfilling God's claims, we are only giving back to him his own. All who would be saved must do this. It is essential for all who would possess heaven's treasure to understand and practise this principle. It may seem to those who, like the young man, are in high positions of trust and have great possessions, that it is too much to give up all and follow Christ. But this is the rule of conduct for all who would win heaven. To be a Christian is to become a disciple of Christ. This means obedience, and nothing short of this will be accepted. Self-surrender is the substance of the teachings of Christ. Often is it presented and enjoined in language that seems authoritative, because there is no other way to save man than to cut away those things which, if entertained, will demoralize the whole being. <YI, May 27, 1897 par. 15>

When Christ's followers return to the Lord his own, they receive a blessing; for they are accumulating treasure which will be given to them when they shall hear the words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of seeing souls redeemed--souls eternally saved --is the privilege of those who overcome obstacles in order to put their feet in the footprints of him who said, "Follow me." <YI, May 27, 1897 par. 16>

By refusing to follow Christ, we lose our hope of eternal life. Christ's claims may be regarded indifferently, they may be neglected and ignored; but they are still binding. Our service is due to him who has bought us. Over and over again men act out their own will and way. They deny and reject Christ. They betray and crucify him afresh; but his claims remain just the same. The standard of character which men must reach is the same that it has been from the foundation of the world.

Mrs. E. G. White. <YI, May 27, 1897 par. 17>

June 10, 1897 The True Standard of Character.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." <YI, June 10, 1897 par. 1>

Without holiness no man can have an entrance into everlasting life, and the question of deepest interest to each one should be, Am I meeting the requirements of the law of God? That law is holy, just, and good, and God would have us daily compare our actions with this, his great standard of righteousness. Only by a close examination of self in the light of God's word can we discover our deviations from his holy rule of right. Through faith in Christ we may overcome

these defects in our character; for he desires that we shall "cease to do evil," and "learn to do well." In him we may have pardon for past failures, and in his strength grow up to be perfect men and women in Christ Jesus. <YI, June 10, 1897 par. 2>

The more closely the Scriptures are studied, the more clearly shall we understand the true character of our thoughts and actions. But thousands put the Bible on one side for the same reason that Ahab hated Micaiah. Because it prophesies evil against the sinner, they claim that they find objections and contradictions in God's word. While professing to be open to conviction, they allow prejudice to hold sway, and refuse to see the truth which that word reveals. <YI, June 10, 1897 par. 3>

There is another class who profess to keep the commandments of God; but their course of action shows that they do not revere his law, or make it the rule of their lives. They prefer their own imaginations and inclinations to God's holy truth and requirements. These persons deceive themselves. They robe themselves in the garments of their own righteousness, which God has declared are "as filthy rags." They think that they are rich and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked. It was to this class that Christ referred when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." <YI, June 10, 1897 par. 4>

It is impossible to deceive the Lord, or to hide anything from him. He is acquainted with all our ways; he is a witness to all our works; he understands the thoughts and intents of the heart. He keeps a record of the deeds done in the body, and in the day of final reckoning, each will be judged according to his works. <YI, June 10, 1897 par. 5>

In the probationary time granted us here, we are each building a structure that is to have the inspection of the Judge of all the earth. This work is the molding of our characters. Every act of our lives is a stone in that building, every faculty is a worker, every blow that is struck is for good or for evil. The words of inspiration warn us to take heed how we build, to see that our foundation is sure. If we build upon the solid rock, pure, noble, upright deeds, the structure will go up beautiful and symmetrical, a fit temple for the indwelling of the Holy Spirit. <YI, June 10, 1897 par. 6>

Love is the principle that underlies God's government in heaven and on earth, and this love must be interwoven in the life of the Christian. The love of Christ is not a fitful love; it is deep, and broad, and full. Its possessor will not say, "I will love only those who love me." The heart that is influenced by this holy principle will be carried above everything of a selfish nature. <YI, June 10, 1897 par. 7>

Even among professing Christians there are persons who are always on the watch for some thing at which to take offense. If their friends are absorbed in matters that require their attention, and have no time to devote to them, they feel slighted and injured. In the family they seize upon some unfortunate word that has been dropped, and take offense at it, as though it were designed to hurt and disparage them. If these continue to cherish such unlovely traits of character, they cannot expect to be loved. Their lives are like the gorgeous flowers which possess no fragrance. Much to be preferred is the simple, unpretending blossom that blesses with its sweet odor those who come in contact with it. <YI, June 10, 1897 par. 8>

Instead of finding fault with others, these persons should seek to become lovely by putting on Christ, and adding his graces to the character. Through the apostle Peter, Christ says: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." <YI, June 10, 1897 par. 9>

When we consider the light and blessings we have received from God, we wonder that any among us should be so far separated from him. God regards the sin of neglect, in our day of light and opportunities, as of even greater magnitude than the evils practised by heathen idolaters, who are ignorant of the living God and the wondrous plan of redemption. <YI, June 10, 1897 par. 10>

With many of Christ's professed followers, there is a desire to be thought first. But when the heart is one with Christ, this spirit will not be manifested. Christ was "meek and lowly in heart," and he invites us to learn of him. The Christian is daily to take advance steps on the ladder of progress, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Character is formed by patient industry, unwearied application. <YI, June 10, 1897 par. 11>

The character of Christ is the standard which the Christian is to keep before him. His aim should be to possess those graces that were exemplified in the life of Christ in humanity; for only in the possession of these can he honor his Redeemer, and render to him the oblation of a pure heart. <YI, June 10, 1897 par. 12>

The religion of Jesus Christ is not merely to prepare us for the future immortal life; it is to enable us to live the Christ life here on earth. Jesus is not only our Pattern; he is also our Friend and our Guide; and by taking hold of his strong

June 17, 1897 Go, Preach the Gospel.

I.

The Lord's commission to his people is, "Go. . . . preach the gospel to every creature." As faithful watchmen, we are to sound the warning message of the peril that is soon coming. There must be no shirking of disagreeable duties, no selfish considerations. As soldiers of Christ, we must be true to our duties, and press into the ranks of workers. God's people must be standing girt with all the heavenly armor, that they may labor with all the capabilities he has given them to prepare a people to stand in the day of God. <YI, June 17, 1897 par. 1>

Preaching the gospel includes more than sermonizing; and the work is not confined to the ministry. Thousands are idle who should be working in various ways for the salvation of souls. Those who ought to be carrying the truth to others spend altogether too much time in gatherings for their own benefit. Fields of labor are left unoccupied while the churches have too much done for them. This has made church-members weak. They know the truth, but carry no burden for their perishing neighbors. Many could do a good work by carrying the light to the village and towns about them. This labor would make the church strong. Those who cannot go out into the field to work should remember that they must be imbued with the Spirit of God, that at home they may hold the fort. <YI, June 17, 1897 par. 2>

Self-denial, self-sacrifice, and self-control under difficulties are needed at every step. We must not expect to find ease and conveniences in our path. Christ has given us an example in this respect. He did not choose life's easiest places, as many of his professed followers have done. When educating his disciples, he did not gather for his audience those who knew the way, the truth, and the life. He seldom gathered his disciples alone to receive the words of eternal life. His voice was to reach the multitudes who were ignorant and in error. He placed himself in the thoroughfares of travel, where he could sow broadcast the seeds of truth, and where the lessons given would reach the darkened understanding. He was the Truth, standing with girded loins and dusty feet, with his hands ever outstretched to bless; and in words of warning, entreaty, and encouragement, seeking to uplift and save all who would believe on him. <YI, June 17, 1897 par. 3>

We are privileged in being workers for God in any capacity whatever. It is our duty to help where we can financially, although it may be but little that we can give. The masses must be reached. The gospel is to be preached to every creature. The message of entreaty must be borne to the poor as well as to those who have all their necessities supplied, -who have plenty to eat and drink and wear, and who scarcely know what it means to hunger or thirst. This work we must do while pressing close to the great heart of infinite love. <YI, June 17, 1897 par. 4>

The sunshine of Christ's righteousness stamps his image upon the soul. His love was expressed without partiality and without hypocrisy. It was that healthful, hardy love which "beareth all things, believeth all things, hopeth all things, endureth all things." This love is a divine love which nothing can quench. Faith and love blended bring all the heavenly graces in their train. In the possession of these, patience, kindness, affection, and perfect trust in God will be seen in the daily life. We shall manifest the meekness and lowliness of Christ, in bearing his cross, in wearing his yoke, in lifting his burdens. <YI, June 17, 1897 par. 5>

It will not answer for you to take hold of this work half-heartedly, dwelling all the time upon its discouraging features, your own helplessness, and the uncertainty of success. This is the reason that so many have failed. It is your privilege to go from your hours of pleading with God, and open up the ways that seem closed. The Majesty of heaven spent much of his time in meditation by the seaside; long before daybreak, ere the engrossing cares of the day began, his voice was heard in the mountains and groves, raised in earnest prayer to his Father in heaven. <YI, June 17, 1897 par. 6>

The question will doubtless arise in your minds, "Who is sufficient for these things?" In your own strength you are not sufficient. You cannot go forth to engage in this work unless daily, yes, hourly, you draw nourishment from the living Vine. Christ's words on this subject are clear and easily understood. He says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

June 24, 1897 Go, Preach the Gospel.

II.

The great principle illustrated by the vine is the secret of Christian character and growth. The soul that abides in Christ can never be barren nor unfruitful. You must draw your supplies from him who is the source of all strength and sufficiency. If you will abide in Christ, he will be with you, and will bestow upon you every gift necessary for your success in this work. In your lack of confidence in yourself, look unto Jesus. Look and live; for in him are life and light. Lean on God. He will supply all your needs; he will be made unto you wisdom, and righteousness, and sanctification, and redemption. As the human agent contemplates the character of Christ, and abides in his love, the mind of Christ is transferred to him, and he bears the image of the divine. Thus it was with Moses and Stephen. Christ was in them, and was revealed in their daily life. <YI, June 24, 1897 par. 1>

We are nearing the close of this earth's history; soon we shall stand before the great white throne. Your opportunities for work will soon be past. Therefore work while it is called today. With the help of God, every true believer can see where there is work to be done. When the human will co-operates with the will of God, it becomes omnipotent, and the worker can make opportunities. Watch for the souls with whom you come in contact. Watch for opportunities to speak a word in season to them. Do not wait for an introduction, or until you become acquainted with them, before you seek to save the perishing souls around you. If you will go to work in earnest, ways will open before you for the accomplishment of this work. Lean upon the divine arm for wisdom, strength, and skill for the work that God has given you to do. This wisdom you will surely receive; for God has promised, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." A thorough knowledge of your field of labor can be gained only by wise, earnest, faithful effort, as you seek help from Christ, the great source of all power and efficiency. No worker can be successful unless, like Daniel, he pleads with God for grace and wisdom. <YI, June 24, 1897 par. 2>

God has chosen his children as the instruments by which his work shall be accomplished, and he is not pleased when he sees them disregarding the laws of health. It is the duty of all to place themselves in the very best relation to life and health. Care should be taken for the preservation of the physical, mental, and moral powers. The need to be carefully cherished for the Master's use. Medical missionaries may do a work for time and for eternity if they will engage in the work imbued with the Spirit of God. <YI, June 24, 1897 par. 3>

The period of childhood and youth,--how much is bound up in these years of probation! God desires that you shall improve this time, dear youth, by obtaining a fitness for the work. If you need an education, set yourselves to work with a determination to get one. Do not wait for an opening; make one for yourselves. Take hold in any small way that opens before you. Be thorough and faithful in whatever you take in hand, however small it may be. Some of our youth are so vacillating that they accomplish nothing for themselves; their lifetime is often half spent before they decide what they shall do, and what they will be. They bury their talents beneath a mass of rubbish. To these I would say, Practise economy. Do not spend your means for the gratification of appetite or for pleasure seeking. Make your mark in the world. Have before you the object of becoming as useful and efficient as God calls you to be. As you improve the knowledge you gain, you will be able to gather increased knowledge. Application to your books and useful manual labor, combined with earnest Christian devotion and loyalty to God, will make you men and women in the highest sense. True devotion to God, combined with the study of the sciences, will give the youth an education that will make them gentle, humble lovers of God, full of mercy and good fruits, without partiality and without hypocrisy. Such souls, fragrant with love for God and for their fellow men, God can use as vessels unto honor.

Mrs. E. G. White. <YI, June 24, 1897 par. 4>

July 1, 1897 The First Temptation.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." We should make it the business of our lives to keep God in our remembrance, to call to mind the injunctions which he has given in his law, and respect them by humble obedience. All the sin and misery in the world came as the result of forgetting God. <YI, July 1, 1897 par. 1>

It is not safe, dear youth, to harbor temptation for one moment. If you stop to reason how you can evade God's commands, you will surely become entangled in unbelief, and be led to question the plainest utterances of God. Satan comes to the youth in disguise, as he came to Eve in Eden, and seeks to make them believe that God does not mean just

what he says; and, like Eve, they venture to do those things which he has commanded them not to do. Eve lingered by the tempter, and entered into a controversy with him. By flattery he gained her attention, and then said, "Hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die." <YI, July 1, 1897 par. 2>

Satan gave a new version of the words of God when he said, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Eve was charmed with the pleasing delusion presented before her. The statement of Satan that by eating of the forbidden tree she would reap great advantage, led her to desire the fruit. Her appetite prevailed against principle; she ate, and wanted Adam to share in the blessings that she fancied she had obtained. Here is where our great danger lies,--in accepting statements from others, contrary to the plain word of God. The men who make such statements may profess to be messengers from heaven, but if their words mutilate or misinterpret the plain, "Thus saith the Lord," they should have no weight with us. <YI, July 1, 1897 par. 3>

Many things that charm the eye it is not best for us to have. We can see where Eve made her mistake; she lost all practical remembrance of God's prohibition when she accepted the pleasing lie of Satan. The sight of her eyes and the words of the tempter made her regardless of his command. Thus she proved disloyal to her best friend. Thousands today fall into the same error, and do as she did. The object of desire so engages the senses that the prohibition of God is forgotten; the result of Eve's disobedience has been the experience of every transgressor of God's law. <YI, July 1, 1897 par. 4>

"Your eyes," said Satan, pointing to the tree, "shall be opened, and ye shall be as gods,"--independent. This had been the aim of Satan; this was why he fell from his high and holy estate. Now he sought to instill the same principle into the mind of Eve. He told her that God had forbidden her to eat of the fruit, in order to show his arbitrary authority, and to keep the holy pair in a state of dependence and subjection. He told her that in the violation of this commandment, advanced light would be hers; that she would be independent, untrammelled by the will of a superior. But Satan knew, as Eve did not, the result of disobedience, for he had tried it. Whatever of misery there is in the world, whatever of physical suffering, of ingratitude, rebellion, robbery of God, and contempt and defiance of him, is the result of attempting to be independent, to secure that exaltation and homage which belong alone to God. <YI, July 1, 1897 par. 5>

This falsehood the adversary of man has successfully presented to the race ever since he gained the victory in the garden of Eden. Instead of a calamity overtaking you, he said, you shall be as gods, knowing good and evil. This was the first step in the deception in regard to the destiny of mortal beings,--that instead of dying, they should be like gods. He tells us that death, instead of being a dread enemy, is the pathway to eternal life, enjoyment, and happiness. Is not this the doctrine which he has repeated down through the centuries to the present day? This lie of Satan is the foundation of Spiritualism. <YI, July 1, 1897 par. 6>

Satan has adapted his temptations to meet the case of every individual. He would have us believe that God does not mean what he says; that his law is a yoke of bondage, withholding good from us. It is not safe, dear youth, to enter upon any path that is not plain and distinct. We are to shun the first departure from the expressed will of God. We are to study what he has prohibited; and when he says, "Thou shalt not," let this be the end of all controversy. Do not listen to the tempter when he boasts of freedom found in transgressing the law of God; for God declares, "Of whom a man is overcome, of the same is he brought in bondage." Do not tamper with and pervert the statements of Scripture to justify any course of action; for this will open the door for doubt and questioning to creep into the mind, and these, if cherished in the heart, will cause you to be overcome. <YI, July 1, 1897 par. 7>

We shall do well to remember that transgressors are never satisfied to be sinners alone. They will, both by precept and example, seek to draw others away to do as they have done. Those whom Satan overcomes he employs as his mediums, even as he used Eve to allure her husband from his loyalty to God. <YI, July 1, 1897 par. 8>

Your only course of safety lies in devoting much of your time to the study of the Scriptures, and, on your knees before God, seeking for wisdom that, instead of venturing in the path of transgression, you may earnestly and with determination resist the first temptation to question the purpose of God in his restrictions and prohibitions. It is enough for us to know that he has said this. We belong to God; he made us, and has a right to claim our undivided service. If we give him this heartily, we shall have his approval, and he will lift up a standard for us against the enemy.

Mrs. E. G. White. <YI, July 1, 1897 par. 9>

July 8, 1897 Soldiers for Christ.

I.

God's word is full of rich promises to the youth who will fight the good fight of faith. But those who enlist in this service must remember that it is a daily warfare; for our great enemy will put forth every effort, he will build up every barrier possible, to prevent us from trusting the "Thus saith the Lord." He would lead us to question God's word; but it is our privilege to gain the victory over him. Our work is to "resist the devil," not harbor his doubts; and if we do this, the promise is, "He shall flee from you." <YI, July 8, 1897 par. 1>

But the question is often asked, How can I resist Satan? There is only one way by which you can do this, and that is by faith, taking Christ as your helper, and pleading with him for strength. When Satan suggests doubt to your soul, when he tells you that you are too unworthy, too sinful, to realize the blessing of God, present Christ before him as your Advocate and Saviour. Tell him you know that you are a sinner, but that Jesus came to seek and save that which was lost. He came "not to call the righteous, but sinners to repentance." Repeat his promises: "Him that cometh to me I will in no wise cast out." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." "Whatsoever ye shall ask in prayer, believing, ye shall receive," Be simple-hearted enough to believe these promises of God. When Satan comes to you, and tells you that because you are unhappy, perplexed, and troubled, you are not a child of God, do not become discouraged for one moment, but gird up the loins of your mind. Let your heart repose in God. He has promised that if you come to him, you shall find rest to your soul; and if you have done this, rest assured that he will fulfill his word in you. <YI, July 8, 1897 par. 2>

It is said of Abraham that he believed God, and his faith was counted to him for righteousness. At the call of God, he left his country and people, and went out, "not knowing whither he went." "He looked for a city which hath foundations, whose builder and maker is God." Moses, also, through faith, esteemed the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward. Job, in the midst of his great loss and bodily suffering, could say, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. . . . Whom I shall see for myself, and mine eyes shall behold, and not another." And the dying words of the apostle Paul were: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." <YI, July 8, 1897 par. 3>

Many pass long years in darkness and doubt because they do not feel as they desire. But feeling has nothing to do with faith. That faith which works by love and purifies the soul is not a matter of impulse. It ventures out upon the promises of God, firmly believing that what he has said, he is able also to perform. Our souls may be trained to believe, taught to rely upon the word of God. That word declares that "the just shall live by faith," not by feeling. The word of God nowhere gives the least encouragement to the ease-loving, indolent, unbelieving soul. In the Scriptures the necessity of earnest effort is constantly kept before us; the battle must be fought before the victory is won. We must strive to enter in at the strait gate; we must run with patience the race set before us.

Mrs. E. G. White. <YI, July 8, 1897 par. 4>

July 15, 1897 Soldiers for Christ.

II.

The struggle against sin is to go on day by day and hour by hour. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. God has provided the means whereby we may come off more than conquerors through him who has loved us. He says: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." <YI, July 15, 1897 par. 1>

As you engage in this warfare, dear youth, every step you take heavenward, every effort you put forth to exalt the Saviour on the earth, and lift him up before men as the chiefest among ten thousand, will be opposed by evil men and angels. For no member of the human family can serve God, and seek to advance his work in the earth, without drawing upon him the hatred and opposition of the powers of darkness. Evil men are stirred with anger by the example of

Christ's followers, because it reproves their own course of wrong-doing; and they become Satan's agents, to work in every way to turn the obedient from the path of righteousness. But while we trust in God, these powers cannot harm us. We have his promise: "My grace is sufficient for thee: for my strength is made perfect in weakness." <YI, July 15, 1897 par. 2>

Is it not enough that God has promised to give his people strength sufficient for the trials and difficulties which they may have to encounter? Under the influence of the grace of Christ, we may be witnesses for him, reflecting the light of heaven amid the surrounding darkness. Could the veil be lifted, we would see that angels of God are around us to preserve us from unseen dangers. Thousands of times has their care been especially manifested for us in our warfare with the agencies of Satan. Then let us not forget the mercies of God, but let us preserve them as precious jewels. When the powers of darkness surround us, and whisper doubts as to God's love and care for us, let us take confidence from the light that has been permitted to shine upon us in our life experience. <YI, July 15, 1897 par. 3>

It is Satan's design that we shall lose sight of the great sacrifice that has been made in our behalf, of the love that has been bestowed upon us. The cross of Calvary alone can measure the love which God has for every member of the human family. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <YI, July 15, 1897 par. 4>

We must never allow ourselves to doubt the love of Jesus,--he who for our sake bore the contradiction of sinners against himself. He was buffeted with temptations, convulsed with agony, lacerated with stripes, pierced by nails, crowned with thorns; and he consented to all this humiliation and suffering that he might gain for us the victory over Satan. He exposed himself to abuse and insult for our sake. Every arrow with which Satan pierced him, every pang of anguish that he endured, was in our behalf. His life was one dark series of afflictions, which weakened at every step Satan's hold upon humanity. Thus he paid the debt which man owed to God, and brought us out of the bondage of Satan into the marvelous light of the gospel. <YI, July 15, 1897 par. 5>

Jesus died, dear youth, not to save you in your sins, but from your sins. He wants you to follow the example which he has set before you,--to deny self, take up your cross daily, and follow him. He claims your service, your heart's best and holiest affections. If you will walk in obedience to his will, learning cheerfully and diligently the lessons of his providence, by and by he will say, "Child, come up higher to the heavenly mansions which I have prepared for you."

Mrs. E. G. White. <YI, July 15, 1897 par. 6>

July 29, 1897 The Gift of God's Grace.

The grace of Christ is not confined to a few. The message of mercy and forgiveness brought from heaven by Christ was to be heard by all. Our Saviour says, "I am the light of the world." His blessings are universal, reaching to all nations, kindreds, tongues, and peoples. Christ came to break down every wall of partition, to throw open every compartment of his temple that every soul, whether Jew or Gentile, might be a free worshiper, and have access to God. The Saviour thus unveiled the character of God, and revealed him as merciful, long-suffering, and abundant in goodness and truth. <YI, July 29, 1897 par. 1>

In the instruction of Christ to Moses, to be given to his people, restrictions were placed upon their association with idolatrous nations. <YI, July 29, 1897 par. 2>

But Israel misinterpreted the teachings of Christ, just as many in our time misinterpret the communications which the Lord makes to them. Those things that please them they receive and put great stress upon; but those things that should be taken home and put into practise in the daily life, the things that should make a deep impression upon the character, are set aside as unessential. <YI, July 29, 1897 par. 3>

This had been increasing until the whole law had become burdensome, overlaid with traditions and commandments of men. The Jews did not realize their duty to let their light shine forth to the world in good works. Their sacrificial types, prefiguring redemption, were so indistinct that to many they were a stumbling-block. Ceremonies and traditional rites composed their temple worship. Jerusalem was their heaven, and they were actually jealous lest the Lord should show mercy to the Gentile world. Thus they revealed that they did not understand their true relation to God, that they did not discern the divine character. And after a time, God no longer revealed himself in their temple. All that was spiritual and divine was perverted, and finally removed. <YI, July 29, 1897 par. 4>

This was the condition of the nation when Christ made his first advent. He came to set things in order. His whole work was, by precept and example, to draw aside the veil which concealed God from man, and attract their attention to him, "high and lifted up," surrounded by ten thousand times ten thousand of his angels, all waiting to minister to the

human family. <YI, July 29, 1897 par. 5>

Through varied channels the heavenly messengers are in active communication with every part of the world; and when man calls upon the Lord with a true and earnest heart, God is represented as bending from his throne above. He listens to every yearning cry, and answers, "Here am I." He raises up the distressed and oppressed. He bestows his blessings on the evil as well as on the good. <YI, July 29, 1897 par. 6>

In every precept that Christ taught, he was expounding his own life. God's holy law was magnified in this living representative. He was the revealer of the infinite mind. He uttered no uncertain sentiments or opinions, but pure and holy truth. "Every one that is of the truth," he said, "heareth my voice." He has built no walls so high that the nations of the earth cannot be benefited by his light-bearers, his representatives. He invites men to take a close view of God in himself, in the infinite love therein expressed. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He so loved the world that he could give nothing less. Having undertaken the work of man's redemption, the Father would spare nothing, however dear, which was essential for the completion of his work. He would make opportunities for men; he would pour upon them his blessings; he would heap favor upon favor, gift upon gift, until the whole treasury of heaven was open to those whom he came to save. Having collected all the riches of the universe, and laid open all the resources of his divine nature, God gave them all for the use of man. They were his free gift. What an ocean of love is circulating, like a divine atmosphere, around the world! What manner of love is this, that the eternal God should adopt human nature in the person of his Son, and carry the same into the highest heaven! <YI, July 29, 1897 par. 7>

All the heavenly intelligences were watching with intense interest the warfare that was going on upon the earth,--the earth that Satan claimed as his dominion. Every moment was big with eternal realities. How would the conflict end? The angels looked for the justice of God to be revealed, his anger to be aroused against the prince of darkness and his sympathizers. But lo, mercy prevailed. When the Son of God might have come to the world to condemn, he came as righteousness and peace, to save not merely the descendants of Abraham, Isaac, and Jacob, but all the world, every son and daughter of Adam who would believe on him, the Way, the Truth, and the Life. What an exhibition of the love of Jehovah! This is love without a parallel. <YI, July 29, 1897 par. 8>

The angels saw the conditions to which the Son of God must submit. He must give his life for the life of the world. He must do a work which "Infinity alone is capable of accomplishing. He took humanity, uniting the offender with his divine nature, and made his own soul an offering for sin. With his long human arm the Son of God encircled the whole human family, while with his divine arm he grasped the throne of the Infinite. His own individual presence was necessary, that in seeing him we might see the Father. He placed his throne, his spiritual kingdom, upon the earth. He revealed his special grace, and opened to our view the wonders of heavenly things. He imparted his own divine Spirit to humanity, thus exalting humanity in the scale of moral worth with God.

Mrs. E. G. White. <YI, July 29, 1897 par. 9>

August 5, 1897 Christ's Mission to Earth.

I.

The Son of God appeared among men to fulfil his mission, devised before the foundation of the world,--the redemption of a fallen race. In the announcement to the shepherds of Bethlehem, he was declared King and Messiah. The angel said: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." <YI, August 5, 1897 par. 1>

In the gift of his Son as a substitute and surety for fallen man, is an everlasting testimony to the world, to the heavenly universe, and to worlds unfallen, of the sacred regard which God has for the honor of his law and the eternal stability of his own moral government. It was also an expression of his love and mercy for the fallen human race. In the plan of redemption, this Saviour was to bring glory to God by making manifest his love for the world. <YI, August 5, 1897 par. 2>

The joy which this gift brought was not confined to the earth. Among the angels of God existed the deepest interest in this great event,--the advent of Christ to our world,--and it called forth from them demonstrations of joyful praise to God. All the angelic host united in glorifying God for the gift of his dear Son. <YI, August 5, 1897 par. 3>

The Prince of Peace had come to engage in the most severe conflict that was ever waged upon the earth, in order that

he might bring light, and truth, and peace to the sons of men. He was to overcome the apostate who had usurped authority over this world and its inhabitants; and the heavenly universe was to engage with Christ in this conflict. <YI, August 5, 1897 par. 4>

All who rank themselves under Satan's banner are at enmity with God, his kingdom, and his laws. Envy, hatred, jealousy, cruelty, fraud, theft, robbery, and murder result from the working of Satanic agencies. But Christ came to break the power of the enemy, to make an end of sin, to make atonement for man, and to reconcile him to God. He came to induce man to lay down the weapons of his rebellion, to return to his allegiance to God, and to secure that harmony, that oneness with him, which brings peace and joy passing understanding. The angels were also to engage in this work, which was to carry the message of salvation to the ends of the earth. <YI, August 5, 1897 par. 5>

The death of Christ forever ended all controversy in the unfallen worlds in regard to Satan's policy, his crooked, lying methods. Nevermore could Satan find the slightest sympathy among them. His power and rule, that had defied the law of Jehovah, would have an end, and peace would reign in heaven eternally. <YI, August 5, 1897 par. 6>

The wisdom of the divine purpose has shrouded in mystery the history of the early period of the life of Christ. Of the humble home at Nazareth, God has withheld all knowledge that would merely gratify a profitless curiosity. During the years of childhood, youth, and manhood, Jesus shared the common lot of humanity in all things except sin. For thirty years before he began his public ministry, he was unknown to the world. All this time he kept within his own heart the secret of his work and the character of his mission. His life was that of a servant, a toiler at the common duties of life; he was the least among the sons of men. <YI, August 5, 1897 par. 7>

Jesus did not become a student in the schools of the rabbis; for this channel was corrupted with error, with false doctrines, with the maxims and traditions of men. This cost the Son of God much pain and sorrow; but by this very means he was learning the hard lessons of silence and patient waiting. His life was not one of indolence; these early years were spent in preparation for the life upon which he was to enter. <YI, August 5, 1897 par. 8>

Words cannot express the greatness of the love of God for man; but Christ has revealed it in his life in humanity. Only by himself assuming human nature, and reaching down to the very depths of human misery, could he lift the race from its darkness and despair. The cross of Calvary, the offering of himself upon the altar of sacrifice, reveals the humiliation to which the Son of God submitted.

Mrs. E. G. White. <YI, August 5, 1897 par. 9>

August 5, 1897 Riches of God's Grace.

Those who claim to be descendants of Abraham have attempted to number Israel, as though the gift of eternal life belonged to a select few. They would have the benefits of salvation limited to their own nation. But God has placed every individual of our race under divine favor, and all are called upon to contribute to God's glory and to the advancement of his kingdom. Individuals and nations will be held responsible for the grace of God given them through Jesus Christ. Christ came eating with publicans and sinners, giving them lessons day by day in his association with them. Leaving the ninety and nine in the fold, he went out into the wilderness after the one lost lamb. He said, "I am not come to call the righteous, but sinners to repentance." And his lesson to Simon was, To whom much is forgiven, the same loveth much. <YI, August 5, 1897 par. 1>

Human selfishness would make a monopoly of the salvation purchased at so great a cost. But Christ died to offer the gift of eternal life to all, and he sends his messengers that they may present the truth, the gift of God's grace, to all. God cannot display the knowledge of his will and the wonders of his grace unless he has his witnesses among men. It is his plan that those who are partakers of this great salvation through Jesus Christ should be his missionaries, bodies of light throughout the world, living epistles, known and read of all men. Their faith and works should testify that they have not received the grace of God in vain.

Mrs. E. G. White. <YI, August 5, 1897 par. 2>

August 12, 1897 Christ's Mission to Earth.

II.

In their delineation of the plan of redemption, holy men of God "spake as they were moved by the Holy Ghost."

Christ identified himself with the One revealed in these prophecies. He brought them to shine as a light upon his pathway from the manger to the cross. In his entire self-surrender, he left his dignity and his mission to the world to be discerned chiefly by his life. He set his own feet in the paths which the poor and neglected must tread. He opened his own heart to the woes which the afflicted must suffer. This was a work which the Pharisees would not do, and which brought upon Christ their hatred and scorn. And yet how easily might Christ have poured contempt upon the pride and position and wealth of the world, upon human assumptions of honor! <YI, August 12, 1897 par. 1>

The three years and a half of Christ's ministry was to begin a work so large, so important, that voice or pen are inadequate to express its greatness. Yet how humble was its beginning, and how unperceived its progress! Jesus did not, however, restrict his work by choosing an obscure position, nor did he surround himself with the glory that might have been his. He had come to restore human beings to the image of God, but he did not reveal himself to them in his divine majesty. By doing so he could not reach men. His glory would have consumed them. <YI, August 12, 1897 par. 2>

It was in accordance with his own arrangements and predictions, that his disciples should do greater works than he himself had done, that the success of their labors should be more fully developed. He was to go to his Father, but in his place he would send the Holy Spirit, who, with all power and efficiency, should lead them into all truth. He longed to impart to them greater knowledge; but his teachings were restrained, and his divine communications were not so full as he would have had them. To his disciples he said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." <YI, August 12, 1897 par. 3>

In Christ provision was made, inclining men to love God. Just as surely as that love is genuine, it will in every case extend to love for their fellow men. This will be manifest in securing others' welfare before their own. Pride, envy, malice, selfishness, covetousness, and polluting passions will be banished from the soul; the righteousness of Christ will take possession of the heart. <YI, August 12, 1897 par. 4>

Christ would have the human agent left free to discern his character. He will not force men to accept him, but desires to draw them to himself, in order that they may find peace and rest by choosing to wear his yoke, to lift his burdens, and to come into partnership with him in this great and solemn and joyful work. <YI, August 12, 1897 par. 5>

"Glory to God in the highest, and on earth peace, good will toward men." The angel anthem that rang over the hills and plains of Bethlehem will never cease, but will swell into full and complete harmony. The Sun of Righteousness will arise with healing in his wings, and will shine forth in the splendor of his glory; then the voice of peace and good will to men will sound forth as the voice of many waters. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

Mrs. E. G. White. <YI, August 12, 1897 par. 6>

August 19, 1897 "Honor the Lord With Thy Substance."

I.

Jesus has invited us to come to him with all our trials and perplexities. "Come unto me," he says, "all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <YI, August 19, 1897 par. 1>

The year 1897 is fast passing into eternity, and what record have the angels made of it? Have you, dear readers of the Instructor, kept in your diary a faithful account of your neglect of duties? Have you made a record of your mistakes and errors? Have you recorded the victories gained over the inclination to gratify self? You may have traced your disappointments and trials; you may have been convicted of your impatience and fretfulness; you may, too, have recorded your successes in resisting temptation, in conquering some habits and practises that were deforming your character; but there are blank pages that ought to have been filled in counting up the favors and blessings you have received, and in returning the thanks that are due to your Heavenly Father. You have no time to stop and enumerate your difficulties. Jesus Christ is your attendant through every rough passage; therefore devote your mind and your time to reckoning up your mercies. <YI, August 19, 1897 par. 2>

The created works of God are a pictured history of ministry. The sun is doing its appointed work in ministering to all animate and inanimate nature. It causes the trees to grow, and yield their blessings in fruit. It causes vegetation to

flourish for the benefit of man. The moon also has its mission. It makes light in the night-time for our happiness, and the stars also are marshaled in the heavens to minister to the enjoyment of the world. None of us can fully understand the appointment of these silent watchers, but they all have their work of ministry. <YI, August 19, 1897 par. 3>

The deep waters, too, have their place in God's great plan. The mountains and the rocks are subjects for meditation, and contain lessons for the student. Everything in nature--the humblest flower, and the grass that carpets the earth with its covering of green--proclaims the goodness and love of God to man. <YI, August 19, 1897 par. 4>

These things of God's creation have their foundation in the plans and methods of the Deity. His thoughts and works are so connected with one another that we can read in nature the great love of God for a fallen world. The universe contains one great masterpiece of infinite Wisdom in the innumerable diversities of his great works, which, in their matchless variety, form a perfect whole. <YI, August 19, 1897 par. 5>

By close investigations, God's innumerable providences in the natural world are found to have connection one with another; and in tracing these links in the chain of Providence, we are led to become better acquainted with the great Center. This is a truth worthy of our careful study. Jesus Christ is the one great Unity; he possesses the attributes that harmonize all diversities. And he, the Gift above all others, was given to our world to give expression to the mind and character of God, that every intelligent being, if he will, may see God in the revelation of his Son. <YI, August 19, 1897 par. 6>

All these things were given by God to the human family. Have you, young men and young women, considered these things? Have you looked upon God's created works as prepared by his hand to minister to the happiness of man? Out of his own fulness, God has ministered to you in providing you with food and clothing and with educational advantages. He has blessed you with a home, with kind friends, with father and mother to help you with their sympathy and kindness; he has given you all the blessings of life. <YI, August 19, 1897 par. 7>

Then what is traced in your diary this year? Does it record an experience gained by ministering to the suffering, the poor, and the needy? Those who are suffering for Christ's sake, who will not yield the truth for error, who, perhaps, are incarcerated within prison walls,--these need comfort and encouragement. This is the kind of work that is deciding our destiny. There is a precious reward awaiting those who are faithful in their ministry. They will have a home in the mansions that Christ has gone to prepare for them that love him and wait for his appearing.

Mrs. E. G. White. <YI, August 19, 1897 par. 8>

August 26, 1897 "Honor the Lord With Thy Substance."

II.

"How much owest thou unto my Lord?" Shall we receive every blessing from the hand of God, and yet make no returns to him,--not even in giving him our tithe, the portion which he has reserved unto himself? It has become customary to turn everything out of the true line of self-sacrifice into the path of self-pleasing. But shall we continually receive his favors with indifference, and make no response to his love? <YI, August 26, 1897 par. 1>

Will you not, dear youth, become missionaries for God? Will you, as you have never done before, learn the precious lesson of making gifts to the Lord by putting into the treasury of that which he has freely given you to enjoy? Whatever you have received, let a portion be returned to the Giver as a gratitude offering. A part should also be put into the treasury for the missionary work to be done both at home and abroad. <YI, August 26, 1897 par. 2>

The cause of God should lie very near our hearts. The light of truth which has been a blessing to one family, will, if communicated by parents and children, prove as great a blessing to other families also. But when God's bounties, so richly and abundantly given, are withheld from him, and selfishly bestowed upon ourselves, God's curse, in the place of his blessing, will surely be experienced; for this the Lord has declared. God's claim is to take the precedence of any other claim, and must be discharged first. Then the poor and the needy are to be cared for. These must not be neglected, at whatever cost or sacrifice to ourselves. <YI, August 26, 1897 par. 3>

"That there may be meat in mine house." It is our duty to be temperate in all things, in eating, in drinking, and in dressing. Our buildings and the furnishing of our homes should be carefully considered with the heart's desire to render to God his own, not only in tithes, but as far as possible in gifts and offerings also. Very many might be laying up for themselves treasures in heaven, by keeping the Lord's storehouse supplied with the portion he claims as his own, and with gifts and offerings. <YI, August 26, 1897 par. 4>

Those who are honestly inquiring what God requires of them in regard to the property they claim as their own, should search the Old Testament Scriptures, and see what Christ, the invisible leader of Israel in their long wilderness journey,

directed his people to do in this respect. We should individually be willing to be put to any inconvenience, to be brought into any straits, rather than rob God of the portion that should come into his house. Those who are Bible readers and Bible believers will have an intelligent knowledge of "What saith the Lord" in this matter. <YI, August 26, 1897 par. 5>

In that day when every man shall be judged according to the deeds done in the body, every excuse that selfishness may now make for withholding the tithe, the gifts and offerings, from the Lord, will melt away as the dew before the sun. If it were not forever too late, how glad would many be to go back, and rebuild their characters! But it will be too late then to change the record of those who, weekly, monthly, and yearly, have robbed God. Their destiny will be fixed, unalterably fixed. On such a year, the name of one is mentioned, and his record stands: The selfish heart considered self more than that which is due to his God, more than the souls for whom Christ has died. <YI, August 26, 1897 par. 6>

Selfishness is a deadly evil. Self-love and careless indifference to the specific terms of agreement between God and man, the refusal to act as his faithful stewards, have brought upon them his curse, just as he declared would be the case. These souls have separated themselves from God; by precept and example they have led others to disregard God's plain commandments, and he could not bestow his blessing upon them. <YI, August 26, 1897 par. 7>

The Lord has specified: The tenth of all your possessions is mine; your gifts and offerings are to be brought into the treasury, to be used to advance my cause, to send the living preacher to open the Scriptures to those who sit in darkness. <YI, August 26, 1897 par. 8>

Then will any one run the risk of withholding from God his own, doing as did the unfaithful servant who hid his Lord's money in the earth? Shall we, as did this man, seek to justify our unfaithfulness by complaining of God, saying, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine"? Shall we not rather present our gratitude offerings to God?

Mrs. E. G. White. <YI, August 26, 1897 par. 9>

September 2, 1897 "Ye Must Be Born Again."

I.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." <YI, September 2, 1897 par. 1>

Nicodemus held a high position of trust in the Jewish nation. He was highly educated, and possessed talents of no ordinary character. With others, he had been stirred by the teaching of Jesus of Galilee. Though rich, learned, and honored, he had been strangely attracted by the humble Nazarene. The lessons, so new and strange, which had fallen from the lips of this teacher had greatly impressed him; and he resolved to seek Jesus, that he might learn more of these wonderful truths. <YI, September 2, 1897 par. 2>

But he did not visit Jesus by day; it would have been too humiliating for a ruler of the Jews to acknowledge himself in sympathy with a teacher as yet so little known. Learning by special inquiry where Jesus would be likely to retire for the night, he waited till the city was hushed in slumber, and then sought him. <YI, September 2, 1897 par. 3>

"Rabbi," he said, "we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." By speaking of Christ's rare gifts as a teacher, and also of his wonderful power to perform miracles, he hoped to pave the way for his interview. But in his infinite wisdom, Christ saw before him a seeker after truth. He knew the real object of the visit, and with a desire to deepen the conviction already resting upon his listener's mind, he came directly to the point, saying, solemnly yet kindly, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." <YI, September 2, 1897 par. 4>

This was a very humiliating statement to Nicodemus, and with a feeling of irritation, he took up the words of Christ, saying, "How can a man be born when he is old?" But the Saviour did not meet argument with argument. Raising his hand with solemn, quiet dignity, he pressed the truth home with greater assurance: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." <YI, September 2, 1897 par. 5>

Some gleams of truth penetrated the ruler's mind. As he stood before Jesus, the softening, subduing influence of the words of the Saviour shone into his mind and impressed his heart. Yet he did not fully understand the message.

Amazed at the thought of a kingdom so pure that he could have no part in it unless he became a new man, he said, wonderingly, "How can these things be?" "Art thou a master of Israel, and knowest not these things?" Jesus asked. Surely one entrusted with sacred responsibilities in connection with the people of God should not be ignorant of truths so important. His words conveyed the lesson that instead of feeling irritated over the plain words of truth, Nicodemus should have a very humble opinion of himself because of his spiritual ignorance. Yet Christ spoke with such solemn dignity, and both look and tone expressed such earnest love, that Nicodemus was not offended as he realized his humiliating position. <YI, September 2, 1897 par. 6>

In this memorable interview, Christ laid down principles of the greatest importance to every one. He defined the terms of salvation in clear terms, and emphasized the necessity for a new life. Christ showed that if a man would be a blessing in this world, and be counted worthy to take part in the joys of the future life, he must be born again,--born by the divine Spirit, which changes our wicked hearts, giving us instead a pure heart, a virtuous character, and a willing obedience to the requirements of God. To every one who names the name of Christ, who has decided to follow the meek and lowly Jesus, just as truly as to the Jewish ruler, these words are addressed, "Ye must be born again." If they are received and heeded, they will be as a light shining in a dark place, guiding the inquiring soul into perfect day.

Mrs. E. G. White. <YI, September 2, 1897 par. 7>

September 9, 1897 "Ye Must Be Born Again."

II.

As God's purchased possession, we are under contract to work as Christ worked in his divine service, not in accordance with our natural inclinations, but in harmony with the Spirit of God. But the lives of men, as the gospel finds them, are full of sin. By yielding to temptation, they have weakened their power to obey. Their hearts are "deceitful above all things, and desperately wicked." They are dead in trespasses and sins, and in their own strength they can do no good. <YI, September 9, 1897 par. 1>

In order to serve God acceptably, we must be "born again." Our natural dispositions, which are in opposition to the Spirit of God, must be put away. We must be made new men and women in Christ Jesus. Our old, unrenewed lives must give place to a new life--a life full of love, of trust, of willing obedience. Think you that such a change is not necessary for entrance into the kingdom of God? Listen to the words of the Majesty of heaven: "Ye must be born again." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Unless the change takes place, we cannot serve God aright. Our work will be defective; earthly plans will be brought in; strange fire, dishonoring to God, will be offered. Our lives will be unholy and unhappy, full of unrest and trouble. <YI, September 9, 1897 par. 2>

The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. It alone can cleanse us from all impurity. If it is allowed to mold and fashion our hearts, we shall be able to discern the character of the kingdom of God, and realize the necessity of the change which must be made before we can obtain entrance to this kingdom. Pride and self-love resist the Spirit of God; every natural inclination of the soul opposes the change from self-importance and pride to the meekness and lowliness of Christ. But if we would travel in the pathway to eternal life, we must not listen to the whispering of self. In humility and contrition we must beseech our Heavenly Father, "Create in me a clean heart, O God; and renew a right spirit within me." As we receive divine light, and co-operate with the heavenly intelligences, we are "born again," freed from the defilement of sin by the power of Christ. <YI, September 9, 1897 par. 3>

Christ came to our world because he saw that men had lost the image and nature of God. He saw that they had wandered far from the path of peace and purity, and that, if left to themselves, they would never find their way back. He came with a full and complete salvation, to change our stony hearts to hearts of flesh, to change our sinful natures into his similitude, that, by being partakers of the divine nature, we might be fitted for the heavenly courts. He is about to do for us "exceeding abundantly above all that we ask or think." Look only to him; for he is your righteousness, your all-sufficient sacrifice. As by faith you accept his mercy, you will be cleansed and purified. As you believe in him,--the One who brings life to the soul,--you will rise to a new life, a life which finds its highest joy in service for the Master. Self will be cast out, and Christ will be enthroned in your heart. <YI, September 9, 1897 par. 4>

To all who, anxious for the salvation of their souls, come to Christ for aid, he says, as he said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." He is knocking at the door of your heart, asking for admittance. He longs to renew your heart, filling it with a love for all that is pure and true. He longs to crucify self for

you, raising you to newness of life in him. Nicodemus was converted as a result of his interview with Christ. How is it with you? Shall Christ knock at your heart in vain? Will you refuse him entrance? or will you welcome him as an honored guest? Do not refuse to admit him; for his love is of more value to you than the whole world. Its length, its breadth, its depth, its height, cannot be estimated. It will purify your heart and renew your mind, giving you a new capacity for knowing and loving God. Do not let self hinder you from hearing the call, "Ye must be born again." Fear not to make a full surrender of yourself to Christ. Place yourself, without reserve, under his control. Learn what it means to cease from sin; what it means to have a new heart, to bear the divine similitude. As you behold Christ, self will sink into insignificance, and you will be changed into his image, "from glory to glory, even as by the Spirit of the Lord."

Mrs. E. G. White. <YI, September 9, 1897 par. 5>

September 16, 1897 "What Think Ye of Christ?"

"The word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. . . . And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." <YI, September 16, 1897 par. 1>

Jesus of Nazareth declared himself the Light of the world. What think ye of him? What position does he occupy among the world's religious teachers? Hundreds, yes thousands, of men are recognized as having been great thinkers, men who speculated, who published their theories, and charmed the minds of many with their intellectual and moral attainments. These so-called great men who have left to the world the productions of their life of thought, have been ranked as the wisest men the world has ever known. But these cannot compare with Christ. There was a revelation before man's productions were brought forth. His finite knowledge is but the result of beholding the wondrous things that have been shining in our world, contained in the teachings of Christ, the greatest of all teachers. Whatever great ideas man may have evolved, have come through Christ. Every precious gem of thought, every flash of the intellect, is revealed by the Light of the world. No human being, however learned, however gifted with talents, has precedence of the divine Teacher. <YI, September 16, 1897 par. 2>

Christ makes no apology when he declares, "I am the Light of the world." He was, in life and teaching, the gospel, the foundation of all pure doctrine. Just as the sun compares with the lesser lights in the heavens, so did Christ, the source of all light, compare with the teachers of his day. He was before them all; and shining with the brightness of the sun, he diffused his penetrating, gladdening rays throughout the world. <YI, September 16, 1897 par. 3>

There is much of worldly wisdom among men. "Higher education" is regarded as the fruit of human thought and effort. But this is an absurdity which He who rules in the heavens looks upon with contempt. Measured by finite minds, men are called learned and great; but with all their boasted wisdom, their science and learning, they cannot thus know God, and Jesus Christ whom he has sent. If they would turn from the teachings of men, and receive their illumination from the Light of the world, they would no longer walk in the sparks of the fire of their own kindling. They would know the laws that govern the kingdom of heaven, the laws that angels adore, and would be able to distinguish between light and darkness, between truth and error. No man who has ever lived, or who ever will live, can claim to be the infallible guide, the supreme revealer of truth. Men may seek to reach the highest standard in learning, but there is One, "a teacher sent from God," who still stands higher than they. No human teacher can equal him. <YI, September 16, 1897 par. 4>

In his teachings, Christ drew his lessons from the objects of nature around him,--those things with which his hearers were acquainted in their daily life. He was a perfect teacher. His speech was never hurried. His words were spoken with clear enunciation and appropriate emphasis. And this is the Pattern set before every one who would become a teacher of the truth. Rapid utterance is a defect that every speaker should make decided efforts to overcome. There is altogether too much jingling of words. They sound upon the ear, but are spoken in so hurried a manner that the hearers cannot get the sense of one word before another is spoken, and another, and the meaning is lost. Every word should be spoken plainly, so that it may have its full significance. Only in this way can God's truth, deep with meaning, come to human ears with such import as to impress the mind. <YI, September 16, 1897 par. 5>

John bore testimony of Christ that he was "the true Light, which lighteth every man that cometh into the world." How was he to lighten them? --By precept and example. Men who accept the high calling of ambassadors for Christ, must in all things follow the example of Christ, who came to this world to seek and save that which was lost. <YI, September 16, 1897 par. 6>

To human eyes, Christ was only a man, yet he was a perfect man. In his humanity he was the impersonation of the divine character. God embodied his own attributes in his Son,—his power, his wisdom, his goodness, his purity, his truthfulness, his spirituality, and his benevolence. In him, though human, all perfection of character, all divine excellence, dwelt. And to the request of his disciple, "Show us the Father, and it sufficeth us," he could reply, "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?" "I and my Father are one." <YI, September 16, 1897 par. 7>

John declared of Christ: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." And Christ says to his disciples: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." At noonday and in the night season the heavenly messengers walk among us, but their footsteps are not heard. <YI, September 16, 1897 par. 8>

The strong denunciation of the Pharisees against Jesus was, "Thou, being a man, makest thyself God;" and for this reason they sought to stone him. Christ did not apologize for this supposed assumption on his part. <YI, September 16, 1897 par. 9>

He did not say to his accusers, "You misunderstand me; I am not God." He was manifesting God in humanity. Yet he was the humblest of all the prophets; and he exemplified in his life the truth that the more perfect the character of human beings, the more simple and humble they will be. He has given to men a pattern of what they may be in their humanity, through becoming partakers of the divine nature. <YI, September 16, 1897 par. 10>

Christ declares: "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." In this belief there is a fulness of peace and rest,—a peace which, whatever may arise of difficulties, or persecution, or trial, man can neither give nor take away. <YI, September 16, 1897 par. 11>

The centuries that have passed since Christ was among men have not lessened the confidence of our testimony that Christ is all that he claimed to be. Today the question may be repeated, "What think ye of Christ?" and without a moment's hesitation the answer may be given, "He is the Light of the world, the greatest religious thinker and teacher the world has ever known." All who hear his voice today, all who study the principles set forth in his teaching, must say, in truthfulness, as did the Jews of his day, "Never man spake like this man." "Is not this the Christ?"

Mrs. E. G. White. <YI, September 16, 1897 par. 12>

September 23, 1897 Christ Declaring His Mission.

I.

The Son of God came to the world as a restorer. He was the Way, the Truth, and the Life. Every word he uttered was spirit and life. He spoke with authority, conscious of his power to bless humanity, and deliver the captives bound by Satan; conscious also that by his presence he could bring to the world fulness of joy. He longed to help every oppressed and suffering member of the human family, and show that it was his prerogative to bless, not to condemn. <YI, September 23, 1897 par. 1>

It was no robbery for Christ to do the works of God; for this was the purpose he came from heaven to fulfil, and for this the treasures of eternity were at his command. In the disposal of his gifts he was to know no control. He passed by the self-exalted, the honored, and the rich, and mingled with the poor and oppressed, bringing into their lives a brightness, a hope, and an aspiration they had never before known. He pronounced a blessing on all who should suffer for his sake, declaring: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." <YI, September 23, 1897 par. 2>

Christ distinctly appropriated to himself the right to authority and allegiance. "Ye call me Master and Lord," he said, "and ye say well; for so I am." "One is your Master, even Christ." Thus he maintained the dignity that belonged to this name, and the authority and power he possessed in heaven. <YI, September 23, 1897 par. 3>

There were occasions when he spoke with the dignity of his own true greatness. "He that hath ears to hear," he said, "let him hear." In these words he was only repeating the command of God, when from his excellent glory the Infinite One had declared, "This is my beloved Son, in whom I am well pleased; hear ye him." Standing amid the frowning

Pharisees, who sought to make their own importance felt, Christ did not hesitate to compare himself with the most distinguished representative men who had walked the earth, and to claim pre-eminence above them all. <YI, September 23, 1897 par. 4>

Jonah was one of these men, held in high estimation by the Jewish nation. His voice had been heard throughout Nineveh, and had made kings and the highest nobility tremble. His words of warning from God had humbled the mightiest in that wicked city, and had made them understand that there was a living God who was about to punish them for their iniquity. Because the Ninevites heard the message of mercy to some purpose, because they humbled their hearts and repented at the preaching of Jonah, the God of heaven was revered before the heathen world. As Christ recalled to the minds of his hearers, Jonah's message and his instrumentality in saving that people, he said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." <YI, September 23, 1897 par. 5>

Christ knew that the Israelites regarded Solomon as the greatest king that ever wielded a scepter over an earthly kingdom. By special appointment of God, he had built their first magnificent temple, which was a marvel of beauty, richness, and glory, and gave influence and dignity to Israel as a nation. He was endowed with wisdom, and his name had been glorified by them. To be superior to him was, in their eyes, to be more than human, to possess the prerogatives of Deity. Yet Christ declared: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

Mrs. E. G. White. <YI, September 23, 1897 par. 6>

September 30, 1897 Christ Declaring His Mission.

II.

Jesus had spoken of the most distinguished and brightest intellects, --men who had longed to have the privilege of sitting at his feet and learning of him. Then turning to his disciples, he said, "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." <YI, September 30, 1897 par. 1>

There was a necessity for all these words, or the Son of God would never have spoken them. After his resurrection and ascension to heaven, his disciples were surprised and self-condemned that they had not better understood and appreciated them. And what remorse must have filled the hearts of his relatives as they reviewed their unbelief in Christ as the world's Redeemer, the Son of God! How must they have reproached themselves that they had laid any stumbling-block in the way, and that they had so often grieved his soul by their unbelief and harsh reproaches. <YI, September 30, 1897 par. 2>

In the crowds that daily listened to the words of Jesus, many were ready to see in him the very Christ. Others who were convicted that he was the Son of God, and who had no disposition to persecute him, dared not acknowledge him; for the tide of prejudice ran high, and they themselves were leavened with this spirit. The claims of Jesus did not answer their proud expectations, and as though satisfied with the ground on which they stood, they said, "Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is." But Christ declared, "Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me." The spiritual and eternal things they did not discern; for spiritual things are spiritually discerned. <YI, September 30, 1897 par. 3>

Christ's words, asserting his mission from the Father, and his claim to have a knowledge of God, presenting in strong contrast the ignorance of the Jewish leaders, so maddened the Pharisees and rulers that they determined to lay hold on him. But they could not accomplish their purpose, for his time to leave the world and go unto his Father had not yet come. There was a restraint upon these rulers. They did not dare to do the things they longed to do; for divinity flashed through humanity as he spoke to the people, giving to them the jewels of truth that had been hidden for ages. They were conscious of a fear, a reverence and awe, which they could not themselves define. "No man laid hands on him, because his hour was not yet come." <YI, September 30, 1897 par. 4>

Many in that crowd called to mind the miracles of Christ which they themselves had witnessed, and one or two had the courage to express the feelings of the multitude, saying, "When Christ cometh, will he do more miracles than these which this man hath done?" <YI, September 30, 1897 par. 5>

Jealousy and prejudice raged in the hearts of the Pharisees when they heard the people speak thus openly in his favor,

and they commissioned officers to arrest him. But Jesus knew the errand of these men, and in words of deep solemnity he declared that his movements were not under the control of men. He pointed to his work that was still in the future: "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." <YI, September 30, 1897 par. 6>

As the officers listened to the words of Christ, they became intensely interested. In their eagerness to hear all he said, they pressed close within the circle that had gathered around him. They saw divinity flash through humanity, and their hearts were touched by the Spirit of God. They could not reach forth their hands and lay them upon such a man. The truths that Christ there uttered were as seed sown upon good ground, that brought forth an abundant harvest when he was no longer among them.

Mrs. E. G. White. <YI, September 30, 1897 par. 7>

October 7, 1897 The Light of the World.

I.

We are living in an age when the law of God is made void. The faith once delivered to the saints is lost sight of, and error is substituted for the word of God. The great sacrifice made by the world's Redeemer and the claims of God upon humanity are not appreciated. <YI, October 7, 1897 par. 1>

Christ is the Light of the world, the Sun of Righteousness. The world was made by him; but when he came unto his own, they knew him not. The darkness of their sinful hearts could not comprehend the blessedness of the light from above. But to his true followers, Christ says, "Ye are the light of the world." Through them light from him has shown to humanity. <YI, October 7, 1897 par. 2>

In all ages the Lord has had a people who, while holding communion with God, have by word and character called the attention of their fellow men to the grand themes that are of eternal interest to humanity. Saints and martyrs of former ages, and the disciples who were privileged to hear the lessons from the lips of Jesus, were holy and self-denying. They were beloved and honored of God above many who in our day profess to be disciples of Christ and teachers of the people, not because God is a respecter of persons, not because a clearer, brighter light shone upon them, but because they steadfastly believed the truth, and practised it in the daily life. These men faithfully improved their talents, and God registered them among his profitable servants. They were acknowledged and honored by God because they were faithful to the light which shone upon them. To those around them they reflected that light received from the Light of the world. By their close connection with heaven, and their pure and holy conversation, they became channels of light and blessing to the world. They walked humbly with their God, rejoicing, not in the favor and praise of men, but in the light of truth. They did not seek ways, nor fashion excuses, whereby they might evade obedience to the commandments of Jehovah. The chosen of God believed his word, rested on his promises; and their steadfast confidence and strong faith made them willing and able to suffer the loss of all things for his dear sake. <YI, October 7, 1897 par. 3>

For this time, light is shining from the throne of God upon his people, and he sends his messengers to give that light to the world. All the light given in different ages to the children of men,--in promises, in prophecies, in threatenings, in testimony, and in example,-- all has been handed down to this generation by Him in whom are hid "all the treasures of wisdom and knowledge." But from this source, new light is constantly received by the Christian, showing yet more clearly the way to heaven. To those who will not see the light, who refuse to walk in the path it reveals, the light becomes darkness; but on the path of him who is willing to see, anxious to hear, and earnest in his search for the truth as it is in Jesus, it shines with increasing brightness. The Lord accepts those who are not only willing to hear, but who are ready also to obey. He has said, "To obey is better than sacrifice, and to hearken than the fat of rams." <YI, October 7, 1897 par. 4>

It is impossible for Christians of our day to occupy the position of our fathers, to do as they have done, and stop there. We cannot be accepted and honored by God in rendering no better service, in reflecting no greater light, than they. In order for us to be blessed as were our fathers, we must improve our increased light as they improved theirs. We are required by God to act as our fathers would have done had they lived in our day, and been blessed with the privileges and opportunities granted to us.

Mrs. E. G. White. <YI, October 7, 1897 par. 5>

October 14, 1897 The Light of the World.

II.

Every soul is responsible for the talents entrusted to him; and in order for each to meet his individual responsibility, he must advance step by step, as Christ leads the way. He must stand on the high and holy ground which the progress of continually revealed truth has for ages and centuries been preparing for him. Accumulated light from Christ now shines amid the moral darkness of superstition and heresies that are flooding the world, and Christ's followers are to come behind in no good thing, but to possess and reveal to the world, in character and works, that light which is appropriate for the age in which we live. [<YI, October 14, 1897 par. 1>](#)

The path of holiness does not lie on a level with the world. It is "cast up;" and whosoever will look up from the sordid, unsatisfying things of this life, and seek diligently the Way, the Truth, and the Life, determined to follow Jesus, bearing his cross, will have the happiness of walking in this path, filled with the joy and rejoicing of the just. To those who follow this path, who walk in the way of God's commandments, it will be as a "shining light, that shineth more and more unto the perfect day." [<YI, October 14, 1897 par. 2>](#)

There are men professing Christ who are unconverted in heart. They are looking to the world, following the customs and practises of men, and they do not reflect the light of heaven. The things of the world interpose between God and their souls. "When thou art converted," said Christ to Peter, "strengthen thy brethren." Unless the converting power of God molds the life, everything within the sphere of our influence will become dwarfed, and die for want of the bright rays of the Sun of Righteousness. It is the design of God that his children shall become bright, shining lights to the world; but if that light is placed under a bushel, who is benefited by its rays? [<YI, October 14, 1897 par. 3>](#)

There is danger that God's commandment-keeping people will be found, as were the Jews, weighed in the balance of the heavenly sanctuary, and found wanting. Christ rebuked the Jews because, while in small matters they were so exact, paying tithes of mint and anise and cummin, they neglected the weightier matters of the law,--mercy, justice, and the love of God. [<YI, October 14, 1897 par. 4>](#)

Our first work must be personal. The heart must be cleansed from every defilement, and sanctified by the truth. The love of Christ must burn upon the altar of the soul. Then, and then only, can we commend to others the things which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. And when we have done all in our power to dispel the darkness of error and doubt, of unbelief and infidelity, in the world, we must trust in God to do the rest. We must leave the issue in God's hands, and not allow our interest and love to grow cold because iniquity abounds. [<YI, October 14, 1897 par. 5>](#)

God calls for men who will bear a living testimony for him,--men who realize that they have been purchased at an infinite price,--that the world of which they form a part has cost the life of the Son of God. He wants his church to be composed of faithful witnesses, who will be a spectacle unto the world, to angels, and to men. Will you not, then, my brother, my sister, arouse, and search the Scriptures for yourselves, not only to make sure that your doctrines are correct, but to learn how you may live more fully to the glory of God, and how you may save souls for whom Christ has died? [<YI, October 14, 1897 par. 6>](#)

Christ's words to his followers are: "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." In our lives we must learn to show forth the praises of him who has called us out of darkness into his marvelous light.

Mrs. E. G. White. [<YI, October 14, 1897 par. 7>](#)

October 21, 1897 Have You the Wedding Garment?

I.

The Lord Jesus has sent a most solemn message to the Laodicean church. He says: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." [<YI, October 21, 1897 par. 1>](#)

In the counsel of the True Witness, he urges upon his people the necessity of being clothed in the white garment of

his righteousness. Every guest accepted for the marriage supper of the Lamb will be arrayed in this spotless robe. But Satan is determined that those who have been sinners shall not wear this spotless garment, and he is seeking to obtain unlimited power over them. The controversy over those who have been purchased by the blood of Christ is pictured by the prophet. He says: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Joshua represents those who are making a penitent plea at the throne of grace, and Satan stands as their adversary to accuse them before Christ. The prophet continues: "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those who stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." <YI, October 21, 1897 par. 2>

The wedding garment is the righteousness of Christ, and represents the character of those who will be accepted as guests for the marriage supper of the Lamb. Those who have transgressed the law, who have committed sin, can find no saving quality in the law which condemns them, but Christ has become the sin-bearer for the whole world. John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Those who receive Christ as their personal Saviour, yield up their way to his will and his way. They cast their sins upon him, and receive and rejoice in the imputed righteousness of Christ. They know what it means to have a change of raiment. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. . . . And of his fulness have all we received, and grace for grace." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Mrs. E. G. White. <YI, October 21, 1897 par. 3>

October 28, 1897 Have You the Wedding Garment?

II.

It is by living faith in Christ as our personal Saviour that his righteousness is imputed to us. In the parable of the supper, when the king came in to examine the guests, he found a man who had not on the wedding garment. He had accepted the invitation to the marriage feast, but had cast contempt upon his host in not laying aside his own garment for the wedding robe provided for him. There are many who are represented by this man. They have accepted the invitation to the marriage supper, but have failed to comply with the conditions for entrance to the feast. They will not lay aside the garments of their own self-righteousness, and put on the robe prepared for them at an infinite price. They have accepted the theory of the truth, but they do not possess and cultivate the faith that works by love and purifies the soul. They do not appropriate the truth to their individual needs, and become partakers of the divine nature. They are not willing to have the earthliness removed from their character, in order that the heavenly graces may be imparted. They will be speechless before the King when he comes in to examine the guests, and asks them why they have not put on the righteousness of Christ. <YI, October 28, 1897 par. 1>

God has made every provision whereby our thoughts may become purified, elevated, refined, and ennobled. He has not only promised to cleanse us from all unrighteousness, but he has made an actual provision for the supply of the grace that will lift our thoughts toward him, and enable us to appreciate his holiness. We may realize that we are Christ's possession, and that we are to manifest his character to the world. Prepared by heavenly grace, we become clothed with the righteousness of Christ, in the wedding garment, and are fitted to sit down at the marriage supper. We become one with Christ, partakers of the divine nature, purified, refined, elevated, and acknowledged to be the children of God,--heirs of God and joint heirs with Jesus Christ. <YI, October 28, 1897 par. 2>

We are now in probationary time, and it is important for us to consider the fact that we are deciding our own eternal destiny. Many are called, but few chosen. Why is this?--It is because so few consent to feed upon Christ as the Bread which cometh down from heaven. So few are willing to look not at the things which are seen, but at the things which

are not seen. Many do not consider that the things which are unseen are eternal, while the things which are seen are temporary and transitory. Those who would become Christlike must keep before the mind in vivid imagery, Christ, the great center of attraction. The Lord Jesus prayed that those who believe on him should have glimpses of his glory, a knowledge of his office, and an understanding of his relation to God and to the children of men, for whom he has given his life. It is through this spiritual understanding that the soul becomes one with him, holy, pure, and undefiled. He says: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. . . . That the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." <YI, October 28, 1897 par. 3>

As we view Christ by the eye of faith, we see the necessity of becoming pure in thought and holy in character. Christ invites us to draw near to him, and promises that he will draw nigh to us. Looking upon him, we behold the invisible God, who clothed his divinity with humanity in order that through humanity he might shed forth a subdued and softened glory, so that our eyes might be enabled to rest upon him, and our souls not be extinguished by his undimmed splendor. We behold God through Christ, our Creator and Redeemer. It is our privilege to contemplate Jesus by faith, and see him standing between humanity and the eternal throne. He is our Advocate, presenting our prayers and offerings as spiritual sacrifices to God. Jesus is the great, sinless propitiation, and through his merit, God and man may hold converse together. <YI, October 28, 1897 par. 4>

Christ has carried his humanity into eternity. He stands before God as the representative of our race. When we are clothed with the wedding garment of his righteousness, we become one with him, and he says of us, "They shall walk with me in white: for they are worthy." His saints will behold him in his glory, with no dimming veil between. Since such is the privilege of those who are clothed in the righteousness of Christ, shall we not each seriously consider the question, Have I on the wedding garment?

Mrs. E. G. White. <YI, October 28, 1897 par. 5>

November 4, 1897 The Bread of Life.

I.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed." <YI, November 4, 1897 par. 1>

We have here the promise of the richest gift which heaven, in all its fulness, can bestow upon fallen man. The Lord Jesus, who made man, knew his recurring wants,--that he must eat and drink to sustain life,--but he also knew the value of eternal life. In the miracle he had just performed, he had revealed his power to provide for man's physical necessities, even by methods outside of the ordinary course of nature. <YI, November 4, 1897 par. 2>

Jesus had gone with his disciples apart into a desert place. But "a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples." Jesus saw the people seeking him and listening to his words. "And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing." <YI, November 4, 1897 par. 3>

So intent were the people in listening to the words of the Great Teacher, that they forgot their physical needs. By and by the day began to wear away. "Then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place." But Jesus saw the needs of the people. There were men and women who were faint and hungry, and mothers with babes in their arms and children clinging to their skirts. Nothing escaped the eye of the compassionate Saviour. He would not send them away fasting, but commanded, "Give ye them to eat." And at his word that great multitude --"five thousand men, besides women and children"--were fed from "five barley loaves, and two small fishes." <YI, November 4, 1897 par. 4>

But the Lord did not wish the people to follow him for worldly gain. It was his work, not to foster, but to correct, the prevailing evil of intense devotion to earthly things to the neglect of the heavenly. "Labor not," he said, "for the meat which perisheth." They were not to devote all their God-given powers to securing the things of the world, which pass away with the using. Attention must also be given to that which "endureth unto everlasting life." "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" What can compensate a man for the loss of eternal life in the kingdom of God? <YI, November 4, 1897 par. 5>

Jesus opened before the people the necessity of knowing what is truth. He called their attention to the Scriptures. He carried their minds to the world beyond, to the very threshold of heaven, flushed with the living glories of infinity. He taught them that, in view of the solemn realities of the eternal world, the claims of God should engage their most earnest attention; but this would not incapacitate them for any essential duty. Jesus knew the real value of all that concerned the well-being of men in the varied interests of this life; but he saw the things of time become all-engrossing, while those of eternity were neglected. He set them before his hearers in their relative importance, assigning each its appropriate place. <YI, November 4, 1897 par. 6>

God is continually at work to elevate the character, and to stamp it with his own moral image. Our hands and minds must often be employed about the things of this life; for our faculties are given us for use; but our connection with God may be maintained. God, the living God, and Jesus Christ rejoice with singing over the souls that are molded and fashioned after the divine image; and heavenly angels look with admiration upon the work of uplifting fallen humanity. In his work for us, God calls upon us to co-operate with him by placing ourselves in the channel of light, that we may be renewed by the mighty working of his power. Life is a sacred trust committed to us, and it must be weeded of all worldliness, that by our words and actions we may give evidence that God is working in us, to refine and elevate. <YI, November 4, 1897 par. 7>

The enemy of God works also to keep under his own control the minds and wills of those whom Christ has purchased. He does not desire that man shall be uplifted, that his mind shall be taken from the things of this earth; and as an angel of light, he works to lead men in his own way. He knows that if the heart is engrossed with earthly things, if the time is taken up in laboring for the things that perish, the work of the Holy Spirit will not be discerned. He strives to magnify earthly cares and duties till they take the place of the things of God. <YI, November 4, 1897 par. 8>

If the human agent allows himself to be ruled by this power, he will also carry on a warfare against good. His worst passions will be stirred in rebellion against heavenly things. His mind will be so filled with the things that perish that Christ will find no room for entrance. God will be dethroned from his heart, which is given to the service of another power. The capabilities which God designed to be used in his service will be enslaved in chains of sin.

Mrs. E. G. White. <YI, November 4, 1897 par. 9>

November 11, 1897 The Bread of Life.

II.

God looked with sorrow upon the disregard which those whom he had created showed to their eternal interests. He so desired that they might be partakers of life everlasting, that he sent his only begotten Son, that whosoever believeth in him should not perish. Christ is the Creator of the universe. "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." Of old he laid the foundation of the world; the heavens are the work of his hand. By the arm of his power he upholds his creation. <YI, November 11, 1897 par. 1>

Yet for our sakes, Christ came to the world, and suffered death upon the cross, that he might be, to all who would accept him, the bread of life. "I am the living bread," he declares, "which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." <YI, November 11, 1897 par. 2>

Those that eat the flesh of the Son of Man, and drink his blood,--draw their life and strength from him,--become consecrated agents through whom God can work; but only to the humble in heart can this bread of life be imparted. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." The more humble our spirit, the less self is exalted, the deeper will be our interest in things of eternity, and the more effectually will God be able to use us as channels of blessing. <YI, November 11, 1897 par. 3>

Many are starved and strengthless because, instead of eating of the bread which came down from heaven, they fill their minds with things of minor importance. But if the sinner will partake of the bread of life, he will, regenerated and restored, become a living soul. The bread sent down from heaven will infuse new life into his weakened energies. The Holy Spirit will take of the things of God, and show them to him; and if he will receive them, his character will be cleansed from all selfishness, and refined and purified for heaven. <YI, November 11, 1897 par. 4>

To the careless, the indifferent, the unconcerned, those standing on the precipice of ruin, Christ says: Open the door of your heart; give me entrance, and I will make you a child of God. I will transform your weak, sinful nature into the divine image, giving it beauty and perfection. <YI, November 11, 1897 par. 5>

As we receive physical strength by partaking of earthly food, so we are made strong by eating the flesh and drinking the blood of Christ. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Not only does Christ give us the bread of life; but the water of life, which he gives, is as a well of water, springing up into everlasting life. It possesses life-giving properties and purifying efficacy; for it proceeds from the throne of God. <YI, November 11, 1897 par. 6>

Those who will permit God to work in them will grow up unto the full stature of men and women in Christ Jesus. Every power of the mind and body will be used in the service of God. The soul will be renovated through divine truth. "Rejoice greatly, O daughter of Zion," and behold your Saviour, Jesus, "the bread of life." He has wonderful blessings to give to those who will receive him. He is mighty in strength and wonderful in counsel. By the ministration of the Holy Spirit, he seeks to impress his image upon our characters. If we will feed upon him, we shall become new creatures in Christ Jesus. The virtues of a true Christian character, the excellences that are revealed in the character of Christ, will be seen in the life born of the Spirit. Man, with his human nature, will become a partaker of divinity. The power of Christ will work to sanctify every part of the being, diffusing life, activity, and soundness through the whole, and developing spiritual efficiency.

Mrs. E. G. White. <YI, November 11, 1897 par. 7>

November 18, 1897 By Many Infallible Proofs.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." <YI, November 18, 1897 par. 1>

We have great reason to praise God that we have the inspired record that is given us in the Book of Acts, a narrative of the works of the apostles. We have the sure word of inspiration respecting the foundation of the Christian church. The Acts of the Apostles is full of instruction, and light, and knowledge. As Christ's disciples living down in the last days, in the very close of earth's history, we have the same work to do to prepare for Christ's second coming as they had in developing the Christian church. <YI, November 18, 1897 par. 2>

How grateful we should be for the record that the early disciples have given concerning the resurrection of a crucified Saviour! He was among them, and confirmed the words he had spoken to them before his great humiliation, suffering, and death. With what intense interest would they listen to his teachings, as he appeared among them--a Saviour risen from the dead! They knew of a certainty that he was the Messiah, their living Redeemer. The words he had spoken before his suffering, in regard to the scenes of his humiliation, his trial and death, were words whose meaning they had not comprehended. They could not credit the fact that Peter would deny him, that Judas would betray him, that he would be rejected, scourged, and crucified; but everything that he had told them had been fulfilled, and they looked upon their risen Saviour with intense love and gratitude. "And, being assembled together with them, [he] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." He had said to them, before his death: "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." <YI, November 18, 1897 par. 3>

Christ remained with his disciples to reason with them, to explain to them prophecies concerning himself, to leave no chance for temptation to skepticism. When he had first revealed himself to them after his resurrection, they had been amazed, and could not believe that he was their risen Saviour. It seemed to them too good to be true. Their hopes and their faith they had buried in Joseph's new tomb with their dead Saviour; and what was their surprise, their astonishment, when he arose to meet with them as the Scripture had said. <YI, November 18, 1897 par. 4>

When Jesus arose from the dead, he brought with him from their graves a multitude of captives. Thus was shown his triumph over the prince of this world. The prince of this world had had no power to take his life from him; he had laid it down as a voluntary sacrifice in man's behalf. He had not been compelled to this course of action. He had said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." When he broke the fetters of the tomb, and came forth from the grave, he proclaimed his triumph above the rent sepulcher of Joseph, exclaiming, "I am the resurrection and the life." This was as a death-knell resounding through the regions of Satan. The Prince of Life passed from the tomb, leading forth a multitude of captives, triumphing over the powers of hell, and making manifest to the inhabitants of unfallen worlds that he had passed through the last act in the drama of suffering in the great controversy between him and the satanic agencies. He brought life and immortality to light, and made a bright, clear pathway from earth to heaven, that those who receive him should follow where he leads the way. <YI, November 18, 1897 par. 5>

Christ came to earth to be the sin-bearer, to suffer for man's transgression; not to save men in their sins, but as the Lamb of God, to take away the sins of the world. Those that he led from the grave were as jewels gathered from the earth. Before they ascended to heaven, they went into Jerusalem and appeared unto many, and declared that Christ had risen from the dead, and that they were "risen with him." The sacred fact of the resurrection was attested by many infallible proofs. <YI, November 18, 1897 par. 6>

Before he ascended on high, he said to his disciples: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." God's message was not confined to any certain locality of the earth, nor was it to be given by a certain class of workers. As the Spirit of the Lord should move upon human agents, they were to respond, "Here am I; send me." The message was to be preached in all the world for a witness, and then the end should come. <YI, November 18, 1897 par. 7>

The Lord is coming with power and great glory, and what will he say of the church to which he has given great light and precious privileges, but who have hidden their talents in the earth? O that those who are crowding together in cities and towns would not be content simply to receive, but would give the bread of life to hungry souls! <YI, November 18, 1897 par. 8>

The people of God should carefully study the words of Christ concerning these last days. Why is it that the people of God do not read and understand the specifications concerning the dangers that will surely come? Why is it that they rush on blindfolded, receiving messages that are not true? With prophetic eye Christ looked down the stream of time to the very end of earth's history, and marked out with prophetic pencil the very things that would take place in these last days. He lifted the danger-signal, and declared: "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." <YI, November 18, 1897 par. 9>

"And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Mrs. E. G. White. <YI, November 18, 1897 par. 10>

December 2, 1897 Love the Test of Discipleship.

I.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." God has spoken: shall we obey his voice, and cultivate in the soul love for those for whom Christ has given his life? If we would work ill to those for whom Christ has paid the infinite price of his life, we have no fruit of sanctification in our character. If Christ is abiding in the heart, he will be revealed in the character; and in our deportment we shall confess an indwelling Saviour. Let those who claim to be followers of Christ compare their character with God's holy standard. "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." <YI, December 2, 1897 par. 1>

Only those have genuine sanctification who keep the commandments of God. They do not erect a standard of character for themselves; for they know that such a standard would fall short of God's requirement. They take the standard the Lord has given them, and through the imputed righteousness of Jesus Christ, obey the law of God. Jesus has drawn a distinct line between the sanctified and the unsanctified. He says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings." Every one must bear the test of the law of God; for God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." <YI, December 2, 1897 par. 2>

Let us take heed that while we confess Christ with our lips, we do not deny him in our actions, and thus lead souls in the way of rebellion. No man can truly confess Christ, unless the spirit of Christ is in him. A man cannot manifest meekness, gentleness, long-suffering, forbearance, unless he possesses these qualities. If we have the mind of Christ, we shall have that love that "suffereth long, and is kind;" that "envieth not;" that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." <YI, December 2, 1897 par. 3>

Without love one for another we do not keep the commandments of God, and all our profession is mere pretension, and "as sounding brass, or a tinkling cymbal." Whatever is contrary to love, humility, and faith, denies Christ. Although the professor of religion may make professions of love for his brethren, still if love is not in his heart, he cannot diffuse it to those who are about him. "Therefore if any man be in Christ, he is a new creature;" he is "created in Christ Jesus unto good works." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Mrs. E. G. White. <YI, December 2, 1897 par. 4>

December 9, 1897 Love the Test of Discipleship.

II.

We are to manifest the love of Christ through the indwelling of his quickening Spirit. Those who differ with us in faith and doctrine should be treated kindly. They are the property of Christ, and we must meet them in the great day of final account. We shall have to face one another in the Judgment, and behold the record of our thoughts, words, and deeds, not as we have viewed them, but as they were in truth. God has enjoined upon us the duty of loving one another as Christ has loved us. He has exhorted us to be one, as Christ is one with the Father; and every true Christian should seek to answer the prayer of Christ. <YI, December 9, 1897 par. 1>

Those who have the love of Christ in their hearts will care for the needy and afflicted. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." The principles of the last six of God's commandments are summed up in the words, "Thou shalt love thy neighbor as thyself." <YI, December 9, 1897 par. 2>

All selfishness is condemned by the law of God, and we are made stewards of God, and should not be neglectful of, or indifferent to, our brethren. We cannot love God unless we love those about us. A man will reveal just what is in his heart. Words are of but little value. Love should be expressed in acts of sympathy, in kindness to those who are oppressed, or in poverty, or affliction, or temptation. God's deeds are the fruits of sanctification. If we are waiting and watching for opportunities to do good, to infuse light, to impart tangible blessings, we shall not feel that in doing so we have done any great things: yet Jesus will reckon every act of kindness done to others as done to himself. <YI, December 9, 1897 par. 3>

He who seeks to walk by the rule of God's law, will care for the interests of his brethren as he would care for his own interests. Genuine piety manifested in this manner is of more value in the sight of God, who readeth the thoughts and

intents of the heart, than all manner of boasting professions. Those who are genuine Christians can say, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." <YI, December 9, 1897 par. 4>

How carefully should we examine the motives which prompt us to actions! When we follow the inclination of the natural heart, we separate our souls from God, although the lips may declare that we are wholly the Lord's. With the Bible open before us, let us look into God's holy mirror, and see whether our practises and plans are holy. Let us ask the question, Is this the way of the Lord? If we do an injury to our brother or neighbor, we shall have to meet the injured one before the throne of God. No difference in belief will justify us in invading another's rights, in neglecting to do justice and judgment. Let the love of Christ reign in the heart, let his commandments be obeyed, and we shall exert no unhallowed influence. Has the truth been accepted in the soul? Is the mind of God, as revealed in the holy law, the guide of our life? If so, love, joy, peace,--yes, heaven,--is brought into our life here below. <YI, December 9, 1897 par. 5>

This is the will of God, even your sanctification; and the nearer we draw to God, the more clearly shall we discern his purity and loveliness, and the less we shall exalt ourselves. Shall we believe the testimony of those who boast of being sinless, and who yet violate the commandments of God? John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." If those who claim to be Christians draw away from the commandments of God, and slight, reject, and denounce them, we may know how to estimate their profession of holiness. They have not Christ abiding in their hearts at all; for Christ is not opposed to Christ. Christ gave every one of these commandments, and those who obey them have the promise that they shall receive whatsoever they ask. <YI, December 9, 1897 par. 6>

Those who are sincerely keeping the commandments of God, who walk in obedience to his law, should have greater faith; for to them apply the rich promises of God. Let not those who disregard God's commandments lay claim to his promises; for it is the willing and obedient who shall eat the good of the land.

Mrs. E. G. White. <YI, December 9, 1897 par. 7>

December 16, 1897 The New Commandment.

I.

Looking upon his disciples with divine love and the tenderest sympathy, Christ said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Christ was striving to gain the confidence of his disciples; for he had important disclosures to make to them. Addressing them by the endearing term "little children," he said, "Yet a little while am I with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." <YI, December 16, 1897 par. 1>

In one sense this commandment is not new, and in another sense it is. The same principle is seen in the first four and the last six commandments. But to the disciples it was new; for they had not loved one another as Christ had loved them. Christ saw that new ideas and new impulses must control them, that new principles must be practised by them. <YI, December 16, 1897 par. 2>

What a love it is that appeals to fallen men! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God showed his love for us by adopting our nature, in the person of his Son. God himself inhabited humanity, making us partakers of the divine nature, that by the incarnation and death of his only begotten Son, our adoption as heirs of God and joint heirs with Christ might be fully accomplished. The origin of this wonderful achievement was his own spontaneous love. <YI, December 16, 1897 par. 3>

The nature which Christ had taken upon himself he was now almost ready to carry on high, even to the throne of God. In so doing, he conferred on the human race an honor which we fail to estimate. Even the heavenly angels are not so honored. <YI, December 16, 1897 par. 4>

The love of God was Christ's theme when speaking of his mission and his work. "Therefore doth my Father love me," he says, "because I lay down my life, that I might take it again." My Father loves you with a love so unbounded that he loves me the more because I have given my life to redeem you. He loves you, and he loves me more because I love you, and give my life for you. "A new commandment I give unto you, That ye love one another; as I have loved you." Well did the disciples understand this love as they saw their Saviour enduring shame, reproach, doubt, and betrayal, as

they saw his agony in the garden, and his death on Calvary's cross. This is a love the depth of which no sounding can ever fathom. As the disciples comprehended it, as their perception took hold of God's divine compassion, they realized that there is a sense in which the sufferings of the Son were the sufferings of the Father. From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character. <YI, December 16, 1897 par. 5>

When our Redeemer consented to take the cup of suffering, in order to save sinners, his capacity for suffering was the only limitation to his suffering. But his humiliation as a man did not in the slightest degree take from his honored identity with the Father. While walking the earth in the form of a servant, he could still affirm, "I and my Father are one." <YI, December 16, 1897 par. 6>

The Saviour's humanity elevates all humanity in the scale of moral value with God. It brings God and man very nigh together. "As many as received him, to them gave he power to become the sons of God." By giving his life to save fallen men, Christ gives all heaven to those that believe on him. By dying in our behalf, he gave an equivalent for our debt. Thus he removed from God all charge of lessening the guilt of sin. By virtue of my oneness with the Father, he says, my suffering and death enable me to pay the penalty of sin. By my death a restraint is removed from his love. His grace can act with unbounded efficiency. <YI, December 16, 1897 par. 7>

For all who receive Christ as their personal Saviour, there is opened an ample channel, in which human and divine instrumentalities can co-operate to communicate to the world the tide of God's love. All glory is of God and belongs to God. Yet in Christ also there is all power. In him divine power is combined with humanity. Faith in Christ holds the reins of eternal obligation. It settles upon the soul with a love that is the unfolding of divine mercy, and wins us back to God. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Salvation through Christ is an infinite gift. There is no possibility of our receiving it by any merit of our own.

Mrs. E. G. White. <YI, December 16, 1897 par. 8>

December 23, 1897 The New Commandment.

II.

Christ has set an exalted standard, to which men may attain by overcoming as he overcame. He desires us to be partakers of his divine nature, that he may present to the Father those whom he has given him, as more than conquerors through him that loved us. This view of the matter places us under an accountability to minister for our fellow men, even as Christ ministers. He shows his love by ministry. The word of God is surrounded by an atmosphere of inspired love. But this word is dimly comprehended and feebly appreciated. During every hour of the Saviour's sojourn upon earth, the love of God was flowing from him, repeating its gift in irrepressible streams. Every hindrance he received in his work of revealing God's love, every obstruction placed in his way, every talent that was not used to advance the work of God, inflicted a wound on Christ, and strengthened Satan's kingdom. Even so, by cherishing malice and hatred in our hearts toward those who have been bought with an infinite price, we may crucify the Son of God afresh, and put him to an open shame. <YI, December 23, 1897 par. 1>

As his disciples, Christ says to us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." These are the credentials that Christ's followers bear, showing to the world that they are true disciples. By their unity and love for one another, they reveal to the world the love wherewith Christ has loved them. God would have us cherish love for one another, that he may be glorified in us. Love like Christ's will bear the stress of circumstances. It will never abate nor change. As he loved us, even so are we to love one another. <YI, December 23, 1897 par. 2>

Religion is founded upon love to God, which also leads us to love one another. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life, and extends its influence over others. Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates the affections. This love is not contracted, so as merely to include "me and mine," but is as broad as the world and as high as heaven. It is in harmony with that of the angel workers. This love, cherished in the soul, sweetens the entire life, and sheds a refining influence on all around. Possessing it, we cannot but be happy, let fortune smile or frown. And if we love God with all the heart, we must love his children also. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul, and assimilates our life to that of the Master. <YI, December 23, 1897 par. 3>

The value of the cross of Calvary can only be seen and estimated by men and women who love God supremely and their neighbor as themselves. Just as far as we enter into the spirit of Christ's ministry, so far shall we be able to fathom the depths of his love. If we are imbued with his Spirit, we shall find greater and still greater incentives to love as he loved. We shall no longer live for selfish purposes. The words of Paul will be true in us. "I live," he writes, "yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." And when Christ lives in us, we shall minister to others for his sake.

Mrs. E. G. White. <YI, December 23, 1897 par. 4>

December 30, 1897 Christians Required to Seek the Lost.

"The Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? . . . Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."
<YI, December 30, 1897 par. 1>

These words should make those who are witnessing for God feel that they will not fail nor be discouraged in their efforts to win souls to Jesus Christ. They should say: "I believe in God, who has made every provision that the lost may be restored, that the wanderer from the fold may be brought back." As they go forth to seek and to save the lost, those who are laborers together with God have the assurance that Jesus is with them always, even to the end of the world.
<YI, December 30, 1897 par. 2>

The parable of the lost sheep presents to the world a lesson of the greatest importance. O, that every soul understood the mercy, the goodness, the love, of the character of God! His willingness to forgive sin and transgression is a subject that may be dwelt upon through time and eternity. Every true follower of Christ will love souls for whom Christ died. He will leave his pleasant fireside, and the case of the wandering and lost sheep will engage his attention. The lost sheep never returns to the fold unless he is sought for and brought back; and frequently when the lost one hears the call of the anxious searcher, he runs from the one who is trying to rescue him and bring him into a safe refuge. When the shepherd finds the straying sheep, he does not beat it as it frantically struggles to get free; but he pulls it from the mire, or draws it from the thicket, and, with a heart filled with love and pity, gladness places it on his shoulder, and takes it back to the fold. <YI, December 30, 1897 par. 3>

Jesus is the Good Shepherd who has given his life for the sheep. Every soul that will submit to be ransomed, Jesus will bear from the pit of corruption or from the briars of sin. He bore our sins, he carried our sorrows. Jesus takes the soul, sinful and polluted, upon his shoulders, and joyfully bears it to the haven of safety. Not a solitary soul would have entered the fold of Christ if the divine Shepherd had not made a personal effort to save that which was lost. He came to save that which was lost. He tasted death for every man. One sheep lost was enough to start Jesus out on the search to bring it back to the fold. Now will not those who have been borne on the shoulders of Christ to the fold, work for others as does the shepherd seeking for the lost sheep? Jesus expects nothing less than this of his co-laborers. At the same time he opens before his disciples the danger of their falling into temptation, and desiring to be first in the kingdom of heaven. Many give no heed to this precious lesson. He plainly states that the principle to control the life of a Christian is love toward God and love toward his fellow men. <YI, December 30, 1897 par. 4>

Many tremble as they think of God in his greatness; for there is no covenant of peace between them and God, and they realize that they are sinners before him. But the promise is on record, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If the degradation to which man has sunk through sin could be presented before him as it appears before God, the sight would be intolerable to the guilty transgressor. The consequence of sin, as seen on the cross of Calvary, would break a heart of stone, did the sinner but contemplate the scene. It is in this contemplation that a hatred of sin is born in the heart, and the Holy Spirit works at the same time to inspire hope through the plan of salvation. How much easier would it seem to the human mind for God to have destroyed out of the world the creatures he had made, and so put an end to sin! But the Lord chose the costlier plan. He gave his Son for the sins of the world; for though he hates sin, he loves the sinner." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The gift of Christ to the world shows the exalted character of the plan of salvation. Christ drew aside the veil that hid God's glory from our view, and revealed the holy One who inhabiteth eternity, surrounded with ten thousand times ten thousand and thousands of thousands of angels, every one waiting for his commission to communicate with the human family,

and to work through human agents. <YI, December 30, 1897 par. 5>

The God of heaven is not regardless of the world and its concerns. He listens to every sigh of pain. He beholds the movements of every being, approving or condemning every action. He approves of those who are working in co-partnership with him in seeking to save the sheep that are lost, in seeking to bring the wanderers back to the fold. There is but one world that has apostatized, but one flock of lost sheep. The inhabitants of other worlds are loyal and true to God. But shall he permit the one lost sheep to perish? Jesus says: "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." This parable shows the merciful goodness of God toward fallen man.

Mrs. E. G. White. <YI, December 30, 1897 par. 6>

January 6, 1898 Love to Men the Proof of Love to God.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." The nature and character of the love that is here urged upon all by John, the beloved disciple, is explained in the following words: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." <YI, January 6, 1898 par. 1>

If Jesus is abiding in the heart, his character will be revealed in the life of the believer; for the follower of Christ will love the purchase of the blood of Christ. Christ has said, "Love one another, as I have loved you." The same spirit of love that dwelt in the bosom of Jesus Christ will dwell in the hearts of those in whom Christ is enshrined. Those who profess to love Christ, and yet have no love for those for whom Christ died, make it manifest that Christ does not abide in their hearts. Those who love Jesus will be willing to deny themselves, to make sacrifices, and, if need be, to suffer temporal loss, that by earnest effort, by fervent prayer, by the use of every ability, they may win souls to the truth. This is the character of the love that should be brought into our experiences, which will work to overcome the selfishness characteristic of the natural heart. If we were indeed partakers of the divine nature, much more of the love of Christ would be revealed, and we would exert a softening, subduing, refining influence upon those around us. We should pity the sinner, and sympathize with those who are out of Christ, not uniting with them in their sins, but uniting with the strength and righteousness of Christ to save from sin and deliver from the power of the evil one. <YI, January 6, 1898 par. 2>

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." He showed compassion upon us; and should we not have compassion on our fellow servants, even as he has pitied us? "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." The confession of which John here speaks, is not the result of a nominal faith, but is the result of an abiding faith in the living Saviour,—the result of believing that the blessings of salvation are brought within our reach through the sufferings and death of Christ, who was raised from the dead, and ever liveth to make intercession for us. We should feel assured that Jesus is our Saviour, and that life would not be enjoyable, nor afford us peace or hope, if he had not loved us and given himself for us. If we rightly estimate the spiritual life, we shall choose the fellowship of Christ's sufferings; we shall love our brethren, realizing that they are those for whom Christ died. <YI, January 6, 1898 par. 3>

We cannot love Jesus and not love our brethren. "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." The truth as it is in Jesus, the way to heaven through faith in Christ and obedience to his commandment, is unchanged. Jesus gave to men a perfect example of what they should do and be. He was meek and lowly of heart. He made himself of no reputation, but came into close sympathy with the sorrows and griefs and woes of the people. Those who follow Christ in his humiliation and suffering are partakers of the divine nature. They make no claims to goodness, they accept self-denial and the cross as their portion from the Lord. "As he is, so are we in this world." O what love, what self-sacrificing love, has been manifested by the Son of God in giving such exalted privileges to those whom he came to save! The tender mercies of God are unmeasured, and those who appreciate the love of Christ will be renewed in true holiness, and brought unto Christ, their living Head. They will be followers of God as dear children. They will

love their brethren, and feel a tender anxiety for those who are perishing out of Christ. They will not selfishly retain the precious knowledge of the truth, but will labor to convert sinners from the error of their ways. This labor of love will bring them into close sympathy with Jesus, and will be the inspiration of their prayers, and will give them boldness in the day of judgment. There are many who seem to have a busy interest in many things that pertain to the service of God, who yet have not the love of Christ abiding in the heart. They do not bring the excellence of Christ into their character, nor manifest his love, meekness, and humility. <YI, January 6, 1898 par. 4>

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." This is an important statement; for there are many who desire to love and serve God, and yet when affliction comes upon them, they do not discern the love of God in it, but the hand of the enemy. They mourn and murmur and complain; but this is not the fruit of love to God in the soul. If we have perfect love, we shall know that God is not seeking to injure us, but that in the midst of trials, and griefs, and pains, he is seeking to make us perfect, and to test the quality of our faith. When we cease to worry about the future, and begin to believe that God loves us, and means to do us good, we shall trust him as a child trusts a loving parent. Then our troubles and torments will disappear, and our will will be swallowed up in the will of God.

Mrs. E. G. White. <YI, January 6, 1898 par. 5>

January 13, 1898 Because He First Loved Us.

"We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? and this commandment have we from him, That he who loveth God love his brother also." The will of God is expressed in these words in a most decided manner, and the question is, Are we obeying the voice of God to the very letter? We can never attain perfection of character if we do not hear the voice of God and obey his counsel. This instruction does not apply simply to those who have had no trials to meet which would create dislike to their brethren; but it applies to those who have been injured, who have suffered from financial wrong, from reproach and criticism, from misapprehension and misjudgment. These must not allow hatred to enter the heart, or permit unkind feelings to arise when they look upon those who have injured them. <YI, January 13, 1898 par. 1>

Jesus bears with the perversity of the children of men, and pities them in their wrong course. If he felt as some who claim to be his followers feel, he would be filled with continual disgust and hatred as he looks upon those who are abusing his mercy, despising his grace, refusing to obey his commandments, and trampling upon his authority. He has bought them soul and body, and though they give their allegiance to Satan, his bitterest enemy, he loves them still. <YI, January 13, 1898 par. 2>

No one can hate his brother, or even his enemy, without placing himself under condemnation. We ever receive from the hand of our Maker and Judge a reward in harmony with the nature of our conduct toward him and his creatures. It is written: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Again we read: "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." <YI, January 13, 1898 par. 3>

When the Bible is brought into the heart and made the rule of our conduct, we shall not cherish hatred against those who do us wrong. Like Christ we shall forgive our enemies, and watch for opportunities to show those who have harmed us that we love their souls, and if we could, would do them good. A course of this kind will be likely to break down enmity, will humble our own proud, cold hearts, and bring us into sympathy with Christ. If those who have injured us, still continue in their course of wrong-doing, and we see that we can do them no good, still let love rule our own hearts, and overcome the enmity that urges its presence in our breast. If we were Bible-doers as well as Bible-readers, we should see an altogether different state in our churches. We must make efforts to be reconciled to our brethren, following the Bible plan, as Christ himself has directed. If our brethren refuse to be reconciled, then do not talk about them, nor injure their influence, but leave them in the hands of a just God, who judgeth all men righteously. <YI, January 13, 1898 par. 4>

How many are deficient in love! O, that love might eradicate from the heart hatred, emulation, and strife, and the root of bitterness, whereby many are defiled. Never can the love of Jesus be received and shed abroad in the heart until envious feelings, hatred, jealousies, and evil surmisings are put away. <YI, January 13, 1898 par. 5>

The youth may profess to have great love for the cause of God; but while they are unreconciled to their companions, they are unreconciled to God. It is these heart-burnings, these selfish feelings that are cherished, that keep the blessing of God out of our hearts and homes. Let the love of Christ flow into the heart and transform the character, or we shall

not be children of God, we shall not be Bible Christians. Christ is nothing to us if we do not permit him to enlighten the understanding, purify the affections, purge the dross from us, and cleanse from our garments every spot and stain, clothing us with his own righteousness. <YI, January 13, 1898 par. 6>

Many are deceiving themselves; for the principle of love does not dwell in their hearts. They may close their eyes to their own errors and defects; but they cannot deceive God. There must be a reformation. The plowshare of truth must plow deep furrows in our proud hearts, and tear up the sod of our unsanctified natures, that the Spirit and love of Jesus may be planted in our hearts. Time is fast hastening on, and every work will soon be brought into judgment, and either our sins or our names will be blotted out of the Book of Life. <YI, January 13, 1898 par. 7>

"And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." The law and the gospel declare this precept, and enforce this command: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." <YI, January 13, 1898 par. 8>

Pure love is simple in its operations, and separate from every other principle of action. When combined with earthly motives and selfish interests, it ceases to be pure. God considers more with how much love we work, than the amount we do. Love is a heavenly attribute. The natural heart cannot originate it. This heavenly plant only flourishes where Christ reigns supreme. Where love exists, there is power and truth in the life. Love does good, and nothing but good. Those who have love bear fruit unto holiness, and in the end everlasting life. "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."

Mrs. E. G. White. <YI, January 13, 1898 par. 9>

February 3, 1898 We Are Responsible for the Use of Our Talents.

The question is asked, "Why stand ye here all the day idle?" and the warning is given, "The night cometh, when no man can work." <YI, February 3, 1898 par. 1>

Our life is to be hid with Christ in God; and if it is thus hidden, in his hands it will be converted into a lamp which will shed upon the world a bright and steady light. Our Saviour has endowed us with talents, bidding us occupy till he comes, improving them in such a way that he will receive his own with usury. By entertaining the Christian's ideas of eternity, we shall not be disqualified for the duties of this life, but through our understanding of the relation of this life to that which is to come, we shall increase in faithfulness, doing with our might that which our hands find to do. But though time is short, and there is a great work to be done, the Lord is not pleased to have us so prolong our seasons of activity that there will not be time for periods of rest, for the study of the Bible, and for communion with God. All this is essential to fortify the soul, to place us in a position where we shall receive wisdom from God to employ our talents in the Master's service to the highest account. The Lord inquires, "Are there not twelve hours in the day?" Is there not sufficient time, if it is properly employed, if our work is wisely planned, to accomplish all that God would have us do? By presenting eternity to our view, our faculties are quickened, and with willing service we may devote our powers to the advancement of the cause of Christ. A great work is before us; and if we are united with Christ, we are laborers together with God. God gives the talents; he gives the oil of grace, that our lamps may be kept trimmed and burning. He prepares us to act our part in the great work of shedding the light of his truth upon those who are yet in darkness, perishing for want of the knowledge of Christ. <YI, February 3, 1898 par. 2>

Many are longing to grow in grace; they pray over the matter, and are surprised that their prayers are not answered. The Master has given them a work to do whereby they shall grow. Of what value is it to pray when there is need of work? The question is, Are they seeking to save souls for whom Christ died? Spiritual growth depends upon giving to others the light that God has given to you. You are to put forth your best thoughts in active labor to do good, and only good, in your family, in your church, and in your neighborhood. In place of growing anxious with the thought that you are not growing in grace, just do every duty that presents itself, carry the burden of souls on your heart, and by every conceivable means seek to save the lost. Be kind, be courteous, be pitiful; speak in humility of the blessed hope; talk of the love of Jesus; tell of his goodness, his mercy, and his righteousness; and cease to worry as to whether or not you are growing. Plants do not grow through any conscious effort. Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." The plant is not in continual worriment about its growth; it just grows under the supervision of God. The children of God are to cease worrying, cease looking at themselves; they are to take an earnest interest in others, and seek to lead the feet of the straying in the narrow path cast up for the ransomed of the Lord to

walk in. In this kind of work they will gain breadth of thought, tact, and skill. They will realize that they are to become agencies through which God will convey the truth to other minds, and that they are never to be left alone in their efforts; for heavenly angels will work with them, and impress the hearts of those who hear. <YI, February 3, 1898 par. 3>

Man cannot do God's work; but he can be the instrument in God's hand to persuade, to entreat, to draw souls to Christ. The Lord is sending messengers with messages of love to draw the hearts of men to himself. He has thrown open the doors of his many mansions, and is working through heavenly instrumentalities, and through living human agencies, mercifully entreating, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The Lord requires that those who believe in him shall educate the people to know God, and Jesus Christ, whom he hath sent to be the propitiation for the sins of the world. This is the higher education.

Mrs. E. G. White. <YI, February 3, 1898 par. 4>

February 10, 1898 The Fruit of True Faith.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Do you believe that Jesus will do exactly as he has promised? If you come to him, casting from your soul every idol, surrendering yourself fully to him, purposing no longer to carry your load of guilt, but rolling the load upon the Burden-bearer, do you believe he will give you rest? If you do believe, you will not gather up all your burdens again, and make it manifest that you drew nigh with your lips, but your heart was far from him. <YI, February 10, 1898 par. 1>

How many, instead of coming to Jesus, doubt, murmur, and manufacture for themselves burdens and yokes that are grievous to be borne! O that all would surrender themselves to him, a living sacrifice, holy and acceptable, which is their reasonable service! He desires so much to save those for whom he gave his life. Has he not invited you to come to him? Has he not said he would give you rest? Has he not said, in sorrowful words, to those who will not comply with his invitations, "Ye will not come to me, that ye might have life"? <YI, February 10, 1898 par. 2>

If we would come to him, let us fix our eyes upon him; for he is full of grace and truth, and he will let all his goodness pass before us while he hides us in the cleft of the Rock. Then we shall endure as seeing him who is invisible, and by beholding him, we shall be changed into his image. The reason that we carelessly indulge in sin is that we do not see Jesus. We would not lightly regard sin, did we appreciate the fact that sin wounds our Lord. Did we know Jesus by an experimental knowledge, we would not esteem duty as of small importance; but would manifest faithful integrity in the performance of every service. A right estimate of the character of God would enable us rightly to represent him to the world. Harshness, roughness in words or manner, evil-speaking, passionate words, cannot exist in the soul that is looking unto Jesus. He who abides in Christ is in an atmosphere that forbids evil, and gives not the slightest excuse for anything of this kind. Spiritual life is not nourished from within, but draws its nutrition from Christ, as the branch does from the vine. We are dependent upon Christ every moment; he is our source of supply. All our outside forms, prayers, fastings, and alms-giving cannot take the place of the inward work of the Spirit of God on the human heart. <YI, February 10, 1898 par. 3>

We abide in Christ by faith, by simple childlike trust in his pledged word. Perfect faith, and the surrender of self to God are subjects that should be made very plain to those who are slow to comprehend spiritual things. Faith is not feeling. "Faith is the substance of things hoped for, the evidence of things not seen." The religion that takes the position of secluded enjoyment, that is satisfied to contemplate the religion of Jesus Christ, and that keeps its possessor from an experimental knowledge of its saving power, is a deception. <YI, February 10, 1898 par. 4>

Those who possess the religion of Christ are constrained to follow in his footsteps, and they see earnest work to be done for the Master. Christ says he was anointed to "preach the gospel to the poor," and the religion of Christ takes his followers to the poor, also to the rich in Caesar's household. The Christian gathers sheaves from every place, among high and low, rich and poor. <YI, February 10, 1898 par. 5>

"Without holiness no man shall see the Lord." Holiness does not consist in profession, but in doing the will of our Father which is in heaven. The crying of "Lord! Lord!" will not secure for us an entrance into the kingdom of heaven. Let no man cheat his soul with the delusion that he is saved simply because he can talk of faith and repentance. There are those who exclaim, "I am saved! I am saved!" who yet walk contrary to the doctrine of Christ. The word of God declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Obedience must be rendered to all God's commandments in this world before a soul will be chosen as a safe member of the kingdom of heaven, one of the royal children of God.

February 17, 1898 Christlike Religion.

The tremendous issues of eternity demand of us something more than an imaginary religion. A stately form of worship and high devotional ceremonies do not constitute a light to the world; and yet truth that is looked upon and admired in the same way as a beautiful picture or lovely flower, and not brought into the inner sanctuary of the soul, is thought by many to be all that is required in a worshiper. Many hear the truth, and imaginary probabilities and possibilities loom up before their minds, and they think that, had they the chance, they would do some wonderful thing; but in all this that they seem to think the sum total of religion, they have no idea as to what is pure and undefiled religion. <YI, February 17, 1898 par. 1>

It is not enough to believe what is preached; the truth must be brought into the temple of the soul. Holiness is not rapture; it is the result of surrendering all to God; it is living by every word that proceedeth out of the mouth of God; it is doing the will of our Heavenly Father; it is trusting in God in trial, believing in his promise in the darkness as well as in the light. Religion is to walk by faith as well as by sight, trusting in God with all confidence, and resting in his love. We shall be saved eternally when we enter in through the gates into the city. Then we may rejoice that we are saved, eternally saved. But until then we need to heed the injunction of the apostle, and to "fear, lest, a promise being left us of entering into his rest, any of us should seem to come short of it." Having a knowledge of Canaan, singing the songs of Canaan, rejoicing in the prospect of entering into Canaan, did not bring the children of Israel into the vineyards and olive-groves of the promised land. They could make it theirs in truth only by occupation, by complying with the conditions, by exercising living faith in God, by appropriating his promises to themselves. As we draw nigh to Christ, and as he draws nigh to the believing soul, we can say, with all confidence: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." <YI, February 17, 1898 par. 2>

The present and eternal security of men is their surety, Jesus Christ the righteous. No man will be able to pluck the believing soul out of his hands. The righteousness of Christ is a free gift, bestowed without money and without price. Man had nothing he could give for it; for he had no virtue of character that was not the gift of Jesus Christ. He could not claim even the ownership of himself. "Ye are not your own; ye are bought with a price," even with the precious blood of Christ. The righteousness of Christ must be accepted as a free gift by us who are all undeserving. No thread of legality is of any value in the salvation of the soul; for we are saved by grace, through the subduing love of Christ, and the heart is made a willing sacrifice. By keeping the love of God in the heart, the love of the world is kept out, and we become built up in the most holy faith. Christ is the author and finisher of our faith; and when we yield to his hand, we shall steadily grow in grace, and in the knowledge of our Lord and Saviour. We shall make progress until we reach the full stature of men and women in Christ. <YI, February 17, 1898 par. 3>

Faith works by love, and purifies the soul, expelling the love of sin that leads to rebellion against, and transgression of, the law of God. This true love in the heart always leads its possessor into harmony with the commandments of God; for through the agency of the Holy Spirit, the character is transformed, and the mind and will of the human agent are brought into perfect conformity to the divine will, and this is conformity to the divine standard of righteousness. To those who are thus transformed, Christ will say, "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."

Mrs. E. G. White. <YI, February 17, 1898 par. 4>

March 24, 1898 Lessons From God's Handiwork.

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." <YI, March 24, 1898 par. 1>

The word of God and the things of nature around us are God's lesson book. God encourages us to contemplate his works in the natural world. He desires that we shall turn our minds from the study of the artificial to the natural. We shall understand this better as we lift up our eyes to the hills of God, and contemplate the works which his own hands have created. His hand has molded the hills, and balanced them in their position, that they shall not be moved except at

his command. The wind, the sun, the rain, the snow, and the ice are all ministers to do his will. <YI, March 24, 1898 par. 2>

By the Christian, God's love and benevolence can be seen in every gift from his hands. The beauties of nature are a theme for contemplation. In studying the natural loveliness surrounding us, the mind is carried up through nature to the Author of all that is lovely. All the works of God are speaking to our senses, magnifying his power, exalting his wisdom. Every created thing has in it charms which interest the child of God, and mold his taste to regard these precious evidences of God's love above the work of human skill. <YI, March 24, 1898 par. 3>

In words of glowing fervor, the prophet magnifies God in his created works: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" "O Lord our Lord, how excellent is thy name in all the earth! I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works." <YI, March 24, 1898 par. 4>

Those professed Christians who are constantly complaining, who seem to think happiness and a cheerful countenance a sin, have not the genuine attributes of religion. Those who look upon nature's beautiful scenery as they would upon a dead picture; who choose to look upon dead leaves rather than to gather the beautiful flowers; who take a mournful pleasure in all that is melancholy in the language spoken to them by the natural world; who see no beauty in valleys clothed in living green, and grand mountain heights clothed with verdure; who close their senses to the joyful voice that speaks to them in nature, and which is sweet and musical to the listening ear,--these are not in Christ. They are not walking in the light, but are gathering to themselves darkness and gloom, when they might just as well have the brightness and the blessing of the Sun of Righteousness arising in their hearts with healing in his beams. <YI, March 24, 1898 par. 5>

God does not design that we shall take no pleasure in the things of his creation. He desires that we shall enjoy them. He has spread out before our senses the beauties of nature, and he watches with a Father's joy the delight of his children in the beautiful things around them. <YI, March 24, 1898 par. 6>

While on earth, the Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them; and can we be surprised that he should choose the open air as his sanctuary, that he should desire to be surrounded by the works of his creation? True, he taught in the synagogues, but the largest part of his work was done, the greatest number of his lessons were given, in the open air. He had special reasons for resorting to the groves and the seaside. He could there have a commanding view of the landscape, and make use of objects and scenes with which those in humble life were familiar. The things which his own hand had made he took as his lesson book. He saw in them more than finite minds could comprehend. The birds, caroling forth their songs without a care, the flowers of the valley glowing in their beauty, the lily that reposed in its purity on the bosom of the lake, the lofty trees, the cultivated land, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun, tinting and gilding the heavens,--all these he employed to impress his hearers with divine truth. He connected the work of God's finger in the heavens and upon the earth with the word of life. From these he drew his lessons of spiritual instruction. He would pluck the lilies, the flowers of the valley, and place them in the hands of the little children, as instructors to proclaim the truth of his word. <YI, March 24, 1898 par. 7>

The root of the tree has a double office to fill. It is to hold fast by its tendrils to the earth, while it takes to itself the nourishment desired. Thus it is with the Christian. When his union with Christ, the parent stock, is complete, when he feeds upon him, currents of spiritual strength are given to him. Can the leaves of such a branch wither?--Never! As long as the soul reaches toward Christ, there is little danger that he will wilt, and droop, and decay. The temptations that may come in like a tempest will not uproot him. The true Christian draws his motives of action from his deep love for his Redeemer. His affection for his Master is true and holy. And it is the cheerful, lovable Christian of whom Christ says, "Ye are my witnesses." Such a man is Christ's representative; for he reflects Christ in his daily life. It is when he recedes from the light, that he cannot diffuse its bright beams to others. <YI, March 24, 1898 par. 8>

The Spirit of God is constantly impressing the mind to seek for those things which alone will give peace and rest,--the higher, holier joys of heaven. Our Saviour is constantly at work, through influences seen and unseen, to attract the minds of men from the unsatisfying pleasures of this life to the priceless treasure which may be theirs in the immortal future. The beauties of nature have a tongue that speaks to us without ceasing. The open heart can be impressed with the love and glory of God, as seen in the works of his hand. The listening ear can hear and understand the communications of God through the things of nature. There is a lesson in the sunbeam, and in the various objects of nature that God has presented to our view. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the sun, moon, and stars in the heavens,--all invite our attention and meditation, and bid us become acquainted with him who made them all.

Mrs. E. G. White. <YI, March 24, 1898 par. 9>

March 31, 1898 The True Object of Education.

I.

In the education and training of youth, the great object should be the development of character. Every individual should be fitted rightly to discharge the duties of the present life, and to enter at last upon the future, immortal life. Moral, intellectual, and physical culture must be combined in order to have well-developed, well-balanced men and women. <YI, March 31, 1898 par. 1>

Education in book knowledge alone prepares the way for superficial, shallow thoughts. The neglect of some parts of the living machinery, while other parts are put to the tax, and wearied and overworked, makes many youth too weak to resist the temptation to evil practises. They have little power of self-control. The physical machinery being untaxed, the blood is called too liberally to the brain, and the nervous system is overworked. The brain is overworked, and Satan brings in his temptations to engage in forbidden pleasures, to "have a change," to "let off steam." Yielding to these temptations, they do wrong, injuring themselves, and doing mischief to others. This may be done only in sport, but some one must undo the mischief which they do under temptation. While studying authors and lessonbooks part of the time, students should study the human machinery with the same application, and at the same time use the physical organs in manual labor. Thus they answer the purpose of their Creator, and become useful, efficient men and women. <YI, March 31, 1898 par. 2>

The student should place himself in school, if he can, through his own exertions, pay his way as he goes. He should study one year, and then work out for himself the problem of what constitutes true education. He should set himself to work. The learning heaped up by years of continued study is deleterious to spiritual interests. Let teachers be prepared to give good counsel to the student who enters school. Let them not advise him to give years exclusively to the study of books. Let the youth learn, and then impart to others the benefits he has received. If the student will humbly seek him, the Lord of heaven will open his understanding. The student should take time to review what he has gained in book knowledge; he should critically examine the advancement he has made in the schoolroom, and he should combine physical exercise with study. Thus he will acquire an education that will enable him to come out with solid principles, an all-round man. <YI, March 31, 1898 par. 3>

Had teachers been learning the lessons the Lord would have them learn, there would not be a class of students whose bills must be settled by some one else, or they must leave college with a heavy debt hanging over them. Educators are not doing their work faithfully when they know a young man to be devoting years of his time to the study of books, not seeking to earn means to pay his own way, and yet do nothing in the matter. Every case should be investigated; every youth should be kindly inquired after, and his financial situation ascertained. <YI, March 31, 1898 par. 4>

Many would be glad of the privilege of spending a short time in school, where they could be brought up on some points of study. There are those who would consider it an inestimable privilege to have the Bible opened to them in its pure, unadulterated simplicity; to be taught how to come close to hearts, and how, in simple, straightforward lines, to teach the truth so that it shall be clearly discerned. <YI, March 31, 1898 par. 5>

One study to be put before the student as most valuable should be the exercise of his God-given reason in harmony with his physical powers. The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work, and stop there, or make physical exertion, and stop there; we are to make the best use of the various parts that compose the human machinery,--brain, bone, muscle, head, and heart. No man is fit for the ministry who does not understand this. <YI, March 31, 1898 par. 6>

The student who has neglected the training of the muscles proportionately with his mental powers should seek to obtain an all-round education. If he feels it beneath his dignity to take hold of the unlearned parts, and catch up the science of true education, he is unfitted to take hold of the work of educating youth. He need not think himself qualified to act as a teacher; for his very teaching will be superficial and one-sided. He does not understand that he lacks the very education that would make him a blessing, and would secure to him in the future, immortal life the benediction, "Well done, good and faithful servant." <YI, March 31, 1898 par. 7>

Every student in our schools should begin his character-building upon the word of God. He is to study for time and for eternity. Paul's charge to Timothy was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We cannot, in this day of peril, accept teachers merely because they have been in school two, three, four, or five years. The question is, With all their acquisition of knowledge, have they obtained a knowledge of what is truth? Have they searched for truth as for hidden treasure? or have they seized the surface rubbish in the place of pure truth, thoroughly winnowed? We cannot consent, at this period of time, to expose

our youth to the chance of learning a mixture of truth and error. The youth who come from school without feeling the importance of making the word of God the first study, the main study, are not qualified to become teachers. <YI, March 31, 1898 par. 8>

That course of study which is not dictated by the Holy Spirit, which does not embrace the high, holy principles of God's word, will open before the student a course unmarked by the approval of heaven. It will leave gaps, and mistakes, and misunderstandings all along the road he travels. Those who will not give themselves to a deep, earnest, prayerful study of the Scriptures will hold ideas contrary to the principles that should control the life. <YI, March 31, 1898 par. 9>

Will parents who believe the truth, and who realize the importance of knowing the truth that is to make us wise unto salvation, trust their children to schools where error is believed and taught? Who will expose these precious souls to a conflict of changes, and place them where their highest interests are not made the first consideration? <YI, March 31, 1898 par. 10>

If the Lord's will is done, students will not be encouraged to remain in schools continuously for years. This is the devising of man, not the plan of God. The student is not to feel that he must take a classical course before he can enter the ministry. A large number who have done this have disqualified themselves for the labor which it was essential for them to do. The long study of those books which should not be made study-books, unfits the youth for the work to be done in this important period of the world's history. These years of study cultivate habits and methods that cripple their usefulness. They have to unlearn many things which disqualify them for efficiency in any line of the work to be done for this time.

Mrs. E. G. White. <YI, March 31, 1898 par. 11>

April 7, 1898 The True Object of Education. - No. 2.

Students are to bear in mind that their life is a talent, to be highly appreciated and dedicated to the Lord. Those who attend school are to study the Book of books, and through prayer, and close, deep research, obtain a Bible education. They are to learn lessons in the school of Christ; they are to work in Christ's lines. <YI, April 7, 1898 par. 1>

The right use of one's self includes the whole circle of obligations to one's self, to the world, and to God. Then use the physical powers proportionately with the mental powers. Every action derives its quality from the motive which prompts it, and if the motives are not high, and pure, and unselfish, the mind and character will never become well balanced. Those who come from their school life without having educated the muscles proportionately with the brain will seldom recover from the harm they received in their one-sided education. On the part of such there is seldom a deep, earnest purpose that leads to deep, earnest work. They are not fit to train other minds, because their own have never been trained. They are fitful in their movements. They cannot reason from cause to effect. They will speak when it would be eloquence to keep silence, and will be silent on those themes on which they should speak,--themes that should occupy the heart and mind and regulate the life. <YI, April 7, 1898 par. 2>

The talents entrusted of God are a sacred treasure, and should be put to practical use. Useful work is a valuable education. If either this practical education or the study of books must be neglected, let it be the study of books, and let the student take up the real, practical duties of life. The youth who have been educated to consider the best plans for doing good at home will extend their work to the neighborhood, the church, and every line of missionary work. <YI, April 7, 1898 par. 3>

God calls upon us all to render obedience to the principles he has revealed to us in the work appointed to Adam in Eden. There will be employment in Eden restored. Our dear young students who have not been trained at home by their parents, need to have an education that will counteract their home education. Until they learn the first principles of proper education, they cannot be trusted as teachers of the youth. They are to engage in a career that requires settled purposes, high principles, and holy aims. If they do not learn anew, they will bring into their religious life a superficial work which will disqualify them to teach the word of God. Their minds grasp at ideas that lead to error. Capricious fancies may for a time supply the place of truth; but the thoughts grasped have no foundation in truth. Their minds do not penetrate deep enough to see the outcome of assertions that will counterwork the work of God. <YI, April 7, 1898 par. 4>

The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of the various branches of usefulness in practical life. Never can one who is ignorant of the house we live in have an all-round life. <YI, April 7, 1898 par. 5>

Exercise should be taken, not in play and amusement merely to please self, but exercise that will teach the science of doing good. There is a science in the use of the hand. Students who think that education consists only in book study never make a right use of their hands. They should be taught to do the work that thousands of hands are never educated

to do. The powers thus developed and cultivated can be most usefully employed. In the cultivation of the soil, in building houses, in studying and planning various methods of labor, the brain must be exercised, and students can apply themselves to much better purpose when a portion of their time is devoted to physical taxation, wearying the muscles. Nature will then give sweet repose. <YI, April 7, 1898 par. 6>

Students, your life is God's property. He has entrusted it to you, that you may honor and glorify him. You are the Lord's; for he created you. You are his by redemption; for he gave his life for you. The only begotten Son of God paid the ransom for your deliverance from Satan; and for his sake you should appreciate every power, every organ, every sinew and muscle. Preserve every portion of the living machinery, that you may use it for God. Preserve it for him. Your health depends upon the right use of your physical organism. Do not misuse any portion of your God-given powers, physical, mental, or moral. All your habits are to be brought under the control of a mind that is itself under the control of God. <YI, April 7, 1898 par. 7>

If young men and women would grow up to the full stature of Christ Jesus, they must treat themselves intelligently. Conscientiousness in methods of education is as essential as in the consideration of the doctrines of our faith. Unhealthful habits of every order -- late hours at night, late hours in bed in the morning, rapid eating -- are to be overcome. Masticate your food thoroughly. Let there be no hurried eating. Have your room well ventilated day and night, and perform useful physical labor. Tight-lacing is a sin, and will bring its sure results. The lungs, the liver, and the heart need all the room the Lord has provided for them. Your Creator understood how much room the heart and liver require in order to act their part in the human organism. Let not Satan tempt you to crowd the delicate organs, so that they shall be trammelled in their work. Do not, because the fashion of this degenerate world requires it, so crowd the life forces that they will have no freedom. Satan suggested all such fashions, that the human family might suffer the sure results of abusing God's handiwork. <YI, April 7, 1898 par. 8>

All this must be a part of the education received in school; for we are God's property. The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein. We need to guard faithfully the Lord's property; for any abuse of our powers shortens the time that our lives could be used for the glory of God. Bear in mind that we must consecrate all--soul, body, and spirit--to God. All is his purchased possession, and must be used intelligently, to the end that we may preserve the talent of life. By properly using our powers to their fullest extent in the most useful employment, by keeping every organ in health, by so preserving every organ that mind, sinew, and muscle shall work harmoniously, we may do the most precious service for God.

Mrs. E. G. White. <YI, April 7, 1898 par. 9>

April 14, 1898 The Little Things. - No. 1.

The active service of God is directly connected with the ordinary duties of life, even its humblest occupations. We are to serve God just where he puts us. He is to place us individually, and not we ourselves. Perhaps service in the home life is the place we are to occupy for a time, if not always. Then a preparation for that work should be obtained, that we may do our best in service for the Lord. <YI, April 14, 1898 par. 1>

The Lord is testing and proving us, to see what sort of timbers, or attributes, we are bringing into the character-building. If we are listless and indifferent, negligent and careless, in the small every-day duties, we shall never be fitted for any other service for God. He that is faithful in that which is least will be faithful also in much. He that is unfaithful in that which is least, would certainly repeat this unfaithfulness if placed in higher positions of trust and given larger responsibilities. Those who do their temporal business in a slack, shiftless manner, will be led to do business in more responsible places in the same way. The service of God will be done in a haphazard manner. But when there is order and exactness in the little things with which we have to do in ordinary life, what need for wonder that the same exactness is brought into the religious life? <YI, April 14, 1898 par. 2>

The importance of little things is underrated, just because they are small; but the influence of the little things for good or for evil is great. They supply much of the actual discipline of life for every human being. They are part of the training of the soul in the sanctification of all our entrusted talents to God. Faithfulness in the little things in the line of duty makes the worker in God's service reflect more and more the likeness of Christ. Our Saviour is a Saviour for the perfection of the whole man. He is not the God of part of the being only. The grace of Christ works to the disciplining of the whole human fabric. He made all. He has redeemed all. He has made the mind, the strength, the body as well as the soul, partaker of the divine nature, and all is his purchased possession. He must be served with the whole mind, heart, soul, and strength. Then the Lord will be glorified in his saints, in even the common, temporal things, with which

they are connected. "Holiness unto the Lord," will be the inscription placed upon them. <YI, April 14, 1898 par. 3>

We would do well to consider the case of Elisha when chosen for his work. The prophet Elijah was about to close his earthly labors. Another was to be called to carry forward the work for that time. In his course of travel, Elijah was directed northward. How changed the scene before him now from that which the country had presented a little while before. Then the farming districts were unworked; the ground was parched; for neither dew nor rain had fallen for three years. Now everything seems to be springing up as if to redeem the time of famine and dearth. The plenteous rains had done more for the earth than for the hearts of humanity; the fields were better prepared for labor than were the hearts of apostate Israel. <YI, April 14, 1898 par. 4>

Wherever Elijah looked, the land he saw was owned by one man,--a man who had not bowed the knee to Baal, whose heart had remained undivided in the service of God. Even during the captivity there were souls who had not gone into apostasy, and this family was included in the seven thousand who had not bowed the knee to Baal. The owner of the land was Shaphat. Busy activity was seen among the workers. While the flocks were enjoying the green pastures, the busy hands of his servants were sowing the seed for a harvest. <YI, April 14, 1898 par. 5>

The attention of Elijah was attracted to Elisha, the son of Shaphat, who with the servants was plowing with twelve yoke of oxen. He was educator, director, and worker. Elisha did not live in the thickly populated cities. His father was a tiller of the soil, a farmer. Far from city and court dissipation, Elisha had received his education. He had been trained in habits of simplicity, of obedience to his parents and to God. Thus in quietude and contentment he was prepared to do the humble work of cultivating the soil. But though of a meek and quiet spirit, Elisha had no changeable character. Integrity and fidelity and the love and fear of God were his. He had the characteristics of a ruler, but with it all was the meekness of one who would serve. His mind had been exercised in the little things, to be faithful in whatsoever he should do; so that if God should call him to act more directly for him, he would be prepared to hear his voice. <YI, April 14, 1898 par. 6>

The surroundings of Elisha's home were those of wealth; but he realized that in order to obtain an all-round education, he must be a constant worker in any work that needed to be done. He had not consented to be in any respect less informed than his father's servants. He had learned how to serve first, that he might know how to lead, instruct, and command. <YI, April 14, 1898 par. 7>

Elisha waited contentedly, doing his work with fidelity. Day by day, through practical obedience and the divine grace in which he trusted, he obtained rectitude and strength of purpose. While doing all that he possibly could in co-operating with his father in the home firm, he was doing God's service. He was learning how to co-operate with God. <YI, April 14, 1898 par. 8>

The youth should bear in mind that their physical strength, their mental qualifications, and their spiritual endowments, are to be devoted to service. These are never to be misapplied, never misused, never left to rust through inaction. Elisha increased in knowledge daily. Daily he prepared to do service in any way that opened before him. He served God in the little temporal duties. He grew in knowledge and in grace. And if the student today will develop reliability and soundness of principle in the things which are least, he will reveal that he has acquired adaptability to serve God in a higher capacity. He who feels that it is of no great consequence to serve in the lesser capacity will never be trusted of God to serve in the more honored position. He may present himself as fully competent to accomplish the duties of the higher position; but God looks deeper than the surface. A watcher is on his track, and after test and trial, there is written against him, "Thou art weighed in the balances, and art found wanting." That sentence in the courts of heaven decides for eternity the destiny of the human being.

Mrs. E. G. White.

(To be continued.) <YI, April 14, 1898 par. 9>

April 21, 1898 The Little Things. - No. 2.

When the prophet saw Elisha with his servants plowing with twelve yoke of oxen, he came to the field of labor, and while passing by, he unfastened his mantle, and threw it upon the shoulders of Elisha. He then passed on as if that were the end of the matter. But he knew that Elisha understood the significance of the action; and he left him, without speaking a word, to decide whether he would accept or reject the call. <YI, April 21, 1898 par. 1>

During the three years and a half of barrenness and famine, the family of Shaphat had become familiar with the mission of Elijah the prophet; and the Spirit of God impressed the heart of Elisha in regard to the meaning of this action. This was the signal that God had called him to be the successor of Elijah. He hastened after the prophet, and overtaking him, asked permission to take leave of his parents and bid farewell to his family. <YI, April 21, 1898 par. 2>

The answer of Elijah was, "Go back again: for what have I done to thee?" This was not a repulse, but a test. If Elisha's

heart clung to his home and its advantages, he was at liberty to remain there. But Elisha was prepared to hear the call of God. He had not been disorderly, running before the call had come; and when he was called, he showed that he would not hesitate nor draw back. <YI, April 21, 1898 par. 3>

Had Elisha asked Elijah what was expected of him, what would be his work, he would have been answered, God knows; he will make it known to you. If you wait upon the Lord, he will answer your every question. You may come with me if you have evidence that God has called you; if not, forbear. Come not simply because I have called you. Know for yourself that God stands back of you, and that it is his voice you hear. If you can count everything but dross that you may win Christ, come. <YI, April 21, 1898 par. 4>

In genuine faith there is a buoyancy, a steadfast principle, which neither time nor toil can weaken. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." <YI, April 21, 1898 par. 5>

The call of Elijah was similar to the commission of Christ to the young ruler. The ruler was commanded to leave all,--houses, lands, friends, riches, comforts, and ease,--and follow Jesus. How many have had and will have such tests! But with the call of Christ comes the question, Are we ready to advance? Are we willing? Shall we, like Moses, cheerfully deem the reproach of Christ greater riches than the treasures in Egypt? <YI, April 21, 1898 par. 6>

The Lord will not accept half-hearted service. Those alone who love to do the will of God can do perfect service. Let not the heart that hears the gracious invitation of mercy, "Come; for all things are now ready," still question as to the outcome of the matter, saying, How much will I have to yield up? You are to have no arguments on this point. If we follow on to know the Lord, willingly, gladly, we shall know that "his going forth is prepared as the morning." If we have decided to obey Christ, we shall respond to his call, "If any man will come after me, let him deny himself, and take up his cross, and follow me." <YI, April 21, 1898 par. 7>

Any work, however small it may appear, that is done for the Master with a thorough surrender of self, is as acceptable to him as the highest service. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." <YI, April 21, 1898 par. 8>

Humble, willing service is before every one who claims to be a child of God. To every one the Lord has given his work. There is to be earnest, faithful waiting for the message from God, calling to his service. In prospect of the solemn event of the advent of Christ, there is to be no idle waiting with nothing to do. God's children are to prepare others for that great event. There is waiting and watching to be done, but this is to be combined with working. This will develop a harmonious Christian character. This will make the Christian an all-round man, perfect in Christ Jesus, "not slothful in business; fervent in spirit; serving the Lord." <YI, April 21, 1898 par. 9>

The work of God is a perfect whole, because perfect in all its parts; and it is important that the worker for Christ shall take his Master with him in every department of labor. Whatever is done should be done with an exactness and despatch that will bear inspection. The heart should be in the work. Faithfulness in little things should characterize the life, true integrity should mark all the course of action. It is the conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of little opportunities, a diligent cultivation of little talents, make great men in God's sight. If these little things are faithfully attended to, if these graces are in you and abound, they will make you perfect in every good work.

Mrs. E. G. White. <YI, April 21, 1898 par. 10>

April 28, 1898 The Little Things. - No. 3.

Elisha immediately left all to begin his ministry. His leave-taking was not with mourning and bitter regrets. They made a feast in his home, in commemoration of the honor conferred upon one of the family. And what was the first work of Elisha?--It was to take up the little things, and do them with heartiness. He was the prophet's personal attendant. He is spoken of as pouring water on the hands of Elijah his master. <YI, April 28, 1898 par. 1>

After Elisha had been some time in the service of the prophet, he was called to take his place in the first rank. No one in that time was to be greater than he. He had worked under Elijah as a learner, and the time came when the head manager was removed, and the one under him came to the front. And as Elijah was prepared to be translated, so Elisha

was prepared to become his successor as a prophet. <YI, April 28, 1898 par. 2>

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace." <YI, April 28, 1898 par. 3>

Unknown to Elijah, the tidings that he was to be translated had been made known to the disciples in the schools of the prophets, and in particular to Elisha. He therefore kept close beside Elijah. <YI, April 28, 1898 par. 4>

Again Elijah said: "Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace." Elijah said to him, "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." Again were the words repeated, "As the Lord liveth, and as thy soul liveth, I will not leave thee." <YI, April 28, 1898 par. 5>

There was a school of the prophets at Gilgal, and also at Bethel and at Jericho. Elijah wished to visit these important places before he was parted from them. His spirit was cheered as, by the direction of God, he was permitted to see the schools of the prophets and the work that was going on in those institutions,--an education which was to keep the wonderful works of God continually before the students, and which magnified the law of God, and make it honorable. The education was of that order which would preserve the souls of all who would be obedient to the law of God. While idolatry was prevailing to an alarming extent, Elijah could see the word of the Lord verified, "I have left me seven thousand in Israel, all the knees which. . . have not bowed unto Baal." <YI, April 28, 1898 par. 6>

At every place where Elisha tarried with Elijah, he was given opportunity to separate from him. "Tarry here, I pray thee," said Elijah. Thus Elisha's faith was tried at every point. But by plowing in the field, Elisha had learned not to yield to discouragement. He had now set his hand to the plow in another work, and he would not fail nor be discouraged. Every time the invitation to turn back was given, he declared, "As the Lord liveth, and as thy soul liveth, I will not leave thee." <YI, April 28, 1898 par. 7>

"And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. . . And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground." <YI, April 28, 1898 par. 8>

"And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou has asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and . . . smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him." <YI, April 28, 1898 par. 9>

Henceforth Elisha stood in the place of Elijah. He was called to the position of highest honor because he had been faithful over a few things. The question arose in his mind, Am I qualified for such a position? But he would not allow his mind to question. The greatest qualification for any man in a position of trust is to obey implicitly the word of the Lord. Elisha might exercise his reasoning ability on every other subject but the one that would admit of no reasoning. He was to obey the word of the Lord at all times and in all places. Elisha had put his hand to the plow, and he would not look back. He revealed his determination and firm reliance upon God. <YI, April 28, 1898 par. 10>

This lesson is for us to study carefully. We are in no case to swerve from our allegiance. No duties that God presents before us should cause us to work at cross-purposes with him. The word of God is to be our counselor. It is only those who render perfect and thorough obedience to God that he will choose. Those who follow the Lord are to be firm and straightforward in obeying his directions. Any deviation to follow human devising or planning disqualifies them for being trustworthy. Even if they have to walk as did Enoch,--with God alone,--his children must separate from those who do not obey him, who show that they are not in vital connection with him. The Lord God is a host; and all who are in his service will realize the meaning of his words to Zerubbabel, "Not by might, nor by power, but by Spirit, saith the Lord of hosts." <YI, April 28, 1898 par. 11>

The word of finite man is fallible. Human laws, that are supposed to take the place of the law of God, are not to be respected. Henceforth the nations are to be in a very uncertain state. Kings and rulers will be involved in greater perplexities than they have ever thought possible, and this because they are disobedient to the word of the Lord, and work entirely contrary to his principles. The question now comes home to all who have their Bibles, Are we prepared to follow the word of God? "If any man will come after me," says Christ, "let him deny himself, and take up his cross, and follow me." You cannot depend upon priests, rulers, human lawmakers; for, as in Christ's day, they teach for doctrines the commandments of men. They know not the Scriptures, nor the power of God. Man-made theories are placed above a plain "Thus saith the Lord." But the searching of the soul has come. Are we obedient to the law of God? Will every soul look up in faith, and answer to God, as did Elisha, "As the Lord liveth, . . . I will not leave thee"? Whatever may come,--persecution, reproach, falsehood, or anything that shall arise,--I will not leave the source of my strength.

Mrs. E. G. White. <YI, April 28, 1898 par. 12>

May 5, 1898 Timothy.

A noble, all-round manhood does not come by chance. It is the result of character-building in the early years of youth, a practise of the law of God in the home. The word of God must be studied, and this requires thought and prayerful research. While some passages are too plain to be misunderstood, others demand careful and patient study. Like the precious metal concealed in the hills and mountains, its gems of truth are to be searched out and stored in the mind. Only by a continual improvement of the intellectual as well as the moral powers, can we hope to answer the purpose of our Creator. <YI, May 5, 1898 par. 1>

We may learn precious lessons in this respect from the life and character of Timothy. From a child, Timothy had known the Scriptures. Religion was the atmosphere of his home. The piety of his home life was not of a cheap order, but pure, sensible, and uncorrupted by false sentiments. Its moral influence was substantial, not fitful, not impulsive, not changeable. The word of God was the rule which guided Timothy. He received his instruction, line upon line, precept upon precept, here a little, and there a little. And the spiritual power of these lessons kept him pure in speech, and free from all corrupting sentiments. His home instructors co-operated with God in educating this young man to bear the burdens that were to come upon him at an early age. <YI, May 5, 1898 par. 2>

Timothy was a mere youth when he was chosen by God as a teacher. But his principles had been so established by a correct education that he was fitted to be placed as a religious teacher, in connection with Paul, the great apostle to the Gentiles. And though young, he bore his great responsibilities with Christian meekness. He was faithful, steadfast, and true; and Paul made him his companion in labor and travel, that he might have the benefit of the apostle's experience in preaching the gospel and establishing churches. <YI, May 5, 1898 par. 3>

Paul loved Timothy because Timothy loved God. The great apostle often drew him out, and questioned him in regard to Scripture history. He taught him the necessity of shunning every evil way, and told him that blessing would surely attend all who were faithful and true, giving them a noble manhood. <YI, May 5, 1898 par. 4>

The lessons of the Bible have a moral and a religious influence upon the character as they are wrought into the practical life. Timothy learned and practised these lessons. He had no specially wonderful talents; but his work was valuable because he used his God-given abilities as consecrated gifts in the service of God. His intelligent knowledge of the truth and of experimental piety gave him distinction and influence. The Holy Spirit found in Timothy a mind that could be molded and fashioned to become a temple for the indwelling of the Holy Spirit, because he submitted to be molded. <YI, May 5, 1898 par. 5>

The words of the apostle Paul just prior to his death, were: "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." "These things command and teach." And lest the churches should despise his youth, he wrote, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." <YI, May 5, 1898 par. 6>

Paul could safely write this; for Timothy did not go forward in a self-sufficient spirit. He worked in connection with Paul, seeking his advice and instruction. He did not move from impulse. He exercised consideration and calm thought, inquiring at every step, "Is this the way of the Lord?" <YI, May 5, 1898 par. 7>

"Till I come," Paul continued, "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." <YI, May 5, 1898 par. 8>

The charge given to Timothy should be heeded in every household, and become an educating power in every family

and in every school. He was enjoined, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." "Consider what I say; and the Lord give thee understanding in all things. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." <YI, May 5, 1898 par. 9>

In order that the youth may do this, there must be schools similar to the schools of the prophets to educate in the word of God, to "shun profane and vain babblings: for they will increase unto more ungodliness." This scripture is directly to the point. Those books which may contain some truth, but are intermingled with "vain babblings," should not be placed in the student's hands; for they are as seed sown in the human heart which, in time of temptation, will spring into life, and draw the minds of students into paths that lead away from God, away from truth. <YI, May 5, 1898 par. 10>

"Their word," said Paul, "will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." <YI, May 5, 1898 par. 11>

This is the instruction and education which young men who enter schools should seek to obtain. These words come to every young man who purposes to enter the ministry, to all youth who shall engage in any part of the work. They need to listen to the word of God through the apostle Paul. That word is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And what should this furnishing comprehend?--a knowledge of the Scriptures,--a book that our own experience teaches us should be the Book of all books for our schools. <YI, May 5, 1898 par. 12>

The highest aim of our youth should not be to strain after something novel. There was none of this in the mind and work of Timothy. They should bear in mind that, in the hands of the enemy of all good, knowledge alone may be a power to destroy them. It was a very intellectual being, one who occupied a high position among the angelic throng, that finally became a rebel; and many a mind of superior intellectual attainments is now being led captive by his power. The youth should place themselves under the teaching of the Holy Scriptures, and weave them into their daily thoughts and practical life. Then they will possess the attributes classed as highest in the heavenly courts. They will hide themselves in God, and their lives will tell to his glory.

Mrs. E. G. White. <YI, May 5, 1898 par. 13>

May 12, 1898 The Fight of Faith.

There are many precious promises on record for those who seek the Saviour early. Solomon says, "Remember now thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." God declares, "I love them that love me, and those that seek me early shall find me." The Great Shepherd of Israel is still saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." <YI, May 12, 1898 par. 1>

Many of the youth have not a fixed principle to serve God. They sink under every cloud, and have no power of endurance. They do not grow in grace. They appear to keep the commandments of God, but they are not subject to the law of God, neither indeed can be. Their carnal hearts must be changed. They must see beauty in holiness: then they will pant after it as the hart panteth after the water-brooks; then they will love God and his law; then the yoke of Christ will be easy, and his burden light. <YI, May 12, 1898 par. 2>

If your steps are ordered by the Lord, dear youth, you must not expect that your path will always be one of outward peace and prosperity. The path that leads to eternal day is not the easiest to travel, and at times it will seem dark and thorny. But you have the assurance that God's everlasting arms encircle you, to protect you from evil. He wants you to exercise earnest faith in him, and learn to trust him in the shadow as well as in the sunshine. <YI, May 12, 1898 par. 3>

The follower of Christ must have faith abiding in the heart; for without this it is impossible to please God. Faith is the

hand that takes hold of infinite help; it is the medium by which the renewed heart is made to beat in unison with the heart of Christ. <YI, May 12, 1898 par. 4>

In her endeavors to reach her home, the eagle is often beaten down by the tempest to the narrow defiles of the mountains. The clouds, in black, angry masses sweep between her and the sunny heights where she secures her nest. For a while she seems bewildered, and dashes this way and that, beating her strong wings as if to sweep back the dense clouds. She awakens the doves of the mountains with her wild cry in her vain endeavors to find a way out of her prison. At last she dashes upward into the blackness, and gives a shrill scream of triumph as she emerges, a moment later, in the calm sunshine above. The darkness and tempest are all below her, and the light of heaven is shining about her. She reaches her loved home in the lofty crag, and is satisfied. It was through darkness that she reached the light. It cost her an effort to do this, but she is rewarded in gaining the object which she sought. <YI, May 12, 1898 par. 5>

This is the only course we can pursue as followers of Christ. We must exercise that living faith which will penetrate the clouds that, like a thick wall, separate us from heaven's light. We have heights of faith to reach, where all is peace and joy in the Holy Spirit. <YI, May 12, 1898 par. 6>

Have you ever watched a hawk in pursuit of a timid dove? Instinct has taught the dove that in order for the hawk to seize his prey, he must gain a loftier flight than his victim. So she rises higher and still higher in the blue dome of heaven, ever pursued by the hawk, which is seeking to obtain the advantage. But in vain. The dove is safe as long as she allows nothing to stop her in her flight, or draw her earthward; but let her once falter, and take a lower flight, and her watchful enemy will swoop down upon his victim. Again and again have we watched this scene with almost breathless interest, all our sympathies with the little dove. How sad we should have felt to see it fall a victim to the cruel hawk! <YI, May 12, 1898 par. 7>

We have before us a warfare,--a lifelong conflict with Satan and his seductive temptations. The enemy will use every argument, every deception, to entangle the soul; and in order to win the crown of life, we must put forth earnest, persevering effort. We must not lay off the armor or leave the battle-field until we have gained the victory, and can triumph in our Redeemer. As long as we continue to keep our eyes fixed upon the Author and Finisher of our faith, we shall be safe. But our affections must be placed upon things above, not on things of the earth. By faith we must rise higher and still higher in the attainment of the graces of Christ. By daily contemplating his matchless charms, we must grow more and more into his glorious image. While we thus live in communion with Heaven, Satan will lay his nets for us in vain. <YI, May 12, 1898 par. 8>

Conscious that the world lieth in wickedness, that he has constantly to battle with the enemy of God and man, and that in himself he does not possess power to purify the recesses of the heart, the humble follower of Christ will turn to the mighty Helper; and unto him Christ is made wisdom, and righteousness, and sanctification, and redemption. To the praying soul, Jesus reveals himself as the One who hears and answers prayer,--the One who lifts up those that are cast down, and heals the broken in heart. <YI, May 12, 1898 par. 9>

The young convert has everything to learn. He should meditate and pray much, that he may do thorough work in meeting God's standard of righteousness. "Honor thy father and thy mother," is part of that great standard; and through the apostle James, Christ declares, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Yet how many youth who profess to be Christians are in the habit of speaking in a disrespectful manner to their parents! God has seen fit, dear youth, to entrust you to the care of your parents for them to train and discipline, and thus act their part in forming your characters for heaven. Yet it rests with you to say whether you will develop a Christian character. <YI, May 12, 1898 par. 10>

Be entreated, then, to make an entire surrender of your soul to Christ. Take hold of his strength, follow his example, and you will have peace and rest and joy in him. Let every soul breathe the prayer that God will grant unto him according to the riches of his glory, to be strengthened with all might in the inner man, that Christ may dwell in the heart by faith, that he, being rooted and grounded in love, "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," being filled "with all the fulness of God."

Mrs. E. G. White. <YI, May 12, 1898 par. 11>

May 19, 1898 The Unseen Watcher. - No. 1.

"I saw in the visions of my head upon my bed," writes Daniel, "and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and

scatter his fruit: let the beasts get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." <YI, May 19, 1898 par. 1>

Here we are shown that God holds even heathen kings subject to his will. He takes idolaters, and deals with them according to their evil ways and doings. <YI, May 19, 1898 par. 2>

The same Watcher who came to Daniel was an uninvited guest at Belshazzar's sacrilegious feast. This monarch had everything to flatter his pride and indulge his passions. He was a great king, presiding over what was then the greatest kingdom on earth. His provinces were cultivated by captives, and his capital was enriched by the spoil of nations. He held the life and property of his subjects in his hand. To those who ministered to his pride and vanity, he was indulgent; they were his chosen favorites; but if at any moment they crossed his will, he was at once a cruel tyrant. His anger blazed forth against them without restraint. <YI, May 19, 1898 par. 3>

Admitted to a share in kingly authority at fifteen years of age, Belshazzar gloried in his power, and lifted up his heart against the God of heaven. He despised the One who is above all rulers, the General of all the armies of heaven. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." On this occasion there was music and dancing and wine-drinking. The profane orgies of royal mirth were attended by men of genius and education. Decorated women with their enchantments, were among the revelers. <YI, May 19, 1898 par. 4>

Exalted by wine and blinded by delusion, the king himself took the lead in the riotous blasphemy. Reason no longer controlled him; his lower impulses and passions were in the ascendency. His kingdom was strong and apparently invincible, and he would show that he thought nothing too sacred for his hands to handle and profane. To show his contempt for sacred things, he desecrated the holy vessels taken from the temple of the Lord at its destruction. <YI, May 19, 1898 par. 5>

A Watcher, who was unrecognized, but whose presence was a power of condemnation, looked on this scene of profanation. Soon the unseen and uninvited Guest made his presence felt. At the moment when the sacrilegious revelry was at its height, a bloodless hand came forth, and wrote words of doom on the wall of the banqueting hall. Burning words followed the movements of the hand. "Mene, Mene, Tekel, Upharsin," was written in letters of flame. Few were the characters traced by that hand on the wall facing the king, but they showed that the power of God was there. <YI, May 19, 1898 par. 6>

Belshazzar was afraid. His conscience was awakened. The fear and suspicion that always follow the course of the guilty seized him. When God makes men fear, they can not hide the intensity of their terror. Alarm seized the great men of the kingdom. Their blasphemous disrespect of sacred things was changed in a moment. A frantic terror overcame all self-control. <YI, May 19, 1898 par. 7>

Belshazzar had been given many opportunities for knowing and doing the will of God. He had seen his grandfather Nebuchadnezzar banished from the society of men. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. He had seen the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought signal judgments on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. "What must I do to be saved?" was a question that the great but foolish king passed by indifferently. <YI, May 19, 1898 par. 8>

This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent. <YI, May 19, 1898 par. 9>

The ruler of Babylon had riches and honor, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, "Why doest thou this?" But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength, and humbled as a child. He realized that he was at the mercy of One greater than himself. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. The history of his grandfather stood out as vividly before him as the writing on the wall. <YI, May 19, 1898 par. 10>

In vain the king tried to read the burning letters. He had found a power too strong for him. He could not read the writing. "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof." In

vain the king offered honor and promotion. Heavenly wisdom can not be bought and sold. "Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished."

Mrs. E. G. White. <YI, May 19, 1898 par. 11>

May 26, 1898 The Unseen Watcher. - No. 2.

There was in the palace a woman who was wiser than them all,--the queen of Belshazzar's grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness. "O king, live forever," she said; "let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers: . . . now let Daniel be called, and he will show the interpretation." <YI, May 26, 1898 par. 1>

"Then was Daniel brought in before the king." Making an effort to brace himself, and to show his authority, Belshazzar said: "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. . . . Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom." <YI, May 26, 1898 par. 2>

Daniel was not awed by the king's appearance, nor confused or intimidated by his words. "Let thy gifts be to thyself," he answered, "and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. . . . But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. . . . And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." <YI, May 26, 1898 par. 3>

"This is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians." <YI, May 26, 1898 par. 4>

Daniel did not swerve from his duty. He held the king's sin before him, showing him the lessons he might have learned, but did not. Belshazzar had not heeded the events so significant to him. He had not read his grandfather's history correctly. The responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result. <YI, May 26, 1898 par. 5>

This was the last feast of boasting held by the Chaldean king; for he who bears long with man's perversity had passed the irrevocable sentence. Belshazzar had greatly dishonored the One who had exalted him as king, and his probation was taken from him. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. As Belshazzar and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. "In that night," the record says, "was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." <YI, May 26, 1898 par. 6>

Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that God's eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realize that in every place, at every hour in the day, there is a holy Watcher, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity, or one of disloyalty and deception. <YI, May 26, 1898 par. 7>

We are never alone. We have a Companion, whether we choose him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness,--the holy, sin-hating God. Nothing that is said or done or thought can escape his infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude he is there. No one can deceive God; none can escape from their accountability to him. <YI, May 26, 1898 par. 8>

"O Lord, thou hast searched me, and known me," writes the psalmist. "Thou knowest my downsitting and mine

uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high; I can not attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." [<YI, May 26, 1898 par. 9>](#)

Day by day the record of your words, your actions, and your influence, is being made in the books of heaven. This you must meet. "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." [<YI, May 26, 1898 par. 10>](#)

I send you the note of warning to take heed. You are appointed to be "laborers together with God." This responsibility you may ignore; but your action in so doing will bring its sure result. God has given to each of you your work. He has given you faculties, means, light, and knowledge, and he holds you accountable for the way in which you use these powers. "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

Mrs. E. G. White. [<YI, May 26, 1898 par. 11>](#)

June 2, 1898 The Second Adam.

Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, he began where the first Adam began. Willingly he passed over the ground where Adam fell, and redeemed Adam's failure. [<YI, June 2, 1898 par. 1>](#)

But the first Adam was in every way more favorably situated than was Christ. The wonderful provision made for man in Eden was made by a God who loved him. Everything in nature was pure and undefiled. Fruits, flowers, and beautiful, lofty trees flourished in the garden of Eden. With every needed blessing, Adam and Eve were abundantly supplied. Not a shadow interposed between them and their Creator. They knew God as their beneficent Father, and in all things their will was conformed to the will of God. And God's character was reflected in the character of Adam. His glory was revealed in every object of nature. The invisible things of God were clearly seen, being understood by the things that were made, even his eternal power and Godhead. [<YI, June 2, 1898 par. 2>](#)

But Satan came to the dwellers in Eden, and insinuated doubts of God's wisdom. He accused him, their Heavenly Father and Sovereign, of selfishness, because, to test their loyalty, he had prohibited them from eating of the tree of knowledge. "Hath God said, Ye shall not eat of every tree of the garden?" he said to Eve. "And the woman said, . . . We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." [<YI, June 2, 1898 par. 3>](#)

This was the smallest test that God could devise to prove the obedience of our first parents; but Eve fell under the temptation. Adam accepted the forbidden fruit from the hand of his wife; and by this act the flood-gates of woe were opened upon our world. Adam was endowed with a nature pure and sinless, but he fell because he listened to the suggestions of the enemy. His posterity became depraved; by one man's disobedience many were made sinners. [<YI, June 2, 1898 par. 4>](#)

When Christ came, it was to a world disloyal to God--a world all seared and marred by the curse of rebellion. Since the fall, the arch-deceiver had carried on his work with intense vigor, until the curse of transgression had fallen heavily upon the earth. Men were corrupted by Satan's inventions. He had been leading them astray by his false representations of God's character. Claiming for himself the attributes of mercy, goodness, and truth, he had attributed his own character to God. These misrepresentations Christ knew he must meet in human nature, and prove to be false. [<YI, June 2, 1898 par. 5>](#)

For this, he, the Commander of all heaven, one with God, clothed his divinity with humanity. He humbled himself, taking up his abode on the earth, that he might become acquainted with the temptations and trials wherewith man is beset. Before the heavenly universe he unfolded to men the great salvation that his righteousness would bring to all who accept it,--an inheritance among the saints and angels in the presence of God. [<YI, June 2, 1898 par. 6>](#)

Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. <YI, June 2, 1898 par. 7>

With his human arm, Christ encircled the race, while with his divine arm, he grasped the throne of the Infinite, uniting finite man with the infinite God. He bridged the gulf that sin had made, and connected earth with heaven. In his human nature he maintained the purity of his divine character. He lived the law of God, and honored it in a world of transgression, revealing to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam, that through his grace, humanity can keep the law of God. He came to impart his own divine nature, his own image, to the repentant, believing soul. <YI, June 2, 1898 par. 8>

There is hope for all who will come to Christ and receive him as their personal Saviour. The faith that lays hold upon Christ will work by love and purify the soul. "If our gospel be hid," Paul declares, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Mrs. E. G. White. <YI, June 2, 1898 par. 9>

June 30, 1898 God's Word Our Study-Book.

God calls for whole-souled consecration to his ways. Our highest powers are to be carefully cultivated. Our talents are lent us by God for use, not to be perverted or abused. They are to be improved by use, that they may do the work of God. Our time belongs to God. The moments are freighted with eternal consequences, and we have no right to squander them. When we use these gifts to the glory of God, he will increase them, that they may operate in a wider sphere. When the student fully realizes that it is Christ whom he is to honor; that Christ is to be his Guide, his Counselor, in everything he undertakes; that Christ alone can give fitness for work in any position; that it is Christ who restores the image of God in man,--when he understands that the very image, the character, of Christ is to be reflected in man, he will make every talent a power for good. <YI, June 30, 1898 par. 1>

How much the student of nature can learn of God if, at the same time, he will become a student of the word! If, with the word of God in your heart, you go forth to break up and cultivate the soil, you will find your hearts softened and subdued by the Holy Spirit of God. The mind will be opened to the teachings of God in the natural world. <YI, June 30, 1898 par. 2>

But the Bible is not studied as it should be; therefore the youth do not become wise in the Scriptures, and thoroughly furnished unto all good works. Light reading fascinates the mind, and makes the reading of God's word uninteresting. The Bible requires thought and prayerful research. It is not enough to skim over the surface. While some passages are too plain to be misunderstood, others demand careful and patient study. Like the precious metal concealed in the hills and mountains, its gems of truth are to be searched out, and stored in the mind for future use. <YI, June 30, 1898 par. 3>

And when you search the Scriptures with an earnest desire to know the truth, God will breathe his Spirit into your heart, and impress your mind with the light of his word. The Bible is its own interpreter, one passage explaining another. By comparing scriptures referring to the same subject, you will see harmony and beauty of which you have never dreamed. There is no other book whose perusal strengthens and enlarges, elevates and ennobles, the mind as does the perusal of this Book of books. <YI, June 30, 1898 par. 4>

The injunction of the word of God is, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." God and the human being are to co-operate. Man is to work out that which God works in. The student of the word of God is to use the knowledge he has gained. He is to improve the opportunities that are thrown in his way. With a settled conviction of duty, he is to use his knowledge and influence in any channel, to the end that he may gain more by their use. He who would become an all-round man will find openings everywhere, and the privilege of being a learner will be his throughout his life. <YI, June 30, 1898 par. 5>

It is not for you, students, to follow your own inclinations and pleasures and tastes. Study the life of Christ in this respect. Follow him from the manger to Calvary, and act as he acted. The great principles which he maintained, you are to maintain. Your standard is to be the character of him who was pure, holy, and undefiled. God would have you show respect for the principles of your teachers. He has made them his instruments, and you are to remember that the Lord is sending light to you through them. There is but little reverence in our world; and you, as students, are to act up to the highest standard of duty, in the fear and love of God. <YI, June 30, 1898 par. 6>

It is a most difficult task to get away from old customs and established ideas, but the Lord would have everything that is false cut away from the life. The philosophy of common sense is of far more importance to the youth than the study of Greek and Latin. Too often the brain is used like the much-abused stomach; it receives a great amount of food which it can not take care of. The students think long periods of study to be all-sufficient for them, and after a few years are sent from school with their diplomas, as thoroughly educated men. But this is a farce. In these years of continued study a loss is sustained which but few realize. That which is crowded into the mind is of no advantage to the students. As a result, Satan comes in, and causes ideas of infidelity that they have received during their school education, to become a matter of great interest. A bewitching power holds the intellect and works it, until it becomes a curse instead of a blessing.

Mrs. E. G. White. <YI, June 30, 1898 par. 7>

July 7, 1898 God's Word Our Study-Book. - No. 2.

Our students need lessons that they have not yet received. There must be no lowering of the standard as to what constitutes true education. It must be raised far above where it now stands. It is not men whom we are to exalt and worship; it is God, the only true and living God, to whom our worship and reverence are due. According to the teaching of the Scriptures, it dishonors God to address ministers as "reverend." No mortal has any right to attach this to his own name, or to the name of any other human being. It belongs only to God, to distinguish him from every other being. Those who lay claim to this title take to themselves God's holy honor. They have no right to the stolen word, whatever, their position may be. "Holy and reverend is his name." We dishonor God when we use this word where it does not belong. <YI, July 7, 1898 par. 1>

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." "And he went down with them, and came to Nazareth, and was subject unto them." "And Jesus increased his wisdom and stature, and in favor with God and man." Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted. <YI, July 7, 1898 par. 2>

The cross of Christ,--how many believe it to be what it is? How many bring it into their studies, and know its true significance? There could not be a Christian in our world without the cross of Christ. Then keep it before the schools as the foundation of all true education. Turn from the examples of the world, cease to extol the professedly great men; turn the mind from the glory of everything save the cross of Christ. Said Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Let all, from the highest to the lowest, understand what it means to glory in the cross of Christ. That cross is to be bravely and manfully borne. Christ declares, "If any man will come after me, let him deny himself, and take up his cross, and follow me." And to all who will lift it, and bear it after Christ, the cross is a pledge of the crown of glory that can never fade away. <YI, July 7, 1898 par. 3>

The most essential lessons for students to obtain are those that will point them to straight paths which lead, not to the world, but from the world, to the cross of Calvary. Their studies should be of that character which will make them most successful in the service of God, and enable them to walk in the footsteps of Christ. <YI, July 7, 1898 par. 4>

This is the highest science that we can learn,--the science of salvation. The cross of Calvary, rightly regarded, is true philosophy, pure and undefiled religion. It is eternal life to all who believe. By painstaking effort, line upon line, precept upon precept, here a little and there a little, it should be impressed upon the minds of students that the cross of Christ is just as efficacious now as in Paul's day, and should be as perfectly understood by them as it was by the great apostle, who could declare, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." <YI, July 7, 1898 par. 5>

Christ was crucified for fallen man. But to many who call themselves Christians this event is nothing. In practise they deny the cross of Christ. They know it not, they glory not in it. They admit that Christ died on the cross, but because there is a crucifixion for them to experience, they will not receive the lessons that lead to self-denial and self-sacrifice. They are Christians in name only. The central point of their faith is not a crucified and risen Saviour, who brings to all that receive him the privilege of being sons and daughters of God. <YI, July 7, 1898 par. 6>

Students, study the Scriptures. Know that the only thing in which you can safely glory is that which will open to you the gates of the city of God. Learn from the word of God how to form characters fitted for the country you are seeking. Know that Christ is to be set forth among you, and that all that was lost in Adam the cross of Christ fully restores to every believing soul. <YI, July 7, 1898 par. 7>

Then your testimony will be: "For me, Lord, thou wast fastened to the cross. Thy life was given for me, that I might have eternal life in the city of God. I will look to thee for my salvation. I will cleanse myself from all filthiness of the flesh and spirit, perfecting holiness through thy grace and in thy name. Thy blood alone can cleanse me from all sin. It speaks to me better things than that of Abel. Thy suffering becomes to me wisdom, and righteousness, and sanctification, and redemption. 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'"

Mrs. E. G. White. <YI, July 7, 1898 par. 8>

July 14, 1898 Be Ye Holy.

The character of Christ is the standard which the Christian is to keep before him. His aim should be to possess those graces which were exemplified in the life of Christ in humanity; for only in the possession of these, can he honor his Redeemer, and render him the oblations of a pure heart. <YI, July 14, 1898 par. 1>

The life practise of the believing child of God should exalt the gospel of Christ. It should testify to the power of the word upon the human life. Christ has said, "If ye love me, keep my commandments." And in his prayer to the Father for his followers, he said: "For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." <YI, July 14, 1898 par. 2>

Christ would have the youth surrender themselves to him, with all that they possess. Our time, our character, our influence, belong to God, and should be given to do him service. Every hour of the day we should realize that the Lord is near, that he sees all we do, and hears every word we utter. "The eyes of the Lord are in every place, beholding the evil and the good." Says the psalmist, "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." <YI, July 14, 1898 par. 3>

Often the word has come to the youth, "Be sober-minded." It is upon this point that they most often fail. They do not show themselves men and women of common sense. They do not realize the peril they are in when not connected with God. The Lord calls upon them to deal honestly with themselves, to deal honestly with God. There must be no mingling of the sacred and the common in our conversation. Cheap, earthly, unchristian words may be represented as "strange fire," and with this God can have nothing to do. The loud, boisterous laugh is a denial of God in the soul; for it reveals that the truth is not ruling in the heart. All such professors have yet to be converted. They are stumbling-blocks in the way which God has prepared at infinite cost. He would keep the path clear and plain, that no sinner may mistake it, or err because of the stumbling-blocks which unconverted professors place in the way by their unconsecrated, unholy lives. Let all lightness and trifling, all cheap conversation, be put away. By our vain words and unchristian example, we dishonor God, and imperil not only our own souls, but also the souls of those with whom we associate. <YI, July 14, 1898 par. 4>

The example which Christ has given to the world forbids all levity and cheapness; and if the life is made fragrant by the grace of God, these elements will not appear. A genuine cheerfulness, an uplifting influence, will flow forth from all who love God and keep his commandments. And this carries with it a convincing, converting power. "Work out your own salvation with fear and trembling," says the apostle. Why with fear and trembling?--Lest you shall in any way misrepresent your holy faith by lightness, by trifling, by jesting or joking, and thus give others the impression that the truth which you profess has no sanctifying influence upon the character. This is the kind of fear and trembling with which we are to work out our salvation. "For," says the apostle, "It is God which worketh in you both to will and to do of his good pleasure." <YI, July 14, 1898 par. 5>

Those who are easily overcome by a spirit of lightness and frivolity make manifest what they have treasured up in the soul temple. To them the word comes: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." <YI, July 14, 1898 par. 6>

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear," not in servility and uncertainty, but in a wholesome, godly fear. As Christians we are to "continue in prayer, and watch in the same with thanksgiving." <YI, July 14, 1898 par. 7>

Paul enjoins us to "walk in wisdom toward them that are without, redeeming the time. Let your speech be always with

grace, seasoned with salt, that ye may know how ye ought to answer every man." "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." <YI, July 14, 1898 par. 8>

For this work, reasons strong and convincing are urged. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." <YI, July 14, 1898 par. 9>

When we consider what is our relation to Christ, and what he is to us individually, our hearts will be softened and subdued. Beholding him, praying to him, we shall open our hearts to him, and become habitations of God through the Spirit. He will dwell in our hearts by faith. Then, turn whichever way we will, we shall behold his likeness. Our very thoughts will be brought into captivity to Jesus Christ. And as we contemplate him who loved us, and gave himself for us, his prayer to the Father for us will be answered.

Mrs. E. G. White. <YI, July 14, 1898 par. 10>

July 21, 1898 The Risen Saviour.

The Sabbath is passed; and early in the morning of the first day of the week, while it is yet dark, Mary Magdalene is at the sepulcher. Other women are to meet her there, but Mary is the first at the tomb. Weeping, she draws near to the place where the body of Jesus had been laid, "and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon, Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. For as yet they knew not the scripture." "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." "But God will redeem my soul from the power of the grave: for he shall receive me." <YI, July 21, 1898 par. 1>

"Then the disciples went away again unto their own home. But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him." <YI, July 21, 1898 par. 2>

Feeling that she must find some one who will tell her what has been done with Jesus, Mary turns away even from the words of the angels. As she does so, another voice addresses her: "Woman, why weepest thou?" Through her tear-dimmed eyes, Mary sees one whom she supposes to be the gardener. "Sir," she says, "If thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary." At the familiar voice, she turns to him. She knows now that it is no stranger who speaks. Before her she sees the living Saviour. She springs toward him, as if to embrace his feet, saying, "Rabboni." But the Saviour raises his hand and says, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." <YI, July 21, 1898 par. 3>

There was no more weeping for Mary. Her heart was filled with rejoicing. She "came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." "And they, when they had heard that he was alive, and had been seen of her, believed not." While Mary was absent, Jesus appeared to the women who had come to the sepulcher from another direction. These women had prepared sweet spices with which to anoint the body of their Lord. On the way to the sepulcher they had said, among themselves, "Who shall roll us away the stone from the door of the sepulcher?" When they reached the place, they saw that the stone had been rolled away. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment. <YI, July 21, 1898 par. 4>

The women were greatly terrified, and bowed their faces to the earth; for the sight of the heavenly being was more than they could endure. The angel was compelled to hide his glory still more before he could converse with them. "And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." <YI, July 21, 1898 par. 5>

As yet there had been no revelation of Christ to the eleven, and the women went to tell the disciples the wondrous news. "And as they went to tell the disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." Thus Christ made an appointment for a public meeting with his brethren in Galilee. <YI, July 21, 1898 par. 6>

"It was Mary Magdalene, and Joanna, and Mary the Mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not." <YI, July 21, 1898 par. 7>

"Go your way," said the angel to the women; "tell his disciples and Peter that he goeth before you into Galilee." What a comforting message was thus given to Peter! The last look Jesus had given Peter was after the disciple's thrice-uttered denial. Peter was not forgotten by Christ, and this mention of his name signified to the repentant disciple that he was forgiven. <YI, July 21, 1898 par. 8>

Said the angel: "Why seek ye the living among the dead? He is not here, but he is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." <YI, July 21, 1898 par. 9>

The wonderful instruction that Christ had given his disciples was never to lose its force, but they had to be reminded of the lessons which he had repeatedly given them while he was yet with them. <YI, July 21, 1898 par. 10>

"Remember," said the angel, "how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." The disciples were surprised that they had not thought of these things before. Why had his words been forgotten? <YI, July 21, 1898 par. 11>

Christ had spoken to them in regard to his future. He had declared, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." He had shown them "how that he must go unto Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed." When going up to Jerusalem, he had taken the twelve apart by the way, and said to them "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge, and to crucify him." If he had left the matter here, there would indeed have been cause for the disciples to be hopeless. But he added, "And be raised again the third day." "After I am risen again, I will go before you into Galilee." <YI, July 21, 1898 par. 12>

Why, then, did the disciples look on the dark side, and feel so wholly discouraged? Had not Christ anticipated their disappointment? Had not given precious instruction? "Let not your heart be troubled," he had said; "ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also . . . Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe." <YI, July 21, 1898 par. 13>

Christ had said everything encouraging that he could, in order that the faith of his disciples might not fail when he hung upon the cross. If, after his crucifixion and burial, in the place of giving way to their sorrow, the disciples had carefully reviewed what Christ had told them to prepare them for this time, they would not have been so wholly discouraged. They would have seen light amid the darkness.

Mrs. E. G. White. <YI, July 21, 1898 par. 14>

July 28, 1898 The Risen Saviour

After the crucifixion of Christ, the priests and rulers did not feel the sense of victory which they had expected. They did not rejoice at their success in silencing the voice of the Great Teacher. They were afraid. Already his death was calling attention to his life and character. The priests were convicted that their attempts at revenge had failed; and they dreaded a dead Christ more, far more, than they had ever feared a living Christ. <YI, July 28, 1898 par. 1>

At the time of the Passover, many had come from far-distant lands to see and hear Christ; and they were shocked at hearing of the work which had been done by the priests and rulers. Many had brought their sick and suffering to the temple; but when they applied to the priests and rulers for help and sympathy, they were sent empty away. The people were apparently determined to have the living Saviour with them again. But they were driven from the temple courts, and soldiers were stationed at its gates to keep back the crowds who came with their sufferings ones demanding entrance. <YI, July 28, 1898 par. 2>

On his last journey to Jerusalem, Jesus had spoken to his disciples saying, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." <YI, July 28, 1898 par. 3>

These words had come to the priests and rulers through Judas. When they had first heard them, they had mocked and ridiculed; but now, as they heard the clamor for Christ, the Healer,--he who had healed the sick and had raised Lazarus from the dead,--they were ill at ease. Had not Christ declared, "Destroy this temple, and in three days I will raise it up"? While the rulers had affected to regard these words as a mere boast, and had spoken of Christ as a deceiver, the rent veil of the temple, laying open to the gaze of all the sacred enclosure, had filled them with fears that were almost unendurable. Would Christ rise from the dead? What would he do if he should rise? Such were the questions that passed from lip to lip. <YI, July 28, 1898 par. 4>

The murderers of Jesus did all that they possibly could to keep his body in the tomb. On the day that followed the day of the preparation, the chief priests and Pharisees went to Pilate, saying: "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." "Ye have a watch," said Pilate; "go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch." <YI, July 28, 1898 par. 5>

Lest the prediction of Christ should come to pass, they affixed to the stone of the sepulcher the Roman seal, and stationed around it a guard of soldiers. But little did these murderers know how useless were their efforts to keep the body of Christ hidden in the tomb. The very precautions they had taken were designed by God to establish the facts of the resurrection. The greater the number of the soldiers around the tomb of Christ, the stronger would be the evidence of his resurrection. <YI, July 28, 1898 par. 6>

Early on the morning of the resurrection, before any one had reached the sepulcher, there was a great earthquake. The mightiest angel from heaven, he who held the position from which Satan fell, received his commission from the Father; and, clothed with the panoply of heaven, he parted the darkness from his track. His face was like the lightning, and his garments white as snow. The Roman guard were keeping their weary watch when this angel came to the earth, and they were enabled to endure the sight; for they had a message to bear as witnesses of the resurrection of Christ. <YI, July 28, 1898 par. 7>

The light of heaven encircled the tomb, and the whole heaven was lighted by the glory of the angel. The angel approached the grave, and rolling away the stone as if it had been a pebble, he sat upon it. Then his voice was heard, Son of God, come forth; thy Father calls thee; and Jesus came forth from the grave with the step of a mighty conqueror. There was a burst of triumph, for the heavenly family were waiting to receive him; and the mighty angel, followed by the army of heaven, bowed in adoration before him as he, the Monarch of heaven, proclaimed over the rent tomb of Joseph, "I am the resurrection, and the life." All united in the song, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. . . . Thou only art holy. . . . Thy judgments are made manifest." "Who for the joy that was set before him endured the cross, despising the shame."

Mrs. E. G. White. <YI, July 28, 1898 par. 8>

August 4, 1898 The Risen Saviour

"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in himself. Humanity died: divinity did not die. In his divinity, Christ possessed the power to break the bonds of death. He declares that he has life in himself to quicken whom he will. <YI, August 4, 1898 par. 1>

All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the source of all life. He is the spring, the fountain, of life. Only he who alone hath immortality, dwelling in light and life, could say, "I have power to lay down my life, and I have power to take it again." <YI, August 4, 1898 par. 2>

The words of Christ, "I am the resurrection, and the life," were distinctly heard by the Roman guard. The whole army of Satan heard them. And we understand them when we hear. Christ had come to give his life a ransom for many. As the Good Shepherd, he had laid down his life for the sheep. It was the righteousness of God to maintain his law by inflicting the penalty. This was the only way in which the law could be maintained, and pronounced holy, and just, and good. It was the only way by which sin could be made to appear exceeding sinful, and the honor and majesty of divine

authority be maintained. <YI, August 4, 1898 par. 3>

The law of God's government was to be magnified by the death of God's only begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because he was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the justice of punishment. He secured eternal life to men, while he exalted the law, and made it honorable. <YI, August 4, 1898 par. 4>

Christ was invested with the right to give immortality. The life which he had laid down in humanity, he again took up and gave to humanity. "I am come," he says, "that they might have life, and that they might have it more abundantly." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." <YI, August 4, 1898 par. 5>

All who are one with Christ through faith in him gain an experience which is life unto eternal life. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." He "dwelleth in me, and I in him." "I will raise him up at the last day." "Because I live, ye shall live also." <YI, August 4, 1898 par. 6>

Christ became one with humanity, that humanity might become one in Spirit and life with him. By virtue of this union in obedience to the word of God, his life becomes their life. He says to the penitent, "I am the resurrection, and the life." Death is looked upon by Christ as sleep,--silence, darkness, sleep. He speaks of it as if it were of little moment. "Whosoever liveth and believeth in me," he says, "shall never die." "If a man keep my sayings, he shall never taste of death." "He shall never see death." And to the believing one, death is but a small matter. With him to die is but to sleep. "Them also which sleep in Jesus God will bring with him." <YI, August 4, 1898 par. 7>

While the women were making known their message as witnesses of the risen Saviour, and while Jesus was preparing to reveal himself to a large number of his followers, another scene was taking place. The Roman guard had been enabled to view the mighty angel who sang the song of triumph at the birth of Christ, and hear the angels who now sang the song of redeeming love. At the wonderful scene which they were permitted to behold, they had fainted and become as dead men. When the heavenly train was hidden from their sight, they arose to their feet, and made their way to the gate of the garden as quickly as their tottering limbs would carry them. Staggering like blind or drunken men, their faces pale as the dead, they told those they met of the wonderful scenes they had witnessed. Messengers preceded them quickly to the chief priests and rulers, declaring, as best they could, the remarkable incidents that had taken place. <YI, August 4, 1898 par. 8>

The guard were making their way first to Pilate, but the priests and rulers sent word for them to be brought into their presence. These hardened soldiers presented a strange appearance, as they bore testimony to the resurrection of Christ and also of the multitude whom he brought forth with him. They told the chief priests what they had seen at the sepulcher. They had not time to think or speak anything but the truth. But the rulers were displeased with the report. They knew that great publicity had been given to the trial of Christ, by holding it at the time of the Passover. They knew that the wonderful events which had taken place--the supernatural darkness, the mighty earthquake--could not be without effect, and they at once planned how they might deceive the people. The soldiers were bribed to report a falsehood; and the priests guaranteed that if the matter should come to Pilate's ears, as it most assuredly would, they would be responsible for the action of the soldiers. They bribed Pilate to silence, and by special messengers sent the report they had prepared to every part of the country.

Mrs. E. G. White. <YI, August 4, 1898 par. 9>

August 11, 1898 The Risen Saviour

When Christ cried out while upon the cross, "It is finished," there was a mighty earthquake, that rent open the graves of many who had been faithful and loyal, bearing their testimony against every evil work, and magnifying the Lord of hosts. As the Life-giver came forth from the sepulcher, proclaiming, "I am the resurrection, and the life," he summoned these saints from the grave. When alive, they had borne their testimony unflinchingly for the truth; now, they were to be witnesses to him who had raised them from the dead. These, said Christ, are no longer the captives of Satan. I have redeemed them; I have brought them from the grave as the first-fruits of my power, to be with me where I am, nevermore to see death or experience sorrow. <YI, August 11, 1898 par. 1>

During his ministry, Jesus raised the dead to life. He raised the son of the widow of Nain, the daughter of Jairus, and Lazarus; but these were not clothed with immortality. After they were raised, they continued to be subject to death. But

those who came forth from the grave at Christ's resurrection were raised to everlasting life. They were the multitude of captives that ascended with him as trophies of his victory over death and the grave. <YI, August 11, 1898 par. 2>

After his resurrection, Christ did not show himself to any save his followers; but testimony in regard to his resurrection was not wanting. Those who were raised with Christ "appeared unto many," declaring, Christ has risen from the dead, and we are risen with him. They bore testimony in the city to the fulfillment of the scripture, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." These saints contradicted the lie which the Roman guard had been hired to circulate,--that the disciples had come by night and stolen him away. This testimony could not be silenced. <YI, August 11, 1898 par. 3>

Christ was the first-fruits of them that slept. It was to the glory of God that the Prince of life should be the first-fruits, the antitype of the wave-sheaf. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." This very scene, the resurrection of Christ from the dead, had been celebrated in type by the Jews. When the first heads of grain ripened in the field, they were carefully gathered; and when the people went up to Jerusalem, these were presented to the Lord as a thank-offering. The people waved the ripened sheaf before God, acknowledging him as the Lord of the harvest. After this ceremony the sickle could be put to the wheat, and the harvest gathered. <YI, August 11, 1898 par. 4>

So those who had been raised were to be presented to the universe as a pledge of the resurrection of all who believe in Christ as their personal Saviour. The same power that raised Christ from the dead will raise his church, and glorify it with Christ, as his bride, above all principalities, above all powers, above every name that is named, not only in this world, but also in the heavenly courts, the world above. The victory of the sleeping saints will be glorious on the morning of the resurrection. Satan's triumph will end, while Christ will triumph in glory and honor. The Life-giver will crown with immortality all who come forth from the grave. <YI, August 11, 1898 par. 5>

The work of the Saviour on earth was finished. The time had come for him to return to his heavenly home. "And he led them [the disciples] out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." <YI, August 11, 1898 par. 6>

As Christ ascends while in the act of blessing his disciples, an army of angels encircle him as a cloud. Christ takes with him the multitude of captives. He will himself bring to the Father the first-fruits of them that slept, as an evidence that he is conqueror of death and the grave. At the portals of the city of God, an innumerable company of angels await his coming. As they approach, the escorting angels address the company at the gate in triumphant tones:--

"Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in." <YI, August 11, 1898 par. 7>
"Who is this King of glory?" the waiting angels inquire.

"The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of glory shall come in." <YI, August 11, 1898 par. 8>

Again the waiting angels ask, "Who is this King of glory?" and the escorting angels reply, in melodious strains: "The Lord of hosts, he is the King of glory." Then the portals of the city of God are opened wide, and the angelic throng sweep through. <YI, August 11, 1898 par. 9>

There is the throne, and around it the rainbow of promise. There are seraphim and cherubim. The angels circle round him, but Christ waves them back. He enters into the presence of his Father. He points to his triumph in this antitype of himself,--the wave-sheaf,--those raised with him, the representatives of the captive dead who shall come forth from their graves when the trump shall sound. He approaches the Father; and if there is joy in heaven over one sinner that repents, if the Father rejoices over one with singing, let the imagination take in this scene. Christ says: Father, it is finished. I have done thy will, O my God. I have completed the work of redemption. If thy justice is satisfied, "I will that they also, whom thou hast given me, be with me where I am." And the voice of God is heard; justice is satisfied; Satan is vanquished. "Mercy and truth have met together; righteousness and peace have kissed each other." The arms of the Father encircle the Son, and his voice is heard, saying, "Let all the angels of God worship him."

Mrs. E. G. White. <YI, August 11, 1898 par. 10>

August 18, 1898 Prayer Our Stronghold.

Amid the perils of these last days, the only safety of the youth lies in ever-increasing watchfulness and prayer. The youth who finds his joy in reading the word of God, and in the hour of prayer, will be constantly refreshed by drafts from the fountain of life. He will attain a height of moral excellence and a breadth of thought of which others can not conceive. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect themselves with God are acknowledged by him as his sons and daughters. They are constantly reaching higher and still higher, obtaining clearer views of God and of eternity, until the Lord makes them channels of light and wisdom to the world. <YI, August 18, 1898 par. 1>

But prayer is not understood as it should be. Our prayers are not to inform God of something he does not know. The Lord is acquainted with the secrets of every soul. Our prayers need not be long and loud. God reads the hidden thought. We may pray in secret, and he who sees in secret will hear, and will reward us openly. <YI, August 18, 1898 par. 2>

The prayers that are offered to God to tell him of all our wretchedness, when we do not feel wretched at all, are the prayers of hypocrisy. It is the contrite prayer that the Lord regards. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." <YI, August 18, 1898 par. 3>

Prayer is not intended to work any change in God; it brings us into harmony with God. It does not take the place of duty. Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God. The servants of Christ are to rely upon God as did Daniel in the courts of Babylon. Daniel knew the value of prayer, its aim, and its object; and the prayers which he and his three companions offered to God after being chosen by the king for the courts of Babylon, were answered. <YI, August 18, 1898 par. 4>

There was another class of captives carried into Babylon. These the Lord permitted to be torn from their homes, and carried into a land of idolaters, because they were themselves continually going into idolatry. The Lord let them have all they desired of the idolatrous practises of Babylon. And the righteous with the unrighteous were taken away into a land where the name of Jehovah would not come to their ears; where songs of praise and thanksgiving to God would not be heard; where prophets with messages of warnings and reproof and counsel would be few and far between. <YI, August 18, 1898 par. 5>

The youth have an example in Daniel, and if they are true to principle and to duty, they will be instructed as Daniel was. As the wisdom of the world viewed the matter, Daniel and his three companions had every advantage secured to them in the courts of Babylon, but it was here that their first great test was to come. Their principles were to come into collision with the regulations and appointments of the king. <YI, August 18, 1898 par. 6>

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Daniel and his three companions did not take the position that because their food and drink were of the king's appointment, it was their duty to partake of it. They prayed over the matter, and studied the Scriptures. Their education had been of such a character that they felt even in their captivity that God was their dependence; and after carefully reasoning from cause to effect, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." <YI, August 18, 1898 par. 8>

This request they did not prefer in a defiant spirit, but as if soliciting a great favor. The appearance of Daniel and his companions was like what every youth's should be. They were courteous, kind, respectful, possessing the grace of meekness and modesty. And the good behavior of these youth obtained favor for them. Of Daniel we read, "God had brought Daniel into favor and tender love with the prince of the eunuchs." And now as Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh-meat had not composed their diet in the past, it should not come into their diet in the future, and as wine had been prohibited to all who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment. These particulars were placed on record in the history of the children of Israel as a warning to every youth to avoid all customs and practises and indulgences that would in any way dishonor God. <YI, August 18, 1898 par. 9>

Daniel and his companions knew not what would be the result of their decision; they knew not but that it would cost them their lives; but they determined to keep the straight path of strict temperance even when in the courts of licentious Babylon. They rested their case in the hands of God, and the Lord co-operated with them. He took charge of these

youth because they prayed to him, and sought his guidance in regard to the course they should pursue. <YI, August 18, 1898 par. 10>

The strength acquired in prayer to God will prepare us for our daily duties. The temptations to which we are daily exposed make prayer a necessity. In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer. When we are surrounded by influences calculated to lead us away from God, our petitions for help and strength must be unwearied. Unless, this is so, we shall never be successful in breaking down pride and overcoming the power of temptation to sinful indulgences which keep us from the Saviour. The light of truth, sanctifying the life, will discover to the receiver the sinful passions of his heart which are striving for the mastery, and which make it necessary for him to stretch every nerve and exert all his powers to resist Satan that he may conquer through the merits of Christ.

Mrs. E. G. White. <YI, August 18, 1898 par. 11>

August 25, 1898 A Peculiar People.

The Lord would have his people a separate and peculiar people. "For thou art an holy people unto the Lord thy God," he says; "the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen." <YI, August 25, 1898 par. 1>

When man is created anew in Christ Jesus, he becomes a partaker of the divine nature. God unites him with divinity. He clothes him with the robe of Christ's righteousness. Man is enabled to discern the Savior, and by beholding him he is changed into the likeness of his character. <YI, August 25, 1898 par. 2>

The conversation of those who are converted to God will not be the same as before their conversion. The words of the apostle Paul are: "Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine; . . . but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." <YI, August 25, 1898 par. 3>

The law of God is the great standard of righteousness. This the apostle declares is holy, and just, and good. David says, "The law of the Lord is perfect, converting the soul." And Christ declares, "If ye love me, keep my commandments," "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." <YI, August 25, 1898 par. 4>

The man who finds in his heart no resemblance to the great moral standard of righteousness, the word of God, has no Christ to confess. His language, his thoughts, are not in harmony with the Spirit of Christ. His profession of faith is a counterfeit. The soul must have the vivifying influence of the breath of life from Christ, in order to reveal that Christ is formed within, the hope of glory. <YI, August 25, 1898 par. 5>

Those who are obedient to the will of God will not be miserable in this life. Hear again the words of Christ: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." There is full assurance of hope in believing every word of Christ, in being united to him by living faith. <YI, August 25, 1898 par. 6>

The Lord would have his people represent Christ, and show to the world his attractive character. We may have joy in the Lord if we will keep his commandments. If we indeed have our citizenship above, and a title to an immortal inheritance, an eternal substance, we have that faith which works by love and purifies the soul. If our citizenship is above, we are not called to take part in the strifes of the world. God says to his people: "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What more could we ask? We are members of the heavenly family, children of the heavenly King, heirs of God, and joint heirs with Christ. At this coming we shall have the crown of life that fadeth not away. <YI, August 25, 1898 par. 7>

We are heaven-bound, and we should show the attractive part of our faith. We should not go as a crippled band of mourners, groaning and complaining all along the journey to our Father's house. Just before he left his disciples, Christ said to them: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Mrs. E. G. White. <YI, August 25, 1898 par. 8>

September 1, 1898 Take Heed How You Hear.

It is essential for the students of our schools to have a penetrating spirit in searching the word of God. You need, dear youth, to study most diligently, that you may understand the truths there revealed. You must bear in mind that your education is not a matter of merely human knowledge. Impressions must be made upon the mind and heart by the Spirit of God. The truth addresses itself to the heart and to the conscience. There must be a drawing nigh to the light of Christ, that you may catch his heavenly beams. <YI, September 1, 1898 par. 1>

The truths for these times claim our especial attention; therefore take heed how you hear. You can not afford to be dull scholars in the study of the greatest and most important truths that have ever been presented to human understanding. The heart must be diligently guarded. When the precious opportunities presented to you in your school life end, you will be exposed to temptations from which you are now very largely excluded. Therefore a surface work in searching the Scriptures can be of no value to you. <YI, September 1, 1898 par. 2>

Satan will put everything possible in operation to divert the mind, and occupy it with erring thoughts; but if your hearts are cleansed from all defilement, the word you hear will be mixed with faith. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." <YI, September 1, 1898 par. 3>

Students, you can not serve God, and yet retain your selfishness, your own ways, and your ambitious projects. Your ways must change, and God's ways must become your choice. You must fall upon the Rock and be broken, or the Rock will fall upon you, and grind you to powder. Self can not have the supremacy. You have been bought with a price. Will you search diligently the word of God, to see if you are indeed receiving Christ? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." All who have this genuine faith will practise the works of Christ, will reveal his Spirit. <YI, September 1, 1898 par. 4>

The Lord would have the students who attend our schools influenced by the truth that is kept before them. He would have them make a most diligent use of the light that shines from his word to them, and pursue no half-way course. Come out of self, away from self, and accept Jesus Christ. Be decided, be firm, be whole-hearted. Life and death are before you. Which will you choose? This matter calls for prompt and decided action. There should be no delay; for on this question, delays are dangerous. <YI, September 1, 1898 par. 5>

"The law of the Lord is perfect, converting the soul." That law aims to convert mind and heart to correct principles of action. It will give reality to your works by making Christ your Redeemer, your stronghold. You will lay hold of his righteousness because he died to give you all the power and riches of his grace, that your practise might show your conversion. Believe in Jesus Christ as your complete Saviour. Change your way to God's way. Choose the new path, the narrow path of holiness, which will lead to perfect freedom in Christ. You may follow the Lamb whithersoever he goeth. <YI, September 1, 1898 par. 6>

As line upon line and precept upon precept of the divine Word are opened before you, take heed how you hear. If the principles of our faith are accepted, new impressions will be made, new lines of work will be seen in our practise. If we give to the searching of the Scriptures a divided heart, we shall receive superficial impressions, which will quickly pass away. If we listen to the Word without giving it entrance to the heart, we shall be classed among the forgetful hearers. Only he remembers to do God's will who makes a decided confession of faith, showing to all that his faith is an

active, working agency,--a faith that works by love and purifies the soul. <YI, September 1, 1898 par. 7>

Students, take heed how you hear. The messages of God's word will not return to him void. They are to each a savor of life unto life or of death unto death. After hearing the word, we are no longer in the same position before God as before the light came. If we receive the light, and act upon it, we shall understand the scripture: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." <YI, September 1, 1898 par. 8>

There are those who will go forth from the place of opportunity and privilege, having heard to a purpose. Some eagerly gather up the precious gems of truth; and as they gather, their souls long for more. These will continually dig for the truth as for hidden treasure. They have anointed eyes to see, and sanctified ears to hear. They have not closed their eyes, lest they should see, nor their ears, lest they should hear. They have not barred the door of the heart, lest Jesus should find entrance. They have not stifled the conscience, nor prevented the work of the Holy Spirit upon the soul. <YI, September 1, 1898 par. 9>

Now is the time when all should choose whom they will serve. You have been instructed abundantly in the truth: and if you now follow your own natural inclinations, it is because you reject light, and truth, and evidence. In refusing to be transformed and sanctified through the truth, you add to your past transgressions. After these opportunities and privileges, in having the truth kept before you day after day, after you have come in contact with truth and evidence and yet have made no change, your condemnation will stand written in the books of heaven. Your punishment will be just in proportion to the light you have slighted. How shall you escape if you neglect so great salvation? It would have been better for you to have been left in midnight darkness than to have had all the privileges and benefits you have received, and yet refuse to be obedient to the light given, refuse to be brought to the feet of Jesus to receive his pardon, and become witnesses for him.

Mrs. E. G. White. <YI, September 1, 1898 par. 10>

September 8, 1898 "And the Grace of God Was Upon Him."

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." What is John's testimony concerning Christ?--"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and that 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." <YI, September 8, 1898 par. 1>

"The Spirit of the Lord is upon me," Christ declared, "because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." <YI, September 8, 1898 par. 2>

Christ wrought miracle after miracle when he was on this earth. In this work he showed what God can do for afflicted bodies and souls. This work he began when he was but a child. His whole being, pure and undefiled, was given to the Lord. Luke testifies of him, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." <YI, September 8, 1898 par. 3>

When Christ was twelve years old, he went with his parents to Jerusalem to attend the feast of the Passover, and on their return he was lost in the multitude. After Joseph and Mary had searched for him for three days, they found him in the court of the temple, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." He asked his questions with a grace that charmed these learned men. He was a perfect pattern for all youth. Ever he manifested deference and respect for age. The religion of Jesus will never lead any child to be rude and uncourteous. <YI, September 8, 1898 par. 4>

When Joseph and Mary found Jesus, they were amazed, "and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me?" Pointing heavenward, he continued, "Wist ye not that I must be about my Father's business?" As he spoke these words, divinity flashed through humanity. The light and glory of heaven illuminated his countenance. But "they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." <YI, September 8, 1898 par. 5>

Christ did not enter upon his public ministry for eighteen years after this, but he was constantly ministering to others, improving every opportunity offered him. Even in his childhood he spoke words of comfort and tenderness to young

and old. His mother could not but mark his words, his spirit, his willing obedience to all her requirements. <YI, September 8, 1898 par. 6>

It is not correct to say, as many writers have said, that Christ was like all children. He was not like all children. Many children are misguided and mismanaged. But Joseph, and especially Mary, kept before them the remembrance of their child's divine Fatherhood. Jesus was instructed in accordance with the sacred character of his mission. His inclination to right was a constant gratification to his parents. The questions he asked them led them to study most earnestly the great elements of truth. His soul-stirring words about nature and the God of nature opened and enlightened their minds. <YI, September 8, 1898 par. 7>

On the rocks and knolls about his home the eye of the Son of God often rested. He was familiar with the things of nature. He saw the sun in the heavens, the moon and the stars fulfilling their mission. With the voice of singing he welcomed the morning light. He listened to the lark caroling forth music to its God, and joined his voice with the voice of praise and thanksgiving. "Make a joyful noise unto God, all ye lands: sing forth the honor of his name: make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Come and see the works of God: he is terrible in his doing toward the children of men." This psalm and portions of the sixty-eighth and seventy-second psalms were often sung by Christ. Thus in the most simple and unassuming way he taught others. <YI, September 8, 1898 par. 8>

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." He was an example of what all children may strive to be if parents will seek the Lord most earnestly, and if children will cooperate with their parents. In his words and actions he manifested tender sympathy for all. His companionship was as a healing, soothing balm to the disheartened and depressed. <YI, September 8, 1898 par. 9>

No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. He was God in human flesh. When urged by his companions to do wrong, divinity flashed through humanity, and he refused decidedly. In a moment he distinguished between right and wrong, and placed sin in the light of God's commands, holding up the law as a mirror which reflected light upon wrong. It was this keen discrimination between right and wrong that often provoked Christ's brothers to anger. Yet his appeals and entreaties, and the sorrow expressed in his countenance, revealed such a tender, earnest love for them that they were ashamed of having tempted him to deviate from his strict sense of justice and loyalty. <YI, September 8, 1898 par. 10>

From childhood to manhood, Christ taught that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." He was the Truth. The Spirit of God was upon him. Why?--Because he did not by one act of disobedience separate himself from God. The grace of God was upon him, and he grew in favor with God and man. He lived a life of unceasing humiliation, and through it all his character was lovely. The peace of God was with him, and this peace was uninterrupted. In the sorrows of others he could always speak peace to the soul; for his peace was the result of supreme rectitude and loyalty, and was completely his own. None could give it; none could take it away. <YI, September 8, 1898 par. 11>

After his ascension, Christ revealed himself to Paul. As Paul beheld the glory of the Saviour's countenance, it was more than he could endure. He was stricken to the earth, and as he lay thus, he heard a voice saying to him, "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." <YI, September 8, 1898 par. 12>

By this revelation Paul was converted. Afterward when asked by the Pharisees, Who is this deceiver, that you should leave your brethren to believe in him? the Spirit of God came upon Paul, and he testified of Christ. His face was illuminated, as if the subject of their conversation was before them in his great majesty, and he answered, in the language of Isaiah: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me."

Mrs. E. G. White. <YI, September 8, 1898 par. 13>

September 15, 1898 Prayer Our Stronghold.

Amid the perils of these last days, the only safety of the youth lies in ever-increasing watchfulness and prayer. The youth who finds his joy in reading the word of God and in the hour of prayer, will be constantly refreshed by drafts from the fount of life. He will attain a height of moral excellence and a breadth of thought that others can not conceive

of. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect themselves with God are acknowledged by him as his sons and daughters. They are constantly reaching higher and still higher, obtaining clearer views of God and of eternity, until the Lord makes them channels of light and wisdom to the world. <YI, September 15, 1898 par. 1>

But prayer is not understood as it should be. Our prayers are not to inform God of something he does not know. The Lord is acquainted with the secrets of every soul. Our prayers need not be long and loud. God reads the hidden thought. We may pray in secret, and he who sees in secret will hear, and will reward us openly. <YI, September 15, 1898 par. 2>

The prayers that are offered to God to tell him of all our wretchedness, when we do not feel wretched at all, are the prayers of hypocrisy. It is the contrite prayer that the Lord regards. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." <YI, September 15, 1898 par. 3>

Prayer is not intended to work any change in God; it brings us into harmony with God. It does not take the place of duty. Prayer offered ever so often and ever so earnestly will never be accepted by God in the place of our tithe. Prayer will not pay our debts to God. The servants of Christ are to rely upon God as did Daniel in the courts of Babylon.

Daniel knew the value of prayer, its aim, and its object; and the prayers which he and his three companions offered to God after being chosen by the king for the courts of Babylon were answered. <YI, September 15, 1898 par. 4>

There was another class of captives carried into Babylon. These the Lord permitted to be torn from their homes, and carried into a land of idolaters, because they were themselves continually going into idolatry. The Lord let them have all they desired of the idolatrous practises of Babylon. The righteous and the unrighteous were taken away into a land where the name of Jehovah would not come to their ears; where songs of praise and thanksgiving to God would not be heard; where prophets with messages of warning, and reproof, and counsel would be few and far between. <YI, September 15, 1898 par. 5>

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Daniel and his three companions did not take the position that because their food and drink were of the king's appointment, it was their duty to partake of it. They prayed over the matter, and studied the Scriptures. Their education had been of such a character that they felt, even in their captivity, that God was their dependence; and after carefully reasoning from cause to effect, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." <YI, September 15, 1898 par. 8>

This request was not preferred in a defiant spirit, but as if soliciting a great favor. The appearance of Daniel and his companions was like what every youth's should be. They were courteous, kind, respectful, possessing the grace of meekness and modesty. And the good behavior of these youth obtained favor for them. Of Daniel we read, "God had brought Daniel into favor and tender love with the prince of the eunuchs." <YI, September 15, 1898 par. 9>

And as Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh-meat had not composed their diet in the past, it should not come into their diet in the future; and as wine had been prohibited to all who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment. These particulars were placed on record in the history of the children of Israel as a warning to every youth to avoid all customs and practises and indulgences that would in anyway dishonor God. <YI, September 15, 1898 par. 10>

Daniel and his companions knew not what would be the result of their decision; they knew not but that it would cost them their lives; but they determined to keep the straight path of strict temperance when in the courts of licentious Babylon. They rested their case in the hands of God, and the Lord co-operated with them. He took charge of these youth because they prayed to him, and sought his guidance in regard to the course they should pursue. <YI, September 15, 1898 par. 11>

The strength acquired in prayer to God will prepare us for our daily duties. The temptations to which we are daily exposed make prayer a necessity. In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer. When we are surrounded by influences of nature to lead us away from God, our petitions for health and strength must be unwearied. Unless this is so, we shall never be successful in

breaking down pride, and overcoming the power of temptation to sinful indulgences which keep us from the Saviour. The light of truth, sanctifying the life, will discover to the receiver the sinful passions of his heart, which are striving for the mastery, and which make it necessary for him to stretch every nerve, and exert all his powers, to resist Satan, that he may conquer through the merits of Christ.

Mrs. E. G. White. <YI, September 15, 1898 par. 12>

September 22, 1898 "That I Should Bear Witness Unto the Truth."

The incarnation of Christ typified in the sacrificial service of Israel and symbolized in all their devotions, is a glorious mystery. In his only begotten Son, God was made manifest to the world. The Son of God laid aside his glory, and clothed himself with humanity. He became the meek and lowly Jesus. For the sake of sinful men, he became poor, that they through his poverty might be made rich. <YI, September 22, 1898 par. 1>

Yet the men for whom he sacrificed so much, and for whom he labored so earnestly, did not recognize him. The enemy was at work upon human minds to keep light from the people of God. As Israel separated more and more from God, they failed to have a correct estimate of truth, and supplied its place with fanciful ideas and the imaginations of men. They doubted the mission of Christ, and although they had so long hoped and waited for him to come, they would not receive him when he did come. <YI, September 22, 1898 par. 2>

The adversaries of Christ claimed to be just and holy men, but they regarded him with suspicion, because his teachings did not harmonize with their preconceived ideas. The good works which testified that Christ was the light of the world, they would allow to have no weight with them. He bore with him divine credentials; but their eyes were so blinded by prejudice that they could not discern the voice of the True Shepherd. <YI, September 22, 1898 par. 3>

Christ was the living representative of the law. He knew that the Jews were eagerly watching him, hoping to find something which they might question and use to bring about his death as a false teacher; but he could look on that nation of witnesses, and say, "Which of you convinceth me of sin?" Christ stood in moral integrity, conscious of the authority and power that he had with the Father. He was on a level with the eternal throne. The glory of God fell directly upon him, and in the luster of his own greatness was reflected to the Father above. <YI, September 22, 1898 par. 4>

The sin of the Jews was unbelief. The power of the destroyer had led Israel far astray. When they should have magnified God and talked of his goodness and power, they were found disbelieving and complaining. Every means which the deceiver could invent he used to sow in their hearts seeds of envy and discord, and of hatred against God. Thus when Christ came to the earth, Satan had brought in a religion for the Jews which pleased himself. The nation had departed from God, and another leader was guiding them. <YI, September 22, 1898 par. 5>

And Satan pressed the advantage he had gained, and made the leaders of the Jewish nation his allies. Because in their blindness they could not understand the mysteries of the incarnation, because Christ did not praise and glorify them as most exalted in knowledge and piety, the priests and rulers were offended; and they determined to counteract his influence, and make of none effect his teachings. They followed him from place to place, that they might misconstrue and misstate his words. As they listened to the teachings of Christ, they were convinced that the power of God was with him, but they would not accept him as the Messiah. And they worked to prevent the people from accepting the light. "Do not be in haste to receive new things," they said; "there is danger of your being deceived. Can not you see that his teaching differs from that we have been giving you? Do not commit yourselves to these new doctrines. If this is the Christ, he will give you some remarkable evidence of his divine character." Thus these men, who might have been a power for good on God's side of the question, became a power for evil. <YI, September 22, 1898 par. 6>

When Christ healed the paralytic, he said to him, "Be of good cheer; thy sins are forgiven thee." But the Pharisees, when they saw the miracle, and heard men praising God for the wonderful work, said within themselves, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" But "Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go into thine house." Christ healed the man, both soul and body, showing that he had power to pardon sins, and bring peace and righteousness to the conscience-stricken soul. <YI, September 22, 1898 par. 7>

Christ's conscious superiority, even as he descended step by step in the path of humiliation, gave his words an amazing power. What lessons of instruction he gave, and with what authority he rebuked the sins of men in high position. Truth was truth to him, and it never suffered in his hands; for he was the author of truth. "To this end," he says, "was I born, and for this cause came I into the world, that I should bear witness unto the truth." <YI, September 22,

But because men did not like to be told of their sins, because they did not wish to be reprov'd or corrected, they determined to resist him. Jesus saw that which those who were blinded by the enemy could not see. He tried to convince them that everything opposed to the principles he was teaching was a delusion and a falsehood. "Every one that is of the truth," he said, "heareth my voice." He was the embodiment of truth and holiness. He who had stood in the councils of God, who had dwelt in the innermost sanctuary of the Eternal, was speaking that whereof he knew. He was presenting truth of the highest order, revealing to men the mind of the Infinite. But the men who claimed to stand high in knowledge and spiritual understanding failed to comprehend his meaning; and that which had been evolved from eternity by the Father and Son, they in their ignorance stood as critics to condemn. <YI, September 22, 1898 par. 9>

Christ crucified is ever drawing souls to him. On the other hand, Satan is drawing them away from Christ, that they may not walk in the light of his countenance, that they may not see Christ in his goodness and mercy, his infinite compassion and unsurpassed love. He intercepts himself by presenting the attractions of worldly inducements, that God in Christ may not be discerned. But Christ came that whosoever will believe in him may be saved. As a flower turns to the sun that its bright rays may aid in perfecting its beauty and symmetry, so should Christ's followers turn to the Sun of Righteousness, that heaven's light may shine upon them, perfecting their characters, and giving them a deep and abiding experience in the things of God. It is beyond our power to conceive the blessings that are brought within our reach through Christ, if we will but unite our human effort with divine grace. <YI, September 22, 1898 par. 10>

There is an "eternal weight of glory" beyond. "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."

Mrs. E. G. White. <YI, September 22, 1898 par. 11>

October 13, 1898 "Search the Scriptures."

It is of the highest importance that every human being endowed with reasoning powers should understand his relation to God. In our schools the work of redemption is not carefully studied. Many of the students have no real conception of what the plan of salvation means. God's word is pledged in our behalf. He who is touched with the feeling of our infirmities invites us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <YI, October 13, 1898 par. 1>

Students, you are safe only as, in perfect submission and obedience, you connect yourselves with Christ. The yoke is easy, for Christ carries the weight. As you lift the burden of the cross, it will become light; and that cross is to you a pledge of eternal life. It is the privilege of each to follow gladly after Christ, exclaiming at every step, "Thy gentleness hath made me great." But if we would travel heavenward, we must take the word of God as our lesson-book. In the words of inspiration we must read our lessons day by day. <YI, October 13, 1898 par. 2>

The apostle Paul says: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man [as the representative of the human race], 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." <YI, October 13, 1898 par. 3>

The humiliation of the man Christ Jesus is incomprehensible to the human mind; but his divinity and his existence before the world was formed can never be doubted by those who believe the word of God. The apostle Paul speaks of our Mediator, the only begotten Son of God, who in a state of glory was in the form of God, the Commander of all the heavenly hosts, and who, when he clothed his divinity with humanity, took upon him the form of a servant. Isaiah declares: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." <YI, October 13, 1898 par. 4>

In consenting to become man, Christ manifested a humility that is the marvel of the heavenly intelligences. The act of consenting to be a man would be no humiliation were it not for the fact of Christ's exalted pre-existence. We must open our understanding to realize that Christ laid aside his royal robe, his kingly crown, his high command, and clothed his divinity with humanity, that he might meet man where he was, and bring to the human family moral power to become

the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. <YI, October 13, 1898 par. 5>

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; he gave proof of his humility in becoming a man. Yet he was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth. <YI, October 13, 1898 par. 6>

The Bible is our guide in the safe paths that lead to eternal life. God has inspired men to write that which will present the truth to us, which will attract, and which, if practised, will enable the receiver to obtain moral power to rank among the most highly educated minds. The minds of all who make the word of God their study will enlarge. Far more than any other study, this is of a nature to increase the powers of comprehension, and endow every faculty with new vigor. It brings the mind in contact with broad, ennobling principles of truth. It brings us into close connection with all heaven, imparting wisdom, and knowledge, and understanding. <YI, October 13, 1898 par. 7>

In dealing with commonplace productions, and feeding on the writings of uninspired men, the mind becomes dwarfed and cheapened. It is not brought into contact with deep, broad principles of eternal truth. The understanding unconsciously adapts itself to the comprehension of the things with which it is familiar; and in the consideration of these things the understanding is weakened, its powers contracted. <YI, October 13, 1898 par. 8>

God designs that the Scriptures, the source of science that is above all human theory, shall be searched. He desires that man shall dig deep in the mines of truth, that he may gain the valuable treasure they contain. But too often human theories and wisdom are put in the place of the science of the Bible. Men engage in the work of remodeling God's purposes; they try to distinguish between the books of the Bible. Through their inventions they make the Scriptures testify to a lie. <YI, October 13, 1898 par. 9>

God has not made the reception of the gospel to depend upon human reasoning. The gospel is adapted for spiritual food, to satisfy man's spiritual appetite. In every case it is just what man needs. Those who have felt it necessary to have the students in our schools study many authors are themselves the most ignorant on the great themes of the Bible. The teachers themselves need to take up the Book of all books, and learn from the Scriptures that the gospel has power to prove its own divinity to the humble, contrite mind. <YI, October 13, 1898 par. 10>

The gospel is the power of God and the wisdom of God. The character of Christ on earth revealed divinity, and the gospel which he has given is to be the study of his human heritage in all their educational departments, until teachers, children, and youth shall discern in the only true and living God the object of their faith and love and adoration. The Word is to be respected and obeyed. That book which contains the record of Christ's life, his work, his doctrines, his sufferings, and final triumphs, is to be the source of our strength. We are granted the privileges of school life in this world that we may obtain a fitness for the higher life,--the highest grade in the highest school, where, under God, our studies will continue through the ceaseless ages of eternity.

Mrs. E. G. White. <YI, October 13, 1898 par. 11>

October 20, 1898 "Search the Scriptures." - No. 2.

The word of God is the great educating book, and it is to be searched diligently,--not as we would read a book among many books,--but it must be to us the book that meets the wants of the soul. Had the word of God been regarded as it ever should be,--as the voice of God to men,--children, youth, and parents would have made it not only their study, but their teacher and their guide, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." "For," says the apostle, "by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." <YI, October 20, 1898 par. 1>

Satan is constantly at work to obscure the vital truths that are essential for the well-being of man, making indistinct and unimportant the obedience that must be rendered to the commandments of God. It is his desire to keep the world from learning of Christ. He plans to crowd the mind so full that men can give no time to consider what they are to do with the knowledge they gain, what is the quality of their studies, or whether they are of such a character as to give them an increased knowledge of God, and of Jesus Christ, whom he has sent. <YI, October 20, 1898 par. 2>

By Satan's subtle working, the truth has been placed out of sight, and errors have been substituted that have led men

to idolize falsehood instead of glorifying God. The saving truths essential for the health of the soul have been regarded as non-essential, because the world does not exalt them, while Satan's sophistries are deemed so important that men devote their worship to them, and work to make every other human being disregard those things that God has sanctified. <YI, October 20, 1898 par. 3>

Thus it is with the Sabbath of the fourth commandment. God's law is regarded as of no consequence. The true Sabbath, given to man as a memorial of creation, has been taken from its rightful place as a sacred command of God, and, instead, a false sabbath has been exalted and worshiped. Living, testing principles have been lost, as stars are said to become extinct in the firmament of heaven. But a message, the third angel's message, has come to the world, to exalt the truth to its right position, that it may stand fast as God's testing truth for these last days. God's requirements are to be given to the world in all their original freshness and power. <YI, October 20, 1898 par. 4>

The words of Isaiah are given us for our thoughtful study, "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." <YI, October 20, 1898 par. 5>

This is the work to be done for fallen humanity. The old waste places are to be built up. We need now to learn from the great Teacher how to raise up the foundations of many generations, which have been left to decay. We need to learn how to repair the breach made in God's law, and to restore the paths to dwell in. We are to proclaim the third angel's message. <YI, October 20, 1898 par. 6>

And how shall the work be carried forward? The apostle Paul says: "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." <YI, October 20, 1898 par. 7>

Then let our lessons be appropriate for the day in which we live, that we may be co-laborers with God. The work will go hard, but the message must be carried to the world. Men have made void the law of God through the masterly working of Satan. But Christ is on the field of action, working with those who are laboring for him, that truth may appear in its divine, unchangeable, and eternal character. The Holy Spirit is at work. Divine agencies are combining with the human to take the important truths from their worn-out setting, reframe them, and hang them in memory's halls, and call men to the obedience of God's commandments. <YI, October 20, 1898 par. 8>

If the Bible had been made the book of study in the schools, what a different showing there would be in society today! It is for our present and our eternal good to inquire at every step, Is this the way of the Lord? Since the fall of Adam, it has been the fashion of the world to sin, and it is for our interest to know what sin is. John declares: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." The information is plainly given that sin is the transgression of the law. We need to compare our characters with the law of God, the standard of character for all who would enter his kingdom, and become citizens of the heavenly country. Let the students in our schools study the Book that has been so universally neglected. Let them read it with prayerful, earnest interest, lest they fail to be doers of the word.

Mrs. E. G. White. <YI, October 20, 1898 par. 9>

October 27, 1898 Search the Scriptures. - No. 3.

A bare assent to the truth is not Bible religion. Men do not become Christians merely by having their names written

in the church-books. This belief is proving fatal to thousands upon thousands. It does not displease Satan to have any number of names upon the church-books while the heart is not brought into unity with Christ: he can work through those who have the form of godliness without the spirit and power. There are many professed Christians whose hearts are incased in a self-righteous armor that the arrow of the Lord, barbed and true-aimed by angel hands, would fail to pierce. Man must seek God for himself; then the Holy Spirit will take the precious truth, far above the price of rubies, as it falls from the lips of Jesus, and convey it, a living power, to the obedient heart. <YI, October 27, 1898 par. 1>

Age after age the curiosity of men has led them to seek for the tree of knowledge; and often they think they are plucking fruit most essential, when, like Solomon in his research, they find it altogether vanity and nothingness in comparison with the science of true holiness, which will open to them the gates of the city of God. The mass of books which have been thought essential for school education contains erroneous principles, which, if carried into practical life, will lead the students into false paths, away from consecration to God, away from that knowledge which will live through endless ages. <YI, October 27, 1898 par. 2>

The one great matter that should demand our attention is higher education. As a worker, Christ did not allow his labors to be of a character merely to satisfy curiosity or to give such demonstrations of truth as to make doubt impossible. He came to open the treasures of heaven, that others might search and find. He designed that the Word should be received and searched as a new revelation. <YI, October 27, 1898 par. 3>

Human ambition has been seeking for that kind of knowledge that will bring to men self-exaltation and supremacy. Thus Adam and Eve were worked upon by Satan until God's restraint was snapped asunder, and their education under the teacher of lies began, in order that they might have the knowledge which God had refused them,--a knowledge of the consequences of transgression. And since that time, the sons of men have had a practical knowledge of evil; but Christ came to the world to show them that he had planted for them the tree of life, the leaves of which are for the healing of the nations. He came to restore the moral image of God in man, to elevate and ennoble our mental powers, so that our efforts in this life might not be misdirected and lost; and it is of the greatest consequence that every student in our schools obtain that knowledge which will enable him to co-operate with God in the grand work of forming a character after the divine pattern. <YI, October 27, 1898 par. 4>

The Lord Jesus came to strengthen every earnest seeker for truth, he came to reveal the Father. He allowed nothing to divert his mind from the great work of restoring the moral image of God in man. And we must see that the great and important work for us is to receive the divine likeness, to prepare a character for the future life. We must appropriate the heavenly truths to our special use in practical life. And we may carry with us all the treasure of knowledge that gives us a fitness for the life that measures with the life of God. <YI, October 27, 1898 par. 5>

The knowledge of God is as high as the heaven, as broad as the earth; and most blessed of God will be those schools that study with earnest, prayerful hearts to know, "What must I do to be saved?" The answer is given, Study the Word, obey God, and you will be brought into subjection to Christ. Only those who read the Scriptures as the voice of God speaking to them are the true learners. They tremble at the word of God; for to them it is a living reality. They study, they search for the hidden treasure. They open the understanding and heart to receive, and they pray for heavenly grace, that they may obtain a preparation for the future, immortal life. As the heavenly torch is placed in his hand, man sees his own frailty, his infirmity, his hopelessness in looking to himself for righteousness. He sees that in himself there is nothing to recommend him to God. He prays for the Holy Spirit, the representative of Christ, to be his constant guide, to lead him into all truth; and he receives the fulfilment of the promise of Christ, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." <YI, October 27, 1898 par. 6>

Under the inspiration of the Holy Spirit, Paul wrote: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, . . . in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." <YI, October 27, 1898 par. 7>

These words reveal the far-reaching power of true godliness. They enlarge the narrow confines of human scholarship, and present before the mind a far deeper knowledge to be obtained through vital connection with God. They bring

every student who is a doer of the word into a broader field of knowledge, and secure to him a wealth of learning that is imperishable. All knowledge gained in this life of probation which will fit us to be companions of the saints in light is true education. It brings blessings to ourselves and others in this life, and will secure to us the future, immortal life, with all its imperishable riches.

Mrs. E. G. White. <YI, October 27, 1898 par. 8>

November 3, 1898 Thy Father Which Seeth in Secret Shall Reward Thee Openly.

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." <YI, November 3, 1898 par. 1>

It was the custom of the Jews to do their deeds of charity in a conspicuous manner. They performed their almsgiving in public; and before doing this, often a proclamation was made, heralding their generosity. Thus many gave large sums of money, in order to have their names extolled by men, and that they might be thought liberal and righteous. <YI, November 3, 1898 par. 2>

When Christ gave his instruction in regard to almsgiving, there was in the crowd a pitiable object soliciting charity. One of the Pharisees, with great display, gave a small sum to the applicant, at the same time commending his own benevolence. The people looked on with admiration, and praised the apparently liberal act. But this man's character was not merciful. He did not pity the suffering and the needy. He had no experience in deeds of love. His object in giving was merely to rid himself of a troublesome applicant, and to call attention to his own benevolence. <YI, November 3, 1898 par. 3>

Jesus read the motive of the giver. He saw that his act was altogether for the occasion, and this furnished a lesson for the heavenly Teacher. Christ laid bare the motives of the hypocrite. He showed that this act was a counterfeit of benevolence, and would weigh against the doer in the day of God. Turning to his disciples, he cautioned them against giving merely for the honor and praise they might thus receive. The motive was wrong. If they had no higher motive than this, they would have no higher reward. He showed that those who bestow their gifts that they may receive the praise of men, will have no reward in heaven. They have their reward in worldly honor and applause. They give that they may obtain this, and this is all they receive. <YI, November 3, 1898 par. 4>

Frequently the gifts bestowed on the poor, only confirm them in indolent, reckless pauperism. Money is given, but not instruction. We do not bring ourselves to the task of employing and teaching the poor and ignorant, thus helping them to help themselves. Such aid is often the most useful that can be given. <YI, November 3, 1898 par. 5>

Let us not disdain to touch the applicant. When Christ healed the sick, he laid his hands upon them; and we must come near to those whom we wish to help. Let us realize that, as Christ's, we have nothing of our own. Everything that we have has come from God. Let us therefore impart judiciously to those less favored. <YI, November 3, 1898 par. 6>

From their abundance the great men of the world often give large sums of money to colleges and societies, that their names may be extolled; while close to their stately mansions the widow and the fatherless are destitute of food and clothing. Christ teaches that our gifts should be made quietly and unobtrusively, from a heart of pitying tenderness for the unfortunate and the suffering. We should give kindly words with our gifts. Hearts are drawn together by words of kindly sympathy and genuine sorrow for the sufferer. There was no virtue in the gift of the Pharisee. Through it no blessing came to the heart of the receiver. He had given because he desired to be praised for his benevolence. <YI, November 3, 1898 par. 7>

Self-sacrifice is an essential element of true Christian character. In his life on earth, Jesus has given his followers an example of this. It was love for the souls of men that brought Christ from a world of purity; and he reached to the very depths of wretchedness and woe, in order that he might help the suffering and the perishing. And the servant of Christ must follow in the footsteps of his Master if he would reach to the perfection of this wonderful, glorious Pattern. <YI, November 3, 1898 par. 8>

While Jesus was giving this instruction, the attention of the people was diverted by the loud voice of prayer. The Pharisee has been reprov'd by the close, practical teaching of Christ. He felt angry that his sins had been made so apparent, although no word had been directly addressed to him. Feeling condemned before the people, he made an effort to hide the deformity of his character under a pretense of piety and devotion. <YI, November 3, 1898 par. 9>

"And when thou prayest," Jesus continued, "thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their

reward." <YI, November 3, 1898 par. 10>

There is an expressed humility, an external appearance, which is born of pride and self-exaltation. Often there are those who parade their humility before others, that they may hear their piety extolled. They seek to impress others with the greatness of their humility. But such men are deceived. In their efforts to prove themselves possessors of this desirable quality, they show that it is not theirs. Those who really possess this grace are ignorant of the fact. <YI, November 3, 1898 par. 11>

Judging the Pharisee by his hypocritical prayer, many of that company believed him to be a humble, devoted man. But Christ shows such zeal and fervor to be no sign of righteousness. God does not regard such prayers. The approval of men is all the reward those who thus parade their devotion will receive. <YI, November 3, 1898 par. 12>

When Christ taught the people, he did not devote the time to prayer. He did not enforce upon his hearers, as did the Pharisees, long, tedious ceremonies and prayers. He taught his disciples how to pray: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." <YI, November 3, 1898 par. 13>

We would not discourage prayer; for there is far too little praying and watching thereunto; and there is still less praying with the spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In secret prayer the soul should be laid bare to the inspecting eye of God: here every motive should be criticized. <YI, November 3, 1898 par. 14>

How precious is secret prayer--the soul communing with God! Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of petitions. Calmly, yet fervently, the soul is to reach out after God; and sweet and abiding will be the influence emanating from him who sees in secret, whose ear is open to the prayer arising from the heart. He who in simple faith holds communion with God will gather to himself divine rays of light to strengthen and sustain him in the conflict with Satan.

Mrs. E. G. White <YI, November 3, 1898 par. 15>

November 10, 1898 The First King of Israel. - No. 1.

In the experience of God's people, there are always times of test and trial; and God does not design that men, women, or youth shall be shielded from the liabilities which test the character. Satan will reveal his workings, and will supply every soul he tempts with his evil-surmising, his evil-speaking, and accusing of the brethren. From this condition of things the Lord can not possibly shield those who place themselves on the enemy's side; for God does not compel the human mind. He gives his bright beams of light to guide all who will walk in the rays shining from him. But if men disregard the path lighted by the heavenly beams, and choose the way suited to their own natural hearts, they will stumble on in darkness, not knowing at what they stumble. <YI, November 10, 1898 par. 1>

The Lord passed by Saul, the chosen king of Israel, because, as king of Israel, he did not follow the Lord's requirements, but chose to follow his own plans and methods. The Lord had blessed Saul. He had chosen and converted him, and made him ruler over all Israel. <YI, November 10, 1898 par. 2>

"Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? . . . And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do. <YI, November 10, 1898 par. 3>

"And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? . . . And when he had made an end of prophesying, he came to the high place." <YI, November 10, 1898 par. 4>

Saul was not left alone to battle with his old, natural tendencies. God gave him another heart. Through his servant he had declared: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and thou shalt be turned

into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee." The Holy Spirit came upon Saul, and he prophesied. Thus, with a new heart, under the molding influence of the Spirit of God, he entered into the responsible position of king of Israel. <YI, November 10, 1898 par. 5>

After the Lord gave Saul the signal victory over the Ammonites, the people said to Samuel: "Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day; for today the Lord hath wrought salvation in Israel." In this decision, Saul revealed that he had a changed heart. His old, natural temperament was transformed by the power of God, who had laid these responsibilities upon him. <YI, November 10, 1898 par. 6>

The ways and display of the nations under the rule of earthly kings had attractions for the nation that God had chosen, and wrought among by his own infinite power; and Israel had desired a king to reign over them. "And Samuel called the people together unto the Lord to Mizpah; and said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, an out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands." <YI, November 10, 1898 par. 7>

Samuel had obeyed the word of the Lord, and had granted the people their request for a king. And now the servant of God said to them: "When ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you." <YI, November 10, 1898 par. 8>

The children of Israel had made a great mistake in setting up their own way against God's way; but the Lord did not abandon his people, he did not leave them to their own devices. He left them not in any deception in regard to their course of action; but he still made conditions with them. "If ye will fear the Lord," he said, "and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers." <YI, November 10, 1898 par. 9>

The Lord was working for the good of the people, and for his own glory, in permitting Israel to have the thing that they had determined upon. If they had humbled their hearts and repented, they could have turned to the Lord, every man in the nation. But they failed to show contrition. They did not go back from their wicked course in choosing a king and rejecting God's rule. <YI, November 10, 1898 par. 10>

God then gave the children of Israel and evidence from heaven that they should not think it a light matter that they had rejected the administration of God, and chosen human authority in the place of the divine. "Now therefore stand," Samuel said, "and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest today? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." <YI, November 10, 1898 par. 11>

After the displeasure of God had been revealed, and the people had acknowledged their sins, Samuel encouraged them, saying: "Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things, which can not profit nor deliver; for they are vain. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

Mrs. E. G. White. <YI, November 10, 1898 par. 12>

November 17, 1898 The First King of Israel. - No. 2.

The Presumption of Saul.

To prove them, the Lord brought Israel into strait places. The Philistines gathered themselves together to fight against the Israelites, "thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in

multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait (for the people were distressed), then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling." <YI, November 17, 1898 par. 1>

The people realized their sin in choosing a king, and they dared not put their confidence in him as they had trusted in the Lord as their ruler and authority. The new king was not God, and they were learning the meaning of defeat, even before the battle had been entered upon. <YI, November 17, 1898 par. 2>

Samuel had given directions to Saul: "Thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do." And Saul "tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him." <YI, November 17, 1898 par. 3>

The Lord designed this as a test for Saul. As head of the nation, he must follow implicitly the counsels of God. Under all circumstances he must obey the orders given him through one who received his instruction from heaven. But appearances were discouraging, and Saul looked at these appearances, instead of looking to God, trusting in him, and waiting for Samuel. He became impatient, and took upon himself responsibilities which the Lord had not laid upon him. He attempted to do a work which he could not acceptably perform. <YI, November 17, 1898 par. 4>

"And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering." <YI, November 17, 1898 par. 5>

When the Lord exalted Saul to be king of Israel, he did not invest him with the sacred office of the priesthood. But as Saul saw the people terrified at the immense armies of the enemy; as he saw them fleeing to the caves, and hiding among the thickets and rocks, climbing to the tops of mountains, and down into the pits, he took upon him this office. <YI, November 17, 1898 par. 6>

This was Saul's time to act his faith, to show his respect for the special directions given. A few hours of waiting was the test that the Lord gave Saul; but Saul did not bow his knees and his heart before the Lord, and trust in the God of Israel. He did not manifest the faith of Gideon, and of the Hebrew generals whom God had appointed. In the place of becoming humble and self-distrustful, he grew passionate and presumptuous, and knowingly transgressed in assuming the office of priest. He could have offered humble prayer to God without the sacrifice; for the Lord will accept even the silent petition of a burdened heart; but instead of this, he forced himself into the priesthood. <YI, November 17, 1898 par. 7>

As the king "made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt-offering." <YI, November 17, 1898 par. 8>

And Samuel declared: "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." <YI, November 17, 1898 par. 9>

In detaining Samuel, it was the purpose of God that the heart of Saul should be revealed, that others might know what he would do in an emergency. It was a trying position in which to be placed, but Saul did not obey orders. He felt that it would make no difference who approached God, or in what way; and, full of energy and self-complacency, he put himself forward into the sacred office. <YI, November 17, 1898 par. 10>

The Lord has his appointed agencies; and if these are not discerned and respected by those who are connected with his work, if men feel free to disregard God's requirements, they must not be kept in positions of trust. They would not listen to counsel, nor to the commands of God through his appointed agencies. Like Saul, they would rush into a work that was never appointed them, and the mistakes they would make in following their human judgment would place the Israel of God where their Leader could not reveal himself to them. Sacred things would become mingled with the common. <YI, November 17, 1898 par. 11>

Saul did not bear the test. He showed just what he would do under the pressure of circumstances. The Lord saw that if Saul pursued such a course in an emergency, the people would follow his example, and thus no distinction would be made between the sacred and the common. By his example he would leave it open for the men of war to assume the priesthood on any occasion or in any emergency. <YI, November 17, 1898 par. 12>

Therefore he declared to him, through Samuel: "Thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

November 24, 1898 The First King of Israel. - No. 3.

After this severe rebuke, Samuel left Saul to pursue his own way and follow his own impulses; and Saul found that the work left for him to do he had left undone. He had not acted his part as a kingly general over armies. The Hebrews had depended upon the facilities of the Philistines for their instruments of war. The Philistines had been wiser than the Hebrews, and had worked diligently to prevent them from learning to make their own swords and spears. And when the crisis came, there was no smith found throughout all the land of Israel. "So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found." [<YI, November 24, 1898 par. 1>](#)

Thus Saul was left without special direction from the Lord, and he knew not what to do. He had but a small army, and this was incomplete and unorganized, many of his soldiers hiding away for fear. As he looked at the immense armies of the Philistines, he felt that he must trust to his own skill and aptitude for success. [<YI, November 24, 1898 par. 2>](#)

In Jonathan, the son of Saul, the Lord saw a man of pure integrity,--one to whom he could draw nigh, and upon whose heart he could move. [<YI, November 24, 1898 par. 3>](#)

"Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate-tree which is in Migron: and the people that were with him were about six hundred men. . . . And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few. [<YI, November 24, 1898 par. 4>](#)

"And his armor-bearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves to them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this shall be a sign unto us." [<YI, November 24, 1898 par. 5>](#)

These two men gave evidence that they were moving under the influence and command of a more than human general. To outward appearance, their venture was rash, and contrary to all military rules. But the action of Jonathan was not done in human rashness. He depended not on what he and his armor-bearer themselves could do; he was the instrument that God used in behalf of his people Israel. They made their plans, and rested their cause in the hands of God. If the armies of the Philistines challenged them, they would advance. If they said, Come, they would go forward. This was their sign, and the angels of God prospered them. They went forward, saying, "It may be that the Lord will work for us." [<YI, November 24, 1898 par. 6>](#)

"And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves." Their enemies knew of the weakness of the armies of Israel, of their hiding in the holes and the secret places, and they taunted Jonathan and his armor-bearer for this cowardice. The men of the garrison said: "Come up to us, and we will show you a thing. And Jonathan said unto his armor-bearer, Come up after me: for the Lord hath delivered them into the hand of Israel." [<YI, November 24, 1898 par. 7>](#)

Jonathan and his armor-bearer had asked a sign of the Lord; and the challenge had come, the sign was given. These two men placed their hope in God, and went forward. [<YI, November 24, 1898 par. 8>](#)

It was no easy passage for the brave adventurers. They had hard climbing to reach the top. On the top of the precipice was the camp of the Philistines; the two armies were in sight of each other; but up the steep sides of this rocky eminence, Jonathan and his armor-bearer ventured, using hands and feet in their climb, and saying at each step, "The Lord hath delivered them into the hand of Israel." [<YI, November 24, 1898 par. 9>](#)

It would have been an easy matter for the Philistines to kill these two brave, daring men; but it did not enter into their minds that these two solitary men had come up with any hostile intent. The wondering men above looked on, too surprised to take in their possible object. They regarded these men as deserters, and permitted them to come without harm. [<YI, November 24, 1898 par. 10>](#)

"And they fell before Jonathan; and his armor-bearer slew after him. And that first slaughter, which Jonathan and his armor-bearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow." [<YI, November 24, 1898 par. 11>](#)

This daring work sent a panic through the camp. There lay the dead bodies of twenty men, and to the sight of the enemy there seemed hundreds of men prepared for war. The armies of heaven were revealed to the opposing host of the

Philistines. "There was trembling in the host, in the field, and among all the people; the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling."

Mrs. E. G. White. <YI, November 24, 1898 par. 12>

December 1, 1898 The First King of Israel. - No. 4.

The Final Test.

During this time, Saul, in discontent and fear, had been sitting with his six hundred men under a pomegranate-tree. Now he said "unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armor-bearer were not there. And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture." <YI, December 1, 1898 par. 1>

When they came to the place of conflict, lo, they saw the men in the Philistine army fighting one another, and not discerning that they were fighting their own army. And there was a very great battle. <YI, December 1, 1898 par. 2>

"Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in Mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in battle. So the Lord saved Israel that day." <YI, December 1, 1898 par. 3>

Saul now became very zealous, and gave command, saying, "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food." This rash oath of Saul's was a human invention. It was not inspired of God, and God was displeased with it. Jonathan and his armor-bearer, who, through God, had wrought deliverance for Israel that day, had become weak through hunger. The people also were weary and hungry. <YI, December 1, 1898 par. 4>

"And all they of the land came to a wood; and there was honey upon the ground." This honey was of God's own providing. He desired that the armies of Israel should partake of this food, and receive strength. But Saul, who was not under the direction of God, had interposed his rash oath, saying: "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. . . . And all they of the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath." <YI, December 1, 1898 par. 5>

Jonathan had not heard his father's charge to the people; and "he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened." His whole system was strengthened to do the work before him. <YI, December 1, 1898 par. 6>

"Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. . . . Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely today of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?" <YI, December 1, 1898 par. 7>

After this lesson, another test was prepared for Saul. The time had come for the Lord to punish the Amalekites, and Samuel brought Saul the message that Amalek was to be utterly destroyed. God gave commandment unto Saul: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." <YI, December 1, 1898 par. 8>

But Saul did not do the work which the Lord had given him to do. He brought in his own human judgment against God's commandments. "And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that

was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly." <YI, December 1, 1898 par. 9>

God had commanded Saul to go and smite the Amalekites, and utterly destroy all their possessions; and he was watching his course to see if Saul could be trusted with his work as king of Israel. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. And God said to Samuel, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments." <YI, December 1, 1898 par. 10>

This message grieved the prophet, and he cried unto the Lord all night. He saw that the people of Israel were to have their trial very soon after coming under the rule of a king. Samuel had concluded that because of Saul's stature and beauty of countenance, he would be in favor with God; but the displeasure of the Lord was kindled against Saul because of his lack of keen perception to distinguish between sacred and profane things, to recognize the requirements of God as supreme,--because, when tried, he showed that he did not properly estimate the word given through God's faithful servant. <YI, December 1, 1898 par. 11>

The next day Saul met the prophet Samuel with flattery and self-congratulations. Said he, "Blessed be thou of the Lord: I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" <YI, December 1, 1898 par. 12>

Saul was confused, and sought to shirk responsibility by answering: "*They* have brought them from the Amalekites: for *the people* spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." <YI, December 1, 1898 par. 13>

Samuel reproved the king, reminding him of the explicit command of God to destroy all things belonging to Amalek. He pointed out his transgression, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice to the Lord. <YI, December 1, 1898 par. 14>

The prophet was grieved to the heart by the persistency with which the king refused to see and confess his sin. He sorrowfully asked: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Mrs. E. G. White. <YI, December 1, 1898 par. 15>

December 8, 1898 The Higher Education.

Education means much, very much, to every child and young person. To educate means to impart that knowledge that will enable the mind to grasp and contemplate those things that will be for the student's highest present and eternal good. The contemplation of the word of God will make us wise unto salvation; the knowledge of this word will insure our happiness, and our success in the perfection of Christian character. <YI, December 8, 1898 par. 1>

All who in faith receive the word of God will be doers of that word. Their minds will be enlarged by a true knowledge, which Christ represents as eating the flesh and drinking the blood of the Son of God. And as they practise the truth, they hold forth the word of life to others. Thus they become an influence among influences, a savor of life unto life. <YI, December 8, 1898 par. 2>

Christ said: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." "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." <YI, December 8, 1898 par. 3>

Satan will do everything he can to satisfy the appetite for food that does not pertain to the knowledge of the only true God, and Jesus Christ whom he has sent. Those who retain the grosser traits of character, who continue to reveal human defects in their words and disposition, bear testimony that they are not eating the flesh and drinking the blood of the Son of God. Christ says, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." <YI, December 8, 1898 par. 4>

The truest, the most exalted, knowledge is found in the word of God. In its simplicity there is eloquence. There are those who will grasp the words of the supposed great men of the world, and love to dwell upon their phraseology as something they need to esteem and value. You will hear men exalting human beings, extolling those who are called

great by this world. In doing this, they lose sight of Christ in the Word. He is not to them all and in all,--the first, the last, the best, in everything. These need to sit at the feet of Jesus, and learn of him whom to know aright is life eternal. In reading the word of God, in studying the meaning of that word, in bringing its principles into the heart and life, the youth may eat the flesh and drink the blood of the Son of God. Then the mind will be enlarged by a true, saving knowledge. The heart will be softened, subdued, refined, expanded. They will be partakers of the divine nature, and will become one with Christ. They will communicate their knowledge to others, that it may bless mankind. <YI, December 8, 1898 par. 5>

The disciple John says: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. . . . In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." <YI, December 8, 1898 par. 6>

Whatever our profession may be, it amounts to nothing if Christ is not revealed in the actions, in works of righteousness. "Whatsoever we ask, we receive of him (because we *claim* to keep God's commandments?--No), because we *keep* his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." <YI, December 8, 1898 par. 7>

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." <YI, December 8, 1898 par. 8>

Christ is our personal Saviour; and if we are his disciples, our wrong-doing will cease, unrighteousness will come to an end. The strife to be first will no longer exist; for Christ will be formed within, the hope of glory. Pure and undefiled religion will be seen in our lives. <YI, December 8, 1898 par. 9>

"If we love one another, God dwelleth in us, and his love is perfected in us." This is the result of an experimental knowledge of Christ. The truth, admitted into the heart, will be seen in the sanctification of the receiver. There will be a continual growth in grace, a preparation to accomplish that work that God has appointed us; we shall answer the purpose for which we were redeemed. <YI, December 8, 1898 par. 10>

There must be a continual work going forward in us. We are to gain a more intelligent knowledge of how to work. The individual worker will receive an education that will be of the highest value to himself personally, and will qualify him to reach and save his fellow beings. <YI, December 8, 1898 par. 11>

When Christ called the disciples from their fishing-nets, he told them that they were to be fishers of men. They were to communicate the truth to others, casting their nets on the right side of the ship. By this Christ meant that they were to work in faith to save souls. And this work for individuals would, in the providence of God, lead them to work for communities. So God desires that the youth shall become skilful, thorough laborers wearing Christ's yoke, lifting his burdens. "We are laborers together with God," he says. <YI, December 8, 1898 par. 12>

Children and youth should seek to advance in understanding, in mental acquirements. In spiritual as well as temporal things, their aim should be to work on the plan of addition. The apostle Peter says: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." <YI, December 8, 1898 par. 13>

All these virtues are essential, and will develop in the character of the receiver the attributes of Christ. They will enlarge his knowledge of the spiritual graces, and he will desire to impart to others. <YI, December 8, 1898 par. 14>

Selfishness will not harmonize with advancement in true education. True knowledge comes from God, and returns again to God. His children are to receive that they may give again. Those who, through the grace of God, have received intellect and spiritual benefits are, as they advance, to carry others with them to a higher excellence. And this work, done to promote the good of others, will have the co-operation of unseen agencies. As we faithfully continue the work, we shall have high aspirations for righteousness, holiness, and a perfect knowledge of God. We shall be complete in Christ in this life, and shall take our increased capabilities with us to the courts above, there to continue the higher education.

Mrs. E. G. White. <YI, December 8, 1898 par. 15>

December 15, 1898 Peter's Fall and Restoration. - No. 1.

The reason so many of Christ's professed disciples fall into grievous temptation is that they have not a correct knowledge of themselves. Here is where Peter was so thoroughly sifted by the enemy. If we could understand our own weakness, we should see so much to do for ourselves that we would humble our hearts under the mighty hand of God. Hanging our helpless souls upon Christ, we would supplement our ignorance with his wisdom, our weakness with his strength, our frailty with his enduring might. <YI, December 15, 1898 par. 1>

Peter fell because he did not know his own frailty. He thought himself strong. He said: "Lord, I am ready to go with thee, both into prison, and to death." "I will lay down my life for thy sake." Jesus answered him, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." But Peter "spake the more vehemently, If I should die with thee, I will not deny thee in any wise." <YI, December 15, 1898 par. 2>

Christ had said to Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." <YI, December 15, 1898 par. 3>

Had Peter walked humbly with God, hiding self in Christ; had he earnestly looked for divine help; had he been less self-confident; had he received the Lord's instruction and practised it, he would have been watching unto prayer, working out his own salvation with fear and trembling. Had he closely examined himself, the Lord would have given him divine help, and there would have been no need of Satan's sifting. The enemy can not overcome the humble learner of Christ, the one who walks prayerfully before the Lord. Christ interposes himself as a shelter, a retreat, from the assaults of the wicked one. The promise is given, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Peter was not intelligent in regard to his own defects of character. He did not see his need of the power and grace of Christ in order that he might know himself. <YI, December 15, 1898 par. 4>

Satan was permitted to tempt the too confident Peter, as he had been permitted to tempt Job; but when that work was done, he had to retire. Had Satan been suffered to have his way, there would have been no hope for Peter. He would have made complete shipwreck of faith. But the enemy dare not go one hair's-breadth beyond his appointed sphere. There is no power in the whole satanic force that can disable the soul that trusts, in simple confidence, in the wisdom that comes from God. <YI, December 15, 1898 par. 5>

Mark the course pursued by Peter. His fall was not instantaneous, but gradual. Step after step was taken, until the poor, sinful one denied his Lord with cursing and swearing. He denied the Man of Sorrows in his acquaintance with grief. <YI, December 15, 1898 par. 6>

The crowing of the cock reminded Peter of the words of Christ, and, surprised and shocked, he turned and looked at his Master. At that moment, Christ looked at Peter, and beholding that grieved look, in which compassion and love for him were blended, Peter understood himself. With startling vividness his self-confident words flashed upon his minds: "Although all shall be offended, yet will not I." "I am ready to go with thee, both into prison, and to death." And yet he had denied his Lord with cursing and swearing! <YI, December 15, 1898 par. 7>

But Peter was not left in hopelessness. The look that Christ had given him brought a ray of hope to the erring disciple. He read there the words, "Peter, I am sorry for you. Because you are sorry and repent, I forgive you." While Peter's soul was passing through such deep humiliation, through the awful struggle with satanic agencies, he remembered the words of Christ, "I have prayed for thee;" and they were to him a precious assurance. <YI, December 15, 1898 par. 8>

The watch-care of Christ for Peter was the cause of his restoration. Satan could do nothing against the all-powerful intercession of Christ. And the prayer that Christ offered for Peter he offers in behalf of all who are humble and contrite in heart. He is our Advocate through the Holy Spirit. Before the Father he pleads the power and efficacy of his word. John declares: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." <YI, December 15, 1898 par. 9>

In Peter's fall we have before us our own individual cases. Just as verily as did Peter, many of the professedly commandment-keeping people of God dishonor and bring reproach upon their best Friend,--the One who can save them to the uttermost. But the Lord would restore to himself all who have put him to shame by their unscriptural course of action. <YI, December 15, 1898 par. 10>

Peter sinned against light and knowledge, and against great and exalted privileges. It was self-confidence that caused him to fail, and it is this same evil that is now working in human hearts. It may be our purpose to be right and to do right, but we shall most surely err unless we are constant learners in the school of Christ. Our only safety is in walking humbly with God.

December 22, 1898 Peter's Fall and Restoration. - No. 2.

Peter never forgot the painful scene of his humiliation. He did not forget his denial of Christ, and think that, after all, it was not a very great sin. All was painfully real to the erring disciple. His sorrow for his sin was as intense as had been his denial. After his conversion, the old assertions were not made in the old spirit and manner. <YI, December 22, 1898 par. 1>

No restoration can be complete unless it reaches to the very depth of the soul by the transforming power of the Holy Spirit. Under the Holy Spirit's influence, Peter stood before a congregation of thousands, and in holy boldness charged the wicked priests and rulers with the very sin of which he himself had been guilty. "Ye denied the Holy One and the Just," he said, "and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." There was now no moral insensibility upon Peter. As Christ's witness, under the inspiration of the Spirit of God, he gave evidence of his divine restoration. <YI, December 22, 1898 par. 2>

Three times after his resurrection, Christ tested Peter. "Simon, son of Jonas," he said, "lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." <YI, December 22, 1898 par. 3>

This heart-searching question was necessary in the case of Peter, and it is necessary in our case. The work of restoration can never be thorough unless the roots of evil are reached. Again and again the shoots have been clipped, while the root of bitterness has been left to spring up and defile many; but the very depth of the hidden evil must be reached, the moral senses must be judged, and judged again, in the light of the divine presence. The daily life will testify whether or not the work is genuine. <YI, December 22, 1898 par. 4>

When, the third time, Christ said to Peter, "Lovest thou me?" the probe reached the soul center. Self-judged, Peter fell upon the Rock, saying, "Lord, thou knowest all things; thou knowest that I love thee." <YI, December 22, 1898 par. 5>

This is the work before every soul who has dishonored God, and grieved the heart of Christ, by a denial of truth and righteousness. If the tempted soul endures the trying process, and self does not awake to life to feel hurt and abused under the test, that probing knife reveals that the soul is indeed dead to self, but alive unto God. <YI, December 22, 1898 par. 6>

Some assert that if a soul stumbles and falls, he can never regain his position; but the case before us contradicts this. Before his denial, Christ said to Peter, "When thou art converted, strengthen thy brethren." In committing to his stewardship the souls for whom he had given his life, Christ gave to Peter the strongest evidence of his confidence in his restoration. And he was commissioned to feed not only the sheep, but the lambs,--a broader and more delicate work than had hitherto been appointed him. Not only was he to hold forth the word of life to others, but he was to be a shepherd of the flock. <YI, December 22, 1898 par. 7>

"Verily, verily," said Christ, "when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following. . . . Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." <YI, December 22, 1898 par. 8>

Peter was now humble enough to understand the words of Christ, and without further questioning, the once restless, boastful, self-confident disciple became subdued and contrite. He followed his Lord indeed,--the Lord he had denied. The thought that Christ had not denied and rejected him was to Peter a light and comfort and blessing. He felt that he could be crucified from choice, but it must be with his head downward. And he who was so close a partaker of Christ's sufferings will also be a partaker of his glory when he shall "sit upon the throne of his glory." <YI, December 22, 1898 par. 9>

Christ is our tower of strength, and Satan can have no power over the soul who walks with God in humility of mind. The promise is, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." In Christ there is perfect and complete help for every tempted soul. Dangers beset every path, but the whole universe of heaven is standing on guard that none may be tempted above that which he is able to bear. Some have strong traits of character, that will need to be constantly repressed. If kept under the control of the Spirit of God, these

traits will be a blessing; but if not, they will prove a curse. If we lean to our own wisdom, our wisdom will prove to be foolishness. But if we will give ourselves unselfishly to the work, never swerving in the least from principle, the Lord will throw about us the everlasting arms, and will prove a mighty helper. If we will look to Jesus as the One in whom we may trust, he will never fail us in any emergency.

Mrs. E. G. White. <YI, December 22, 1898 par. 10>

December 29, 1898 One That Is Mighty.

The sincere Christian may grieve as he sees the havoc that sin has wrought: but only in a limited sense can human beings understand Christ's sadness as he looks upon the sin that exists in the human heart; only in a limited sense can man sympathize with suffering humanity. <YI, December 29, 1898 par. 1>

Christ alone was able to bear the afflictions of all the human family. "In all their affliction he was afflicted." He never bore disease in his own flesh; but he carried the sickness of others. When suffering humanity pressed about him, he who was in the health of perfect manhood was as one afflicted with them. With tenderest sympathy, he looked upon the suffering ones. He groaned in spirit as he saw the work of Satan revealed in all their woe, and he made every case of need and of sorrow his own. Numbers did not distract him; anguish did not overwhelm him. Though the pain of the sufferers thrilled through his whole being, yet with a power that never quailed, he cast out the evil spirits that possessed both mind and body. <YI, December 29, 1898 par. 2>

The power of love was in all his healing. He identified himself with suffering humanity. Of the suffering multitudes who were brought to Christ it is said, "He healed them all." <YI, December 29, 1898 par. 3>

When the poor, suffering paralytic was brought to the Saviour, Christ understood his condition perfectly. He knew that this wretched man had a disease of the soul far worse than bodily suffering. He knew that the greatest burden he had borne for months was on account of sin. The crowd of people around waited, in almost breathless silence, to see how Christ would treat this apparently hopeless case; and they were astonished to hear the words fall from his lips, "Son, be of good cheer; thy sins be forgiven thee." <YI, December 29, 1898 par. 4>

These were the most precious words that could fall upon the ears of that sick sufferer; for the burden of sin had lain so heavily upon him that he could not find the least relief. Christ lifted the burden that had oppressed him: "Be of good cheer," I, your Saviour, came to forgive sins. How quickly the pallid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and gloom. The mind being restored to peace and happiness, the suffering body can now be reached. <YI, December 29, 1898 par. 5>

Next comes from the divine lips the command: "Arise, take up thy bed, and go to thine house." In the effort to obey the will, those helpless, bloodless arms are quickened; a healthy current of blood flows through the veins; the leaden color of his flesh disappears, and the ruddy glow of health takes its place. The limbs, which for long years have refused to obey the will, are now quickened to life; and the healed paralytic grasps his bed, and walks through the crowd to his home. <YI, December 29, 1898 par. 6>

Christ was health and strength in himself; and when sufferers were in his immediate presence, disease was always rebuked. It was for this reason that he did not go at once to Lazarus when the message came, "He whom thou lovest is sick." He could not witness suffering, and not bring relief. He could not look upon disease or death without combating the power of Satan. The death of Lazarus was permitted that, through his resurrection, the last and crowning evidence might be given to the Jews that Jesus was the Son of God. <YI, December 29, 1898 par. 7>

Christ was strong to save the whole world. He wanted all. He could not endure the thought that one should be lost. He wept at the grave of Lazarus, that he could not save every one whom Satan's power had laid low in death. He had given himself a ransom for many, even all who would avail themselves of the privilege of coming back to their loyalty to God. John, pointing to him, had said, "Behold the Lamb of God, which taketh away the sin of the world." <YI, December 29, 1898 par. 8>

And in all this conflict with the powers of evil, there was ever before Christ the darkened shadow into which he himself must enter. Ever before him was the price which he must pay for the ransom of these souls. As he witnessed the sufferings of the human race, he knew that he must bear a greater pain, mingled with mockery; that he must suffer the greatest humiliation. When he raised Lazarus from the dead, he knew that for that life he must pay the ransom on the cross of Calvary. Every rescue made was to cause him the deepest humiliation. He was to taste death for every man. <YI, December 29, 1898 par. 9>

In his life on earth, Christ developed a perfect character, he rendered perfect obedience to his Father's commandments. In coming to the world in human form, in becoming subject to the law, in revealing to men that he

bore their sickness, their sorrow, their guilt, he did not become a sinner. Before the Pharisees he could say, "Which of you convinceth me of sin?" Not one stain of sin was found upon him. He stood before the world the spotless Lamb of God. <YI, December 29, 1898 par. 10>

From the light of his exalted purity, the world's Redeemer could see that the maladies from which the human family were suffering were brought upon them by transgression of the law of God. Every case of suffering he could trace back to its source. In every case he read the sad and awful end of unrepenting sinners. He knew that he alone could rescue them from the pit into which they had fallen. He alone could place their feet in the right path; his perfection alone could avail for their imperfection. He alone could cover their nakedness with his spotless robe of righteousness. <YI, December 29, 1898 par. 11>

Had all who claim to believe in Christ followed his example, what a different aspect would our world present today! This work has been neglected by the church; she has been remiss in following Christ in self-denial and self-sacrifice. She has not reached down to the depths of misery into which Satan has dragged those who have listened to his temptations; but we thank God that there is an opportunity to redeem the time, to bear the message of mercy to the highways and the hedges. The world's Redeemer is still the world's Restorer. Today Christ is feeling the woes of every sufferer. When the evil spirit rends the suffering frame, the Saviour feels its curse. When fever is burning up the life-current, he experiences the agony as if it were his own. And he is strong to deliver. Help has been laid on one that is mighty. He encircles man with his long human arm, while with his divine arm he lays hold of Omnipotence. He who created man knows just how to rid the human machinery of the clogs that have weakened the action of nerve, brain, bone, and muscle, and poisoned the life-current of the body. He knows how to speak the word, "Be whole," and bid the sufferer, "Go, and sin no more." <YI, December 29, 1898 par. 12>

His last injunction to his followers, his representatives upon the earth, was to lay hands on the sick, that they might recover. When the Master shall come again, he will commend those who have visited the sick, and relieved the necessities of the afflicted.

Mrs. E. G. White. <YI, December 29, 1898 par. 13>

March 30, 1899 The Resurrection of Lazarus.

I.

"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)" Mary's act of anointing Jesus was the fruit of her faith in him as the Son of God, and in thus pointing her out, the inspired writer shows the value that Christ places on acts of loving service. <YI, March 30, 1899 par. 1>

Christ had no home of his own. He was dependent on the hospitality of his friends and disciples. The home of the family at Bethany was one of the Saviour's homes. Here he could find rest and repose. Often when weary, thirsting for human fellowship, he had been glad to escape to this quiet home, away from the suspicion and jealousy of the angry Pharisees. Here he found a sincere welcome and pure, holy friendship. Here he could speak with simplicity and perfect freedom, knowing that his words would be understood and treasured. He was able here to accomplish the work for which he came to the earth. <YI, March 30, 1899 par. 2>

When Christ gave his disciples their commission, and sent them forth in his name to preach the gospel, he told them that they were to accept the hospitality of the people. And he would have his people entertain his messengers. But there are persons, even among those who profess to believe the truth, who are great talkers. They do not wait to learn from the messengers God sends. They wish rather to instruct them. Often they interpret their own opinions to be the opinions of their guests. Thus they lose much. God's servants understand those with whom they have to deal, and they see that they can not do these constant talkers much good; for they can not hear aright. <YI, March 30, 1899 par. 3>

Our Saviour appreciated a quiet home and interested listeners. He longed for human tenderness, courtesy, and affection. Those who received the heavenly instruction he was always ready to impart, were greatly blessed. John was one of his most attentive listeners, and thus he was enabled to be a doer of his words. <YI, March 30, 1899 par. 4>

As the multitudes followed Christ through the open fields, he unfolded to them the beauties of the natural world. He opened the eyes of their understanding that they might see how the hand of God upholds the world. He called the attention of his hearers to the soft showers of rain and the bright sunshine, given alike to good and evil. In order to call out an appreciation of God's goodness and benevolence, Christ gave lessons which showed that the divine appreciation

given an object is proportionate to the rank which that object holds in the scale of creation. He bade them consider the lilies, telling them that Solomon, the greatest king that ever wielded a scepter, was not, in all his glory, arrayed like one of the simple flowers of the field. God paints the flowers with colors that outvie the glory of Solomon. "Wherefore," said Christ, "if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" If the grass of the field receives divine care, how much more will our Heavenly Father care for us! We should seek to realize more fully the regard that God bestows on the human instrumentalities he has created. <YI, March 30, 1899 par. 5>

But the multitudes were slow of hearing, and in the home at Bethany, Christ found rest from the weary conflict of public life. Here he opened to an appreciative audience the volume of Providence, showing that in this volume each one has a page, on which every particular of his history is traced. The human soul is never absent from the mind of God. <YI, March 30, 1899 par. 6>

In these private interviews, Christ unfolded to his hearers that which he did not attempt to tell to the mixed multitude. He needed not to speak to his friends in parables. He opened to them the very heart of God, showing them the exactness of his love and care for his children, even in temporal things. God has made provision for every soul; for the human race is his spiritual offspring. <YI, March 30, 1899 par. 7>

Such depth and breadth was there in what he said that all that the listeners could do was to be still, "and know that I am God." Who can measure the gifts of infinite love? "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." Though sin has been accumulating for ages, God's love has never ceased to flow earthward. It was only restrained till a suitable channel was provided for it. Christ, the only begotten Son of God, left the royal courts and came to this world, and through him God poured forth the healing flood of his grace. <YI, March 30, 1899 par. 8>

As Christ gave his wonderful lessons, Mary sat at his feet, a reverent and devoted listener. On one occasion, Martha, perplexed with the care of preparing the meal, went to Christ, saying: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Jesus answered: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." She was storing her mind with the precious words falling from the Saviour's lips, which were more precious to her than earth's most costly jewels. <YI, March 30, 1899 par. 9>

When Lazarus was taken sick, his sisters sent to Christ, saying, "Lord, behold, he whom thou lovest is sick." They saw the violence of the disease that had seized their brother, but they knew that Christ had shown himself able to heal all manner of diseases, and they thought that he would immediately respond to their message, and be with them as soon as he could reach Bethany. <YI, March 30, 1899 par. 10>

Anxiously they waited for a word from Jesus. As long as the spark of life was yet alive in their brother, they prayed and watched for the Saviour to come. But the messenger returned without him. Yet he brought the message, "This sickness is not unto death," and they clung to the hope that Lazarus would live. Tenderly they tried to speak words of hope and encouragement to the almost unconscious sufferer. When Lazarus died, they were bitterly disappointed, but they felt the sustaining grace of Christ, and this kept them from reflecting any blame on the Saviour. <YI, March 30, 1899 par. 11>

When the disciples gave Christ the message, he did not manifest the sorrow that they expected him to. They thought he received this sad news coldly. Looking up to them, he said, "This sickness is not unto death, but for the glory of God." <YI, March 30, 1899 par. 12>

"Now Jesus loved Martha, and her sister, and Lazarus." The love that Christ felt for these friends was not alone a divine love. It was human as well as divine. He was an example of the highest type of humanity, and he was also the Saviour of the world. He could not be indifferent to the sufferings of the family whose hospitality he had so often shared, where he had rested and been refreshed as he had talked with his friends of heavenly things.

Mrs. E. G. White.

(To be continued.) <YI, March 30, 1899 par. 13>

April 6, 1899 The Resurrection of Lazarus.

II.

"When he had heard therefore that he was sick, he abode two days still in the same place where he was." This delay was a mystery to the disciples. What a comfort his presence would be to the family in the severe affliction through

which they are passing, the disciples thought. Christ loves all the human family, but to some he is bound by peculiarly tender recollections. His heart was knit by a strong bond of affection to the family at Bethany; and knowing this, the disciples were surprised that he did not respond to the sad message, "He whom thou lovest is sick." Had Christ's love changed?--No, no! and had Mary and Martha thought it had, they would have misjudged that tender, pitiful heart of human and divine love. It was for them and for his disciples that he tarried where he was for two days apparently leaving the afflicted ones to bear their burden alone. <YI, April 6, 1899 par. 1>

During this time Christ seemed to dismiss the message from his mind; for he did not speak of Lazarus. The disciples thought of John the Baptist, the forerunner of Jesus. At the time of his death, they had wondered why Jesus, with the power to perform wonderful miracles, had permitted John to languish in prison, and die a violent death. Possessing such power, why did not Christ save John's life? This question had often been asked by the Pharisees, who presented it as an unanswerable argument against Christ's claim to be the Son of God. <YI, April 6, 1899 par. 2>

But Christ did not forget John. In the lonely prison he manifested himself to him, showing him that ere long he himself was to suffer a most shameful, ignominious death. Not only that, but he was to bear the penalty of the transgression of the law of God, not to give men liberty to continue in sin, but to take away their inclination to sin, that they might not desire to transgress. Those who receive Christ are obedient to his commands; for his mind is given to them. He imbues them with his spirit of obedience, and they return to their loyalty. <YI, April 6, 1899 par. 3>

Christ's two days' delay after hearing that Lazarus was sick was not a neglect or a denial on his part. It was his purpose to remain where he was till the death of Lazarus took place, that he might give the people an evidence of his divinity, not by restoring a dying man, but by raising to life a man that had been buried. <YI, April 6, 1899 par. 4>

This should be an encouragement to us. We are sometimes tempted to think that the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," is not fulfilled unless the answer comes immediately when the request is made. It is our privilege to ask for special blessings, and to believe that they will be given us. But if the blessings asked for are not immediately granted, we are not to think that our prayers are not heard. We shall receive, even if the answer is delayed for a time. In carrying out the plan of redemption, Christ sees enough in humanity to discourage him. But he does not become discouraged. In mercy and love he continues to offer us opportunities and privileges. So we are to rest in the Lord, and wait patiently for him. The answer to our prayers may not come as quickly as we desire, and it may not be just what we have asked; but he who knows what is for the highest good of his children will bestow a much greater good than we have asked, if we do not become faithless and discouraged. <YI, April 6, 1899 par. 5>

After waiting for two days, Jesus said to his disciples, "Let us go into Judea again." The disciples were perplexed by these words. If Jesus were going to Judea, why had he waited two days? They could see nothing but danger in the course he was about to pursue. "Master," they said, "the Jews of late sought to stone thee; and goest thou thither again?" Jesus answered, "Are there not twelve hours in the day?" I am under the guidance of my Father, and as long as I do his will, my life is safe. My twelve hours of day are not yet ended. I have entered upon the last remnant of my day; but while any of this remains, I am safe. <YI, April 6, 1899 par. 6>

"If any man walk in the day," he continued, "he stumbleth not, because he seeth the light of this world." He who does the will of God, who walks in the path that God has marked out, can not stumble and fall. The light of God's guiding Spirit gives him a clear perception of his duty, and leads him aright till the close of his work. "But if a man walk in the night, he stumbleth, because there is no light in him." He who walks in a path of his own choosing, where God has not called him, who ventures presumptuously into danger, doing that which the Lord has not bidden him do, will stumble, because he has compassed himself about with the sparks of his own kindling. For him day is turned into night; and wherever he may be, he is not secure. <YI, April 6, 1899 par. 7>

"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; and I go, that I may awake him out of sleep." "Our friend Lazarus sleepeth!" How touching these words! How full of sympathy! In the thought of the peril their Master was about to incur by going to Jerusalem, the disciples had almost forgotten the bereaved family, at Bethany. But not so Christ. The disciples felt rebuked. They had been disappointed because Christ did not respond more promptly to the message. They had been tempted to think that he had not the tender love for Lazarus and his sisters that they had thought he had, or he would have hastened back with the messenger. But the words, "Our friend Lazarus sleepeth," awakened right feelings in their minds. <YI, April 6, 1899 par. 8>

"Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep." Christ represents death as being a sleep to his believing children. Their life is hid with Christ in God; and until the last trump shall sound, those who die will sleep in him. <YI, April 6, 1899 par. 9>

"Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." Thomas could see nothing but death in store for his Master if he went

to Judea; but he girded up his spirit, and said to the other disciples, "Let us also go, that we may die with him." He knew the hatred of the Jews toward Christ. It was their purpose to compass his death, but this purpose had not succeeded, because some of his allotted time still remained. During this time, Jesus had the guardianship of heavenly angels; and no bodily harm could come to him, even in the regions of Judea, where the rabbis were plotting how they might take him and put him to death. <YI, April 6, 1899 par. 10>

"Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." The disciples marveled at these words. Did the Saviour by his own choice avoid the home of his suffering friends? What sorrow Mary and Martha would have felt, thought the disciples, could they have heard these words! Knowing the love that Jesus had for Mary and Martha, the disciples were unable to explain his words on this occasion.

Mrs. E. G. White. <YI, April 6, 1899 par. 11>

April 13, 1899 The Resurrection of Lazarus.

III.

Apparently, Mary and Martha and the dying Lazarus were left alone; but they were not alone. Christ beheld the whole scene; and after the death of Lazarus, the bereaved sisters were upheld by his grace. Did not Jesus witness the sorrow of their rent hearts, as their brother wrestled with his strong foe, death? He saw it all, he felt every pang of anguish; and he said to his disciples, "Lazarus is dead." <YI, April 13, 1899 par. 1>

Christ had not only the loved ones at Bethany to think of; he had the training of his disciples to consider. They were to be his representatives to the world, that the Father's blessing might include all. For their sake he permitted Lazarus to die. Had he restored him from illness to health, the miracle that is the most positive evidence of his divine character would not have been performed. <YI, April 13, 1899 par. 2>

Had Christ been in the sick-room, Lazarus would not have died; for Satan would have had no power over him. In the presence of the Life-giver, death could not have aimed his dart at Lazarus. Therefore Christ remained away. To a certain extent he suffered the enemy to exercise his power. He permitted him to go a certain length, that by his own life-giving power he might drive back the conquered foe. He permitted Lazarus to pass under the dominion of death, and the suffering sisters saw their brother laid in the grave. Christ knew that as they looked on the face of their dead brother, their faith in their Redeemer would be severely tried. Thus he was pruning the branches, that they might bring forth more fruit. He knew that because of the struggle through which they were now passing, their faith would shine forth with far greater power. He suffered every pang of sorrow that they endured. He loved them no less because he tarried; but he knew that for them, for Lazarus, for himself, and for his disciples, a victory was to be gained. This crowning miracle was to give the seal to his mission and divinity. <YI, April 13, 1899 par. 3>

"I am glad for your sakes that I was not there." Not then did the disciples grasp the full meaning of these words; but the Holy Spirit, which Christ was to send to them after his ascension, would bring to their remembrance every word that he had spoken, imprinting his lessons indelibly on their minds, that they might have no misconception of his love or of his human sympathy. <YI, April 13, 1899 par. 4>

Christ delayed, that by raising Lazarus from the dead, he might give to his stubborn, unbelieving people an evidence that he was indeed "the resurrection, and the life." He was loath to give up all hope of the Jewish people. They were to him as the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. He knew that by their course of action they would bring upon themselves swift destruction. God would not avert the terrible retribution that was to come upon the Jewish nation because of the treatment of his Son. They were loading the cloud of indignation that was soon to burst upon them with uncontrollable fury, leaving them a scattered people, and a curse in the whole earth. But in his mercy, Christ purposed to give his deceived, deluded countrymen one more evidence that he was the Restorer, the One who alone could bring life and immortality to light through the gospel. This was to be an evidence that the priests could not misinterpret to destroy the faith of all whom they could influence. This was why Christ deferred going to Bethany. <YI, April 13, 1899 par. 5>

As Christ and his disciples drew near Bethany, a messenger was sent to the sisters, with the tidings of his arrival. Christ did not at once enter the house, but remained in a quiet place by the wayside. Among the Jews great outward display was observed at the death of friends or relatives. The numerous ceremonies were carried through with great precision. This ceremonial was not in harmony with the spirit of Christ. He did not wish to meet the sisters in the scene of confusion. And among the mourners were relatives of the family, some of whom held high positions of responsibility in Jerusalem. Among these were some of Christ's bitterest enemies. Christ knew their purposes, and

therefore he did not at once make himself known. <YI, April 13, 1899 par. 6>

The message was given to Martha so quietly that the others in the room did not hear. Absorbed in her grief, Mary did not hear the words. Rising at once, Martha went out to meet her Lord; but thinking that she had gone to the place where Lazarus was buried, Mary sat still in her sorrow, making no outcry. <YI, April 13, 1899 par. 7>

Martha hastened to meet Jesus, her heart agitated by conflicting emotions. In his expressive face she read the same tenderness and love that had always been there. Her confidence in him was unbroken; but she thought of her dearly loved brother, whom Jesus also had loved. Hope was not all dead in her heart; for at last Christ had come. With grief surging in her heart because he had not come before, yet with hope that even now he would do something to comfort them in their grief, she said: "Lord, if thou hadst been here, my brother had not died." Over and over again, amid the tumult made by the mourners, the sisters had repeated these words. <YI, April 13, 1899 par. 8>

With human and divine pity, Jesus looked into her sorrowful, care-worn face. Truly the branch is pruned that it may bring forth more fruit. Martha had no inclination to recount the past: all is expressed by the pathetic words, "Lord, if thou hadst been here, my brother had not died." But looking into the face of love, she said, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." <YI, April 13, 1899 par. 9>

Christ's answer was not calculated to inspire faith in any immediate change. Carrying her thoughts forward to the general resurrection, he said, "Thy brother shall rise again." Martha understood him to mean just what he intended she should. "I know that he shall rise again in the resurrection at the last day," she answered. Jesus said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." His death will not be eternal. "And whosoever liveth and believeth on me shall never die." The saints who are living when Christ comes, will be translated to heaven without seeing death. "Believest thou this?" Christ asked. Martha did not comprehend in all their significance the words spoken by Christ; but she responded, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." <YI, April 13, 1899 par. 10>

"And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee." She delivered her message as quietly as possible; for the priests and rulers were prepared to arrest Jesus when opportunity offered.

Mrs. E. G. White. <YI, April 13, 1899 par. 11>

April 20, 1899 The Resurrection of Lazarus.

IV.

The cries of the mourners prevented Martha's words from being heard. On hearing the message, Mary rose hastily, and with an eager look on her face, left the room. Thinking that she had gone to the grave to weep, the mourners followed her. When she reached the place where Jesus was waiting, she knelt at his feet, and said, with quivering lips, "Lord, if thou hadst been here, my brother had not died." The noise made by the mourners was painful to her; for she longed for a few quiet words alone with Jesus. But she knew of the envy and jealousy cherished in the hearts of some present against Christ, and she was restrained from fully expressing her grief. <YI, April 20, 1899 par. 1>

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled." He read the hearts of all assembled. He saw that with many, what was looked upon as a demonstration of grief, was only pretense. He knew that some in the company, now manifesting hypocritical sorrow, would ere long be planning the death, not only of the mighty miracle-worker, but of the one to be raised from the dead. There were tender hearts in the throng, but there were also hypocrites. These pretended to manifest grief, but their hearts were full of malignity. Christ could have stripped from them their robe of pretended sorrow; he could have revealed their real sentiments. But he restrained his righteous indignation. The words that he could in all truth have spoken, he did not speak, because of the loved one kneeling at his feet in sorrow, who truly believed in him. <YI, April 20, 1899 par. 2>

"Where have ye laid him?" he asked. "They said unto him, Lord, come and see." Together they proceeded to the grave. It was a mournful scene. Lazarus had been much beloved, and his sisters wept for him with breaking hearts, while those who had been his friends mingled their tears with those of the bereaved sisters. In view of this human distress, and of the fact that the afflicted friends could mourn over the dead while the Saviour of the world stood by, who had power to raise from the dead, "Jesus wept." Though he was the Son of God, he had taken human nature upon him, and he was moved by human sorrow. His tender, pitiful heart is ever awakened to sympathy by suffering. He weeps with those who weep, and rejoices with those who rejoice. <YI, April 20, 1899 par. 3>

But it was not only because of his human sympathy with Mary and Martha, that Jesus wept. There was in his tears a sorrow as high above human sorrow as the heavens are higher than the earth. Christ did not weep for Lazarus; for he was about to call him from the grave. He wept because those now united with Mary in mourning for Lazarus would soon plan the death of him who was the resurrection and the life. But how unable were the unbelieving Jews rightly to interpret his tears! Some, who could see nothing more than the outward circumstances of the scene before him as a cause for his grief, said, softly, "Behold how he loved him!" Others, seeking to drop the seed of unbelief in the hearts of those present, said, derisively, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" If it was in Christ's power to save Lazarus, why did he suffer him to die? <YI, April 20, 1899 par. 4>

With prophetic eye Christ saw the enmity of the Pharisees and Sadducees. He knew that they were premeditating his death. He was the Son of the infinite God; and yet, a victim to Jewish hatred and infatuation, he was soon to be laid in the grave. In three days he was to rise, thus becoming for all "the resurrection and the life;" but the power to give men life was to be gained by passing through death. And at his death few save the disciples would weep over their disappointed hopes.

Mrs. E. G. White. <YI, April 20, 1899 par. 5>

April 27, 1899 The Resurrection of Lazarus.

V.

By shedding Jesus' blood the Jewish people were about to divorce themselves from heaven. Christ knew that some of those now apparently so sympathetic would soon close against themselves the door of hope and the gates of the city of God. A scene was about to take place, in his humiliation and crucifixion, that would result in the destruction of Jerusalem, and at that time none would make lamentation for the dead. If the Jewish people had only appreciated the privileges and opportunities so mercifully granted them, the calamity about to fall upon them would have been averted. But in their prejudice they closed their eyes to all evidence. <YI, April 27, 1899 par. 1>

Christ's pleadings and importunities over them had been the reproaches of unrequited love. "O Jerusalem, Jerusalem," he said, as from the Mount of Olives he beheld the city and wept over it, "thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" You would not come to me, that you might have life. <YI, April 27, 1899 par. 2>

Standing there, in the very shadow of the cross, despised and rejected by those to whom he had come to give life, Christ might appropriately have lifted up his voice, and said: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God; for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." <YI, April 27, 1899 par. 3>

Christ was ever touched by human sorrow; but a far greater grief filled his soul as he thought of his unbelieving people. He saw that those who now refused to accept him would from that time erect around themselves walls of impenetrable darkness and unbelief, through which the light from heaven could not enter. The retribution that was coming upon Jerusalem was plainly portrayed before him. He saw Jerusalem besieged by the Roman legions. He knew that many now weeping for Lazarus would die in the siege of the city, and in their death there would be no hope. They would not rise again to receive life eternal, but to receive the second death. <YI, April 27, 1899 par. 4>

It was not only because of the scene before him that Christ wept. The weight of the grief of ages was upon him. He saw the terrible effects of the transgression of the law of God. He saw that in the history of the world, beginning with the death of Abel, the conflict between good and evil had been unceasing. Looking down the years to come, he saw the suffering and sorrow, the tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy upon his soul; and the fountain of his tears was broken up, as he longed to relieve all their distress. <YI, April 27, 1899 par. 5>

"Jesus therefore again groaning in himself cometh to the grave." Lazarus had been laid in a cave in a rock, and a massive stone had been placed before the entrance. "Take ye away the stone," Christ said. Thinking that he wished only to look upon the dead, Martha said, "Lord, by this time he stinketh: for he hath been dead four days." This statement, made before the raising of Lazarus, left no room for Christ's enemies to say that a deception had been practised. In the

past the Pharisees had circulated false statements regarding the most wonderful manifestations of the power of God. Already Christ had raised to life the daughter of Jairus and the son of the widow of Nain. Of the first of these he had said, "The damsel is not dead, but sleepeth." The people knew that she was indeed dead; but as she had been sick for only a short time before her death, Christ's enemies, the Pharisees, in an effort to destroy the effect of the miracle, declared that the child had not been dead; that Jesus himself had said that she was only asleep. They tried to make it appear that Jesus could not cure diseases, that there was false play about his miracles. But in this case, if evidence could break stubborn hearts, decided reformation must surely be made. This miracle marked the Jews' most solemn period of responsibility. Here they decided their own destiny; for no stronger evidence could be given them.

Mrs. E. G. White. <YI, April 27, 1899 par. 6>

May 4, 1899 The Resurrection of Lazarus.

VI.

When the Lord is about to do a work, Satan moves upon some one to object. "Take ye away the stone." Christ said. As far as possible, prepare the way for my work. But Martha's positive and ambitious nature asserted itself. Thinking that he wished only to look upon the body of her brother, she said, Lord, the work of corruption had made this impossible. She thought that it would be terrible to reveal the decomposing body to the beholders. Thus she expressed her unbelief. She did not realize that Jesus had tarried for two days where he was when he received the message, permitting Lazarus to die, that he might manifest the greatness of his power by raising him, thus giving all who should witness the miracle an evidence that could not be excelled. <YI, May 4, 1899 par. 1>

Christ reproved Martha for her unbelief, but his words were spoken with the utmost gentleness. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Why should you doubt my power? You have my word. If you will believe, you shall see the glory of God. Skepticism and unbelief are not humility. Implicit belief in Christ's word is true humility, true self-surrender. <YI, May 4, 1899 par. 2>

Christ's every word is full of meaning; his every lesson is important. Was not his word sufficient for Martha, even in her sorrow? Why did she reason in opposition to his requirements? Natural impossibilities can not prevent the work of the Omnipotent One. Christ would not be hindered in taking the prey from the enemy, and giving his disciples another trophy of victory. But the human heart is slow to understand Christ's words, and Martha's faith had not grasped the true meaning of his promise. <YI, May 4, 1899 par. 3>

"Take ye away the stone." Christ could have commanded the stone to remove, and it would have obeyed his voice. He could have bidden the angels who were close at his side to do this. At his bidding, invisible hands would have removed the stone. But the stone was to be taken away by human hands. Thus Christ would show that humanity is to co-operate with divinity. What human power can do, divine power is not summoned to do. God does not dispense with man's aid. He strengthens him, co-operating with him as he uses the powers and capabilities given him. <YI, May 4, 1899 par. 4>

The order was obeyed. The stone was rolled away. Everything was done openly and deliberately. All were given opportunity to see that no deception was being practised. There lay the body of Lazarus in its rock grave, cold and silent in death. The cries of the mourners were hushed. Surprised and expectant, the company stood around the sepulcher, waiting to see what next would happen. <YI, May 4, 1899 par. 5>

Calmly Christ stands before the grave. No hurried movements are made. A sacred solemnity exerts its influence upon all present. Christ steps closer to the sepulcher. Lifting his eyes to heaven, he says, "Father, I thank thee that thou hast heard me." Not long before this, Christ's enemies had taken up stones to cast at him because he claimed to be the Son of God. They had accused him of blasphemy, of performing his miracles by the power of Satan, thus blaspheming God themselves. But here Christ claims God as his Father, and with perfect confidence declares that he is the Son of God. <YI, May 4, 1899 par. 6>

In all that he did, Christ was co-operating with his Father. Ever he had been careful to have it understood that he did not work independently, but that it was by faith and prayer that he wrought his miracles. Christ desired all to know his relationship with his Father. "Father," he said, "I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." Here the disciples and the people were to be given the most convincing evidence in regard to the relationship existing between Christ and God. <YI, May 4, 1899 par. 7>

"And when he had thus spoken, he cried with a loud voice, Lazarus, come forth." His voice, clear and penetrating,

falls with solemn power on the people, and pierces the ear of the dead. As he speaks, divinity flashes through humanity. The people see in his face, which is lighted up by the glory of God, the assurance of his power. Every eye is fastened on the entrance to the cave. Every ear is quickened to hear each word. With intense and painful interest, all wait for the test of Christ's claim, the evidence that is to substantiate the fact that he is the Son of God, or to extinguish the hope forever. <YI, May 4, 1899 par. 8>

There is a stir in the silent tomb. He who was dead stands at the door of the sepulcher. His movements are impeded by the graveclothes in which he was laid away, and Christ says to the astonished spectators, "Loose him, and let him go." Again they are shown that what human hands can do, divine power does not attempt to perform. The human worker is to co-operate with God. In God's order, humanity is to work for humanity. There is a work that God alone can do. He alone can heal the sick. But the physician can co-operate with him by supplying right conditions. God alone can restore the diseased frame, but if man fails to do his part, he has no right to expect God to do his part. <YI, May 4, 1899 par. 9>

This miracle exerted a powerful influence. "Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." They received Christ, and in them the words were fulfilled, "As many as received him, to them gave he power to become the sons of God." "But some of them went their ways to the Pharisees, and told them what things Jesus had done." They had just witnessed the most wonderful evidence ever given to men that Jesus was the Messiah; but in spite of this, they surrounded their souls with darkness so dense that the divine light could not reach their souls.

Mrs. E. G. White. <YI, May 4, 1899 par. 10>

May 11, 1899 The Resurrection of Lazarus.

VII.

By raising Lazarus, Christ gave unmistakable evidence that he was the Sent of God. However humble his birth and appearance might be, he was the mighty God, the everlasting Father, the Prince of Peace. Who can fathom his longing desire to save those who had no mercy for themselves? He longed to give these deluded, fanatical people, whose fathers he had led through the wilderness, an evidence of his divinity, a display of his power, that would lead them to accept him. But he knew that though, as the result of this miracle, many souls would afterward be added to the church, the hearts of others would be steeled against him and his work. <YI, May 11, 1899 par. 1>

Looking over the past, Christ saw how, during the record of a thousand years, the Jews had abused their precious privileges. God had borne long with his erring people. In visible glory he had dwelt in the Shekinah of the mercy-seat. He had sent his Son to redeem them, but in a short time they were to show to the heavenly universe, to the worlds unfallen, that they had chosen Satan to be their leader, and were determined to cherish his attributes. Satan's best allies are those who will not come to the light, who stubbornly refuse all evidence; and the Jews had long been working in these lines. They would soon make the words of John the Baptist, "Ye generation of vipers," true in every sense. They would break every God-given command, thus demonstrating the truth of Christ's words: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." <YI, May 11, 1899 par. 2>

Bethany was so near Jerusalem that the news of the miracle was soon carried to the city, and in a few hours the Jewish rulers were in possession of the facts. A meeting of the Sanhedrin was at once called, to decide what should be done. The priests were convinced that the miracle had been wrought by the power of God. They were greatly impressed; for the Holy Spirit convicted them of the sins which they had committed against Christ. But they closed their hearts, lest the beams of the Sun of righteousness should shine into them. They stood behind an impregnable wall of unbelief. They were determined that they would never receive Jesus of Nazareth as the Messiah. Now that his influence had been strengthened by this wonderful miracle, their hatred was, if possible, increased. They were more than ever determined to put a stop to his work. No misinterpretation could be placed on this miracle. It was a work above criticism. They decided that Christ's work must be stopped; for already many of the Jews had received him. <YI, May 11, 1899 par. 3>

Though not favorable to Christ, the Sadducees had not been so full of malignity toward him as were the Pharisees. Their hatred had not been so bitter. But they were now thoroughly frightened. They did not believe in a resurrection of the dead. Producing so-called science, they reasoned that it would be an impossibility for a dead body to be brought to

life. Thus they showed themselves to be ignorant of the Scriptures and of the power of God. But by a few words from Christ, their theory had been overthrown. Lazarus had passed under the control of death. For four days his body had lain in the grave, yet at a word from Christ he had risen to life, in the presence of many witnesses. But this miracle did not open the eyes of the Sadducees; for they were blinded by prejudice. They could see no possibility of removing the impression made on the people by the miracle; for in no way could they prove it to be a deception. Thus far they had not encouraged the plan of putting Christ to death; but after the resurrection of Lazarus they decided that only by his death could his denunciations against them be stopped. <YI, May 11, 1899 par. 4>

The Pharisees believed in the resurrection, and they could not but see that this miracle was an evidence that the Messiah was among them. But they had ever opposed Christ's work. From the first they had hated Christ because he did not exalt them and their boasted righteousness. Instead, he had said to his disciples and to others, "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." In his sermon on the mount, Christ had defined the far-reaching principles of the law of God, and had shown that its requirements do not consist in outward show, but in holiness of heart and life. This Christ placed far above all outward observances. He outlined the qualities that all must possess who would win the approbation of God. <YI, May 11, 1899 par. 5>

In his scathing denunciation of the labored theology of the Pharisees, Christ said, "In vain they do worship me, teaching for doctrines the commandments of men." They bound upon others heavy religious burdens, from which, however, they excused themselves. Christ laid bare their avarice; their ambitious, intriguing plans for the priesthood; their exclusiveness, which led them to build a wall of partition between priest and people.

Mrs. E. G. White. <YI, May 11, 1899 par. 6>

May 18, 1899 The Resurrection of Lazarus.

VIII.

Christ had encouraged all, however sinful, to go directly to God as their merciful Father. Neither by precept nor example had he directed the people to the priesthood. But the idea of repenting and receiving forgiveness for their sins was not for a moment to be entertained by the priests. They would not admit that through unbelief they had placed themselves where the blessing of God could not come to them. When Christ had opened the eyes of the man born blind, they had striven with all sophistry to change the truth into a lie, declaring that the man was not born blind, that sight could not be given to eyes that had never seen. The man told them the simple truth; but they could not see, they could not believe, because they would not. So it was that the raising of Lazarus hardened their hearts; for they returned from evidence to cavil and disbelief. <YI, May 18, 1899 par. 1>

In the meeting called in haste, Pharisees and Sadducees were more nearly united than ever before. Divided hitherto, they became one in their opposition to the Spirit of God, and in their determination to adhere to the cause of the Prince of darkness, who brought sin into the world, and death through sin. What a council this was! The men who had been placed in positions of responsibility did not make investigation to see if these wonderful works bore the divine impress. They did not stop to question whether they were fighting against God. In their bigotry and prejudice they did not bow before God in humble prayer, with the Scriptures in their hands, asking God to show them if, in their opposition to Jesus, they were warring against heaven. So far had they separated from God, that they did not cast one glance heavenward. <YI, May 18, 1899 par. 2>

But the members of the council were not all agreed. The Sanhedrin was no longer a legal assembly, but existed only by tolerance. Some of its number questioned the wisdom of putting Christ to death. They feared that this would cause an insurrection among the people, causing the Romans to withhold further favors from the priesthood, and to take from them the power they now held by sufferance. The Sadducees were united in their hatred of Christ, yet they were inclined to be cautious in their movements, fearing that the Romans would deprive them of their high standing. <YI, May 18, 1899 par. 3>

In this Sanhedrin, assembled to plan the death of Christ, the Witness was present who heard the boastful words of Nebuchadnezzar, who witnessed the idolatrous feast of Belshazzar, who was present when Christ in Nazareth announced himself to be the Anointed One. This Witness was now impressing the rulers with the sinfulness of the work they were doing. Events in the life of Jesus rose up before them with a distinctness that alarmed them. They remembered the scene in the temple, when Jesus, a child of twelve, stood before the grave, learned doctors of the law, asking them questions at which they wondered. The miracle just performed appealed to their hearts, impressing them

that Jesus was none other than the Son of God. Perplexed and troubled, the rulers asked, "What do we?" There was a division in the council. Under the impression of the Holy Spirit, the Pharisees could not banish from their minds the conviction that they were fighting against God. In their true significance, the Old Testament Scriptures regarding Christ flashed before their minds. <YI, May 18, 1899 par. 4>

While the council was at the height of its perplexity, Caiaphas arose. He was high priest that year, and among his family connections were Sadducees, proud, bold, reckless, full of ambition and cruelty, which characteristics they hid under a cloak of pretended righteousness. With an assumption of knowledge, the high priest said, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." Can you not see that if you wish to retain your position in the nation, Jesus must die? <YI, May 18, 1899 par. 5>

Caiaphas showed them that after this miracle the followers of Jesus would likely rise in revolt. The Romans will then come, he said, and will close our temple and abolish our laws, destroying us as a nation. What is the life of this Galilean worth, in comparison with the life of the nation? Whether innocent or guilty, if he stands in the way of the nation's well-being, is it not doing God a service to remove him? Better that one man perish than that the whole nation be destroyed. <YI, May 18, 1899 par. 6>

This false idea had been taken from heathenism. Among the heathen, the dim consciousness that one was to die for the human race had led to the offering of human sacrifices. So Caiaphas thought to save the guilty nation, not from transgression, but in transgression, that they might continue in sin. Thus he thought to silence the remonstrances of those who dared say that as yet nothing worthy of death had been found in Jesus.

Mrs. E. G. White. <YI, May 18, 1899 par. 7>

May 25, 1899 The Resurrection of Lazarus.

IX.

At this council Christ's enemies had been deeply convicted. The Holy Spirit had impressed their minds. But Satan strove to gain control over them. He urged upon their notice the grievances they had suffered on account of Christ. How little he had honored their righteousness! He had presented a righteousness far greater, which all must possess who would be children of God. Taking no notice of their forms and ceremonies, he had made the service of God so simple that sinners were encouraged to go directly to God, as to a merciful Father, and make their wants known to him. Thus, in their opinion, Christ had set aside the priesthood. He had refused to acknowledge the theology of the rabbinical schools. He had exposed the evil practises of the priests, and had irreparably hurt their influence. He had injured the effect of their maxims and traditions, declaring that though they strictly enforced the ritual law, they made the law of God void by their traditions. He had accused them of being ignorant of the Scriptures and of the power of God, denouncing them as hypocrites. This Satan now brought to their minds, persuading them that they had a quarrel against Jesus, which nothing but his death could end. <YI, May 25, 1899 par. 1>

Satan told them that in order to save their authority, they must put Jesus to death. This counsel they followed. The fact that they might lose the power they then exercised was, they thought, sufficient reason for coming to some decision. With the exception of a few who dared not speak their minds, the Sanhedrin received the words of the high priest as the words of God. Relief came to the council; the discord ceased. They resolved to put Christ to death at the first favorable opportunity. In coming to this shameful decision they eased their minds with the fact that many guiltless lives had been sacrificed to save others. <YI, May 25, 1899 par. 2>

The rulers were well pleased with themselves. They regarded themselves as patriots, who were seeking the nation's salvation. Thus they persuaded themselves that they would be doing God a service in apprehending Christ. They thought that by putting him to death they could avert danger and preserve their power. Every device possible was to be tried to find something whereby Christ could be represented as working against the Roman power. By putting spies on his track, who would profess to be honest inquirers after truth, they hoped to entrap him. Thus by their own course of action they demonstrated as true all that Jesus had said of their malignity. <YI, May 25, 1899 par. 3>

This spirit had been worked out in the history of Daniel. His enemies, who hated the faithful statesman for his integrity, and who wished to remove him from their path, that they might rise to eminence, planned and intrigued long in order to find some way by which he might be condemned and put to death. <YI, May 25, 1899 par. 4>

By deciding to murder the Son of God, the Jewish rulers forged the fetters that were to hold them in irrevocable bondage. They loaded the cloud of vengeance that was soon to break over them, leaving them divorced from God and a prey to their enemies. From the time of this decision, the protection of God was withdrawn from the Jewish nation. The restraint of his Holy Spirit was removed. <YI, May 25, 1899 par. 5>

Christ's act in raising Lazarus was the crowning act of his life. What an influence for good it should have had upon all! But the hearts of the priests were hardened by it. Heaven's light was shining upon them; the evidence was strong enough to lead them out of the dark shadow in which the enemy had enveloped them. But the words were verified: "Though he had done so many miracles before them, yet they believed not on him. . . . Because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." <YI, May 25, 1899 par. 6>

God never hardens the heart in any other way than by giving great light. Heaven's favors slighted, turned from, rejected, because of a perverse will, harden the heart. So Pharaoh's heart was hardened. In order to accomplish his purpose, the Lord continued to give him greater and still greater manifestations of his power. But the king's first resistance made obedience to God more difficult. To refuse first, and then obey, is humiliating. <YI, May 25, 1899 par. 7>

God did not actually make Pharaoh stubborn and unyielding. He continued to give him light, and the king's increasing stubbornness brought its sure result. By resisting the will of God, seeds of disobedience are sown, and a harvest of evil is reaped. One seed of unbelief generates another and a stronger seed. By submission to the will of God, seeds are sown that will produce a rich harvest of good. The seed that is sown is the seed reaped; for seed reproduces itself.

"Whatsoever a man soweth, that shall he also reap." As responsible agents, all are deciding for themselves what their harvest shall be. <YI, May 25, 1899 par. 8>

God never urges any one on in wickedness. He never leads man to become desperate in his rebellion. He will not that any should perish, but that all should be saved. But he forces no one to accept the light. If, after bearing long with man, God sees that he will not submit, he leaves him to work out his natural hatred. He gives him up to the worst of all tyrants,--self. <YI, May 25, 1899 par. 9>

From those who will not see the light, who are determined to go on in the hardness of their hearts, God gradually withdraws the restraining power of his grace. <YI, May 25, 1899 par. 10>

Today, as in the days when Christ worked his wonderful miracles, the truth of God is made known. Men have within themselves the evidence of its divinity. The Holy Spirit impresses their minds by the manifestation of divine power. If received, the light sent from God leads to freedom, life, and salvation. But if by resistance, preconceived opinions are strengthened, if the God-given blessing is not received, the light becomes darkness.

Mrs. E. G. White. <YI, May 25, 1899 par. 11>

June 8, 1899 Doers of the Word.

I.

Christ attaches great importance to the doing of the word, as well as to the hearing of it. Among those who listened to his teachings were some who found it easy to hear, but who did not bring into their practical life the truths they heard. Christ sought to teach them that the divine word is not to be treated indifferently, but that all who hear it are to be doers of it. <YI, June 8, 1899 par. 1>

By a parable Christ warned his hearers: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." <YI, June 8, 1899 par. 2>

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." <YI, June 8, 1899 par. 3>

As Christ spoke these words, he was walking near the seacoast. About him were houses, some completed, others in the process of erection, apparently in most desirable positions. The disciples expressed their admiration of the wisdom of the men who had chosen such beautiful and desirable locations; but these houses were built upon the sand. Still another house was built high upon an eminence, which would require hard climbing to reach. This house was built upon the rock. <YI, June 8, 1899 par. 4>

Passing on some distance, Christ and his followers saw the place where a house had formerly stood; but the ruins alone remained to tell the story. This house had been washed away by storm and tempest, while fierce winds had not prevailed against the building whose foundation was riveted to the solid rock. <YI, June 8, 1899 par. 5>

Christ used this instance to impress his lesson. He pointed to the house built high upon the rock, and then to the

broken framework and debris about them, and showed the sure result of building upon a sandy foundation. He sought to convince his disciples of the lack of wisdom revealed by the man who built his house so insecurely. "Every one that heareth these sayings of mine," he said, "and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." <YI, June 8, 1899 par. 6>

Christ likened him who obeys the word of God to the man whom the world had many times denounced as foolish for placing himself in a place apparently so inaccessible. The greatest Teacher the world ever knew looked beneath the foundation, and showed the necessity of building securely, on the rock. Then when rain and tempest sweep down upon the building, it is found secure. <YI, June 8, 1899 par. 7>

In the illustration we as well as the disciples have a profitable lesson to learn. The house which was apparently so difficult of access, but which had stood unmoved amid storm and tempest, illustrates the spiritual life of those who build upon the sure foundation.

Mrs. E. G. White. <YI, June 8, 1899 par. 8>

June 15, 1899 Doers of the Word.

II.

The sayings of Christ are truth, eternal truth. He has sent his message, and we must hear with ears of faith. All who hear the word are to be doers of the word. The Saviour seeks to impress our minds with the necessity of charity, love, that earnest prayer that will ascend to God from hearts that are sincere in their religious duties. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." <YI, June 15, 1899 par. 1>

When Christ asked his disciples, "Whom say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter [which by interpretation means a stone], and upon this rock I will build my church; and the gates of hell shall not prevail against it." <YI, June 15, 1899 par. 2>

The name Peter means a stone, but Christ did not refer to Peter as the rock. He spoke of a rock altogether stable and immovable. He referred to the words Peter had spoken: "Thou art the Christ, the Son of the living God;" and he said, "I say unto thee, . . . upon this rock I will build my church; and the gates of hell shall not prevail against it." The Truth, the Life, the Light of the world, was to be the foundation of the Christian church. <YI, June 15, 1899 par. 3>

In plain language Isaiah tells who is the stone upon which the church is built: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." <YI, June 15, 1899 par. 4>

Peter afterward wrote: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." <YI, June 15, 1899 par. 5>

Those who build upon Christ Jesus will be safe; but those who build according to the wisdom of worldly-wise men, will find their wisdom foolishness. The great questions for us to settle are, How are we building? What characters are we forming in this our probationary time? The corner-stone of right character is Jesus Christ. His word, if practised, is sufficient to develop harmonious characters in all who believe, and who fashion their lives in accordance with it. The life that is given to God will become most valuable. He says, "I will make a man more precious than gold; even a man than the golden wedge of Ophir." <YI, June 15, 1899 par. 6>

"Ye are God's husbandry, ye are God's building," and you are under obligation to God to render him perfect service. You are in Christ's training-school. What do you propose to do with yourselves,--to be taught of God, or to take yourselves into your own keeping, and live in opposition to the plans of your Redeemer? Do you purpose to lay up

treasure in this world, simply to expend upon your desires, and thus become unblessed of God in this life, and bankrupt for eternity? <YI, June 15, 1899 par. 7>

"Ye are not your own; for ye are bought with a price." All the physical strength you have is Christ's. You live because he keeps you by his power. He made you for himself. He has a right to you, soul, body, and spirit. He has given you his plan for your life. It is to meet his requirements, that he may endow you with the gift of everlasting life. In order to become a member of the royal family, you must receive Christ by faith, believe in him as your personal Saviour, and take your place in his service. All your possessions are God's not to be trifled away, not to be used to gratify yourselves. You are to remember that the gold and silver, the houses and lands, bear the royal stamp, the signature of God. All are his property, to be used to glorify his name. You are to be his representatives, his faithful stewards, using his means to advance his work. God is greatly dishonored when his entrusted goods are used unfaithfully, and diverted to please the selfish heart. <YI, June 15, 1899 par. 8>

God would have you draw wisdom from him; then you will be all-around Christians, reaching the highest perfection of usefulness in this life. By bringing every advantage God has given you into this work, your consecrated efforts will win souls for Christ. Set Christ ever before you. Recognize him as the first, the last, the best, in everything. Lay all the plans of your life before the One who died for you, that he might bring to you life and immortality. Remember that just the character-building you now make will determine your eternal salvation or your eternal ruin.

Mrs. E. G. White. <YI, June 15, 1899 par. 9>

June 22, 1899 God's Purpose Concerning the Youth of Today.

I.

Grave responsibilities rest upon the youth. God expects much from the young men who live in this generation of increased light and knowledge. He expects them to impart this light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities and privileges given them. The work before them is waiting for their earnest effort, that it may be carried forward from point to point, as the time demands. If the youth will consecrate their minds and hearts to God's service, they will reach a high standard of efficiency and usefulness. <YI, June 22, 1899 par. 1>

This is the standard that the Lord expects the youth to attain. To do less than this is to refuse to make the most of God-given opportunities. This will be looked upon as treason against God,--a failure to work for the good of humanity. <YI, June 22, 1899 par. 2>

Those who strive to become laborers for God, who seek earnestly to acquire in order to impart, will constantly receive light from God, that they may be channels of communication. If, like Daniel, young men and young women will bring all their habits, appetites, and passions into conformity to the requirements of God, they will qualify themselves for higher work. They should put from their minds all that is cheap and frivolous. Nonsense and amusement-loving propensities should be discarded, as out of place in the life and experience of those who are living by faith on the Son of God, eating his flesh and drinking his blood. They should realize that though all the advantages of learning may be within their reach, they may yet fail of obtaining that education which will fit them for work in some part of the Lord's vineyard. They can not engage in God's service without the requisite qualifications of intelligent piety. If they give to pleasure and amusement the precious mind that should be strengthened by high and noble purposes, they degrade the powers that God has given them, and are guilty before him, because they fail to improve their talents by wise use. Their dwarfed spirituality is an offense to God. They taint and corrupt the minds of those with whom they associate. By their words and actions they encourage a careless inattention to sacred things. Not only do they imperil their own souls, but their example is detrimental to all with whom they come in contact. They are utterly incompetent to represent Christ. Servants of sin, careless, reckless, and foolish, they scatter away from him. <YI, June 22, 1899 par. 3>

Those who are satisfied with low attainments fail of being workers together with God. To those who let the mind drift where it will drift if not guarded, Satan makes suggestions which so fill the mind that they are trained in his army to decoy other souls. They may make a profession of religion, they may have a form of godliness; but they are lovers of pleasure more than lovers of God. There are youth who have a certain kind of cleverness, which is acknowledged and admired by their associates, but their ability is not sanctified. It is not strengthened and solidified by the graces and trials of experience, and God can not use it to benefit humanity and glorify his name. Under the guise of godliness, their

powers are being used to erect false standards, and the unconverted look to them as an excuse for their wrong course of action. Satan leads them to amuse their associates by their nonsense and so-called wit. Everything that they undertake is cheapening; for they are under the control of the tempter, who directs and fashions their characters, that they may do his work. <YI, June 22, 1899 par. 4>

They have ability, but it is untrained; they have capacity, but it is unimproved. Talents have been given them; but they misuse and degrade them by folly, and drag others down to their own low level. Christ paid the ransom for their souls by self-denial, self-sacrifice, humiliation, by the shame and reproach he endured. This he did that he might rescue them from the bondage of sin, from the slavery of a master who cares for them only as he can use them to ruin souls. But they make the love of the Redeemer in their behalf of no avail to them, and he looks with sadness on their work. <YI, June 22, 1899 par. 5>

Such youth meet with eternal loss. How will their fun and frolic appear to them in the day when every man shall receive from the Judge of all the earth according to the deeds done in the body? They have brought to the foundation wood, hay, and stubble, and all their life-work will perish. What a loss! <YI, June 22, 1899 par. 6>

O, how much better is the condition of those who act their part in God's service, looking to Jesus for his approval, writing daily in their account-book their mistakes, their errors, their sorrows, the victories they have gained over temptation, their joy and peace in Christ! Such youth will not have to meet their life-record with shame and dismay.

Mrs. E. G. White. <YI, June 22, 1899 par. 7>

June 29, 1899 God's Purpose Concerning the Youth of Today.

II.

To keep our souls in the love of God, requires strict self-discipline and watchfulness, mingled with earnest prayer. Every youth should seek to make all he possibly can of himself, that he may grow in grace, and in favor with God and man. His highest aspiration should be to give to others the treasures of science and knowledge that he has gained by following God's will. Thus his works will harmonize with the works of Christ. Those who do this are constantly in communication with the angels of light, who minister to those who shall be heirs of salvation. <YI, June 29, 1899 par. 1>

God expects the youth to think soberly and intelligently of how those of past generations toiled and sacrificed to leave to future generations a heritage of light. The patriarchs and prophets and the disciples of Christ received impressions from the Great Teacher, and this light and knowledge they bequeathed to those who live in this age. The youth now have the privilege of improving all the treasures that have been acquired by past generations. The Lord expects these hereditary trusts to be gathered up as golden treasures, and imparted to others. <YI, June 29, 1899 par. 2>

Paul wrote to Timothy: "Young men likewise exhort to be sober-minded, in all things showing thyself a pattern of good works: in doctrine showing uncorruptedness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." <YI, June 29, 1899 par. 3>

God calls for large-hearted, large-minded young men, who hear the word of God and obey it; who are not trifling, but deeply in earnest. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

Wherefore be ye not unwise, but understanding what the will of the Lord is." "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." <YI, June 29, 1899 par. 4>

God calls for young men who are cultivated, sanctified, refined, ennobled, through the truth, which has not merely been assented to, but brought into the inmost recesses of the soul, sanctifying the entire man. Such youth will learn daily in the school of Christ. Jesus died for the world, and souls are perishing for want of the knowledge that he came to bring. Knowing this, will young men who have all the facilities for gaining an education, both in science and religion, stand back, careless, unconcerned, and indifferent, content to spend their blood-bought time and privileges in self-gratification? <YI, June 29, 1899 par. 5>

The great work for this time has already begun, and is awaiting men who, with hearts subdued by grace, will carry it forward and upward, their ability refined and purified to do God's will, their lips touched with the holy fire which burns its way to the hearts of the people. Will youth merely look on at such a time as this, feeling no burden of responsibility? Shall the work be crippled in all its branches for want of men to teach the truth to others? Where are the laborers who will go forth, consecrating to God their time, their talents, and every jot of the ability they possess? <YI, June 29, 1899 par. 5>

At this late hour shall the work of saving souls be retarded? Shall but little be done, when the curse of sin has grown to such proportions that already the Spirit of God, insulted, rejected, and abused, is being withdrawn from the earth? Just as fast as God's Spirit is taken away, Satan's cruel work will be done upon land and sea. Judgments by fire and flood will increase in fearfulness; for Satan claims his harvest of souls in the destruction. <YI, June 29, 1899 par. 7>

Will young men now humble their hearts before God, and give themselves to his service? Will they not accept the holy trust, and become light-bearers to a world ready to be consumed by the wrath of an offended God? The use of intoxicating drink, which dethrones reason, and of tobacco, which clouds the brain and poisons the life-current, is increasing. Are our young men prepared to lift their voices in defense of temperance, and show its bearing upon Christianity? Will they engage in the holy war against appetite and lust? Our artificial civilization encourages evils which are destroying sound principles. The Lord is at the door. Where are the men who will go forth to the work, fully trusting in God, ready to do and to dare? God calls, "Son, go work today in my vineyard." If the young men of today will give themselves to God, he will make them heaven's chosen depositaries of truth, and will empower them to present before the people truth in contrast with error and superstition. May the Lord roll the burden on strong young men, who have his word abiding in them.

Mrs. E. G. White. <YI, June 29, 1899 par. 8>

July 13, 1899 "Give Us This Day Our Daily Bread."

The prayer that Christ taught his disciples had a deeper meaning than we realize. The petition, "Give us this day our daily bread," means more than a request for temporal food. No one could receive temporal food, were it not for the One who gave his life for the life of the world; but the words, "Give us this day our daily bread," refer not only to temporal food, but to spiritual food, which brings everlasting life to the receiver. When we believe and receive Christ's word, we eat his flesh and drink his blood. <YI, July 13, 1899 par. 1>

When tempted by Satan to alleviate his hunger by turning stones into bread, Christ met the temptation with the words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." <YI, July 13, 1899 par. 2>

On one occasion Christ told his disciples and the multitude which thronged him that they did not follow him because of the miracles that he did, but because they ate of the loaves, and were filled. "Labor not for the meat which perisheth," he said; be not over-anxious for temporal food, "but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. . . . Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." The One then speaking to them had in the wilderness given their fathers angels' food to eat. Oh, had they but known who was addressing them, how changed would have been their attitude toward him! <YI, July 13, 1899 par. 3>

"I am the bread of life," Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." <YI, July 13, 1899 par. 4>

When man believes in Christ as his personal Saviour, he is eating the daily bread which has been purchased for him at an infinite cost. As by eating temporal food the physical system becomes strong, so by eating the flesh of the Son of God the spiritual nature is strengthened. God's word is life to all who appropriate it. He who partakes of Christ's flesh and blood is a partaker of the divine nature. He is a branch of the Living Vine. As in nature the branch receives nourishment by its connection with the parent stalk, so the believer receives his life from Christ. A vital, life-giving current flows from the Saviour to him. <YI, July 13, 1899 par. 5>

Man fell through disobedience, severing his life from the life of God. Christ stooped to take humanity, that through him man might gain eternal life. In the guise of humanity, Christ defeated the purpose of the enemy. But Satan has interposed between the sinful human being and the living source of power, so that it is impossible for man, of himself, to appropriate the circulating element of the divine nature. Unless man has a vital connection with God, he will pervert every blessing he receives, and employ every gracious gift as a weapon against the bountiful bestower. It is only as human beings receive Christ, that God can bless them. Thus only can they be elevated and placed on vantage-ground.

Christ stands at the head of humanity as its substitute and surety, to represent God to man, and, through his power, to cause a stream of spiritual life to flow earthward. The Sun of Righteousness, he desires to shine into the chambers of the mind, purifying and elevating the soul, that he may abide therein, and control the affections and emotions, bringing the entire being into conformity to his will. <YI, July 13, 1899 par. 7>

When the human being receives daily spiritual food from God, a blessed union is formed between earthly and heavenly intelligences. The believer is sustained by the life of Christ. Continually he receives blessings from the hand of God, and continually he imparts. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." <YI, July 13, 1899 par. 8>

By receiving Christ we are made partakers of this nature. We live in him, and are enriched by the highest, fullest blessedness. This means a life hid with Christ in God,--a life purified, exalted, devoted to the grandest, noblest purposes. This is indeed having eternal life. God himself is enthroned in the hearts of his people, who are his representatives. This great and unspeakable gift is offered to all. The Jews would have made it a national blessing, confining it to themselves, but the Saviour proclaimed the truth that the bread of life is not confined to time or place, nation or people, but is free to all.

Mrs. E. G. White. <YI, July 13, 1899 par. 9>

July 20, 1899 "Sacrificed For Us."

In the councils of heaven God said, "Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him." The Lord created man's moral faculties and his physical powers. All was a sinless transcript of himself. God endowed man with holy attributes, and placed him in a garden made expressly for him. Sin alone could ruin the beings created by the hand of the Almighty. <YI, July 20, 1899 par. 1>

The malice that Satan bore to God led him to form the purpose of destroying the Creator's work. But no sooner was Satan, as he supposed, wholly successful in placing Adam on his side, to work in unison with the fallen angels, than God interposed to rescue him. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus he showed to the heavenly universe and to the fallen world the value he placed on man. Not one jot nor tittle of his law could be changed to meet man in his fallen condition, and save him from eternal death. But God could give up his Son, to vindicate the honor of his law, and rescue the beings he had created. So Christ took upon himself the work of redemption,--a work which it was impossible for angels to do. The Son of God was made an offering for sin. <YI, July 20, 1899 par. 2>

The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. In consequence of sin, the race was at enmity with God. At an infinite cost, and by a process mysterious to angels as well as to men, Christ assumed humanity. Hiding his divinity, laying aside his glory, he was born a babe in Bethlehem. In human flesh he lived the law of God, that he might condemn sin in the flesh, and witness to heavenly intelligences that the law was ordained to life, to insure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe, is a testimony of condemnation to the disobedient, speaking death and not life. <YI, July 20, 1899 par. 3>

This is the mystery of godliness,--that he who was equal with the Father should clothe his divinity with humanity, and laying aside all the glory of his office, descend step after step in the path of humiliation, enduring severe and still more severe abasement. Sinless and undefiled, he stood in the judgment-hall to be tried, to have his case investigated and pronounced upon, by the very nation he had delivered from slavery. The Lord of glory was rejected and condemned, yea, spit upon. With contempt for what they regarded as his pretentious claims, men smote him in the face. These men will one day call upon the rocks and mountains to fall upon them, and hide them from the wrath of the Lamb. <YI, July 20, 1899 par. 4>

Pilate pronounced Christ innocent, declaring that he found no fault in him. Yet to please the Jews, he commanded him to be beaten, and then delivered him up to suffer the cruel death of crucifixion. The Majesty of heaven was led as a lamb to the slaughter, and amid scoffs and jeers, ridicule and false accusation, he was nailed to the cross. The crowd, in whose hearts humanity seemed to be dead, sought to aggravate his sufferings by their revilings. But as a sheep before his shearers is dumb, he opened not his mouth. He was giving his life for the life of the world, that all who believed in him might gain immortality. <YI, July 20, 1899 par. 5>

Sweat-drops of agony stand upon the Saviour's brow, while from his murderers are heard the words, "If thou be the Son of God, come down from the cross." He is about to speak. What will he say?--From his pale, quivering lips come the words, "Father, forgive them; for they know not what they do." <YI, July 20, 1899 par. 6>

What an exhibition of divine love! Thus Christ proclaimed the good news of pardon, even to his murderers. On the cross he revealed the love of the unknown God. There is mercy for all. The most hardened sinner, if he repents, will be forgiven. <YI, July 20, 1899 par. 7>

"Behold the Lamb of God, which taketh away the sin of the world." Why, then, do those professing to believe in him show a hardness of heart, a lack of pity and love, which crucifies him afresh, and puts him to open shame? <YI, July 20, 1899 par. 8>

Had the people known God, they would not have thought they were doing him service by persecuting and putting to death the prophets. But they forgot their Creator; and waxing bold in their supposed superiority, they put to death him who alone was able to give them life. <YI, July 20, 1899 par. 9>

Christ's heart was pierced by a far sharper pain than that caused by the nails driven into his hands and feet. He was bearing the sins of the whole world, enduring our punishment,--the wrath of God against transgression. His trial involved the fierce temptation of thinking that he was forsaken by God. His soul was tortured by the pressure of great darkness, lest he should swerve from his uprightness during the terrible ordeal. Unless there is a possibility of yielding, temptation is no temptation. Temptation is resisted when man is powerfully influenced to do a wrong action; and, knowing that he can do it, resists, by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed. He could not have been tempted in all points as man is tempted, had there been no possibility of his failing. He was a free agent, placed on probation, as was Adam, and as is every man. In his closing hours, while hanging on the cross, he experienced to the fullest extent what man must experience when striving against sin. He realized how bad a man may become by yielding to sin. He realized the terrible consequence of the transgression of God's law; for the iniquity of the whole world was upon him. <YI, July 20, 1899 par. 10>

Reason, lost in an unfathomable depth of wonder and amazement, would question the truthfulness of such a history; but faith accepts the inspired record. It is true, and it would be blasphemy to attempt a denial. By giving his only begotten Son to die on the cross, God has shown us the estimate he places on the human soul. All that the world admires, all that it calls precious, sinks into insignificance when placed in the balance with one soul; for a priceless ransom has been paid for that soul. All heaven was given in one gift. <YI, July 20, 1899 par. 11>

Christ is the representative of God to man, and the representative of man to God. He came to this world as man's substitute and surety, and he is fully able to save all who repent and return to their allegiance. Because of his righteousness, he is able to place man on vantage-ground. Christ our Passover has been sacrificed for us. He gave his precious, sinless life to save guilty human beings from eternal ruin, that through faith in him they might stand guiltless before the throne of God.

Mrs. E. G. White. <YI, July 20, 1899 par. 12>

July 27, 1899 The Character that God Approves.

I.

The youth need to be instructed, carefully and prayerfully, that they may build their characters upon the abiding foundation. The reason so many make grievous blunders is that they do not heed the teachings of experience. The counsel of parents and teachers is lost upon them, and they yield to the temptations of the enemy. God loves the youth. He sees in them great possibilities for good, if they will realize their need of Christ, and build upon the sure foundation. He also knows their trials. He knows that they will have to battle against the powers of darkness, that strive to gain control of the human mind; and he has opened the way by which young men and young women may become partakers of the divine nature. The good they may accomplish by uniting themselves to Christ they will never know until, as overcomers, they enter the kingdom of Christ. <YI, July 27, 1899 par. 1>

Character does not come by chance. It is not determined by one outburst of temper, one step in the wrong direction. It is the repetition of the act that causes it to become habit, and molds the character either for good or for evil. Right characters can be formed only by persevering, untiring effort, by improving every entrusted talent and capability to the glory of God. Instead of doing this, many allow themselves to drift wherever impulse or circumstances may carry them. This is not because they are lacking in good material, but because they do not realize that in their youth God wants

them to do their very best. If the youth today would stand as Daniel stood, they must put to the stretch every spiritual nerve and muscle. The Lord does not desire that they shall remain novices. He wishes them to reach the highest point of excellence. He desires them to reach the very highest round of the ladder, that they may step from it into the kingdom of God. <YI, July 27, 1899 par. 2>

The youth who leave their homes, and are no longer under the watch-care of their parents, are to a large extent left to choose their own associates. They should remember that the eye of their Heavenly Father is upon them, and that he sees their every necessity, their every temptation. There are always to be found in schools some youth who, by their course of action, reveal that their minds are cast in an inferior mold. Through unwise training in childhood, they have developed one-sided characters; and as they have advanced in years, these defects have remained to mar their experience. By precept and example, these souls lead astray those who are weak in moral power. <YI, July 27, 1899 par. 3>

Time is golden, dear youth. You must not imperil your souls by sowing wild oats. You can not afford to be careless in regard to the companions you choose. Dwell upon that which is noble in the characters of others, and these traits will become to you a moral power in resisting the evil and choosing the good. Set your mark high. Your parents and teachers, who love and fear God, may follow you with their prayers day and night, they may entreat and warn you; but all this will be in vain if you choose reckless associates. If you see no real danger, and think you can do right as well as wrong, just as you choose, you will not discern that the leaven of wickedness is insidiously tainting and corrupting your mind. <YI, July 27, 1899 par. 4>

Christ was afflicted, insulted, abused; on the right hand and on the left he was assailed by temptation, yet he sinned not, but presented to God a perfect obedience, that was entirely satisfactory. By this he removed forever every semblance of excuse for disobedience. He came to show man how to obey, how to keep all the commandments. He lay hold of divine power, and this is the sinner's only hope. He gave his life that man might be a partaker of the divine nature, having escaped the corruption that is in the world through lust. "Behold the Lamb of God, which taketh away the sin of the world." <YI, July 27, 1899 par. 5>

God has given the youth talents to improve for his glory; but many apply these gifts to unsanctified, unholy purposes. Many have abilities which, if cultivated, would yield a rich harvest of mental, moral, and physical acquirements. But they do not stop to consider. They do not count the cost of their course of action. They encourage a recklessness and folly that will not listen to counsel or reproof. This is a terrible mistake. Young men would be sober-minded if they realized that God's eye is upon them, that angels of God are watching the development of character, and weighing moral worth.

Mrs. E. G. White. <YI, July 27, 1899 par. 6>

August 3, 1899 The Character that God Approves.

II.

I appeal to the youth. Consider your ways. Take time to think. Weigh your actions, and see what advantage it will be to you to serve the purposes of Satan, and do his pleasure. In doing this, you dishonor God, and grieve the dear Redeemer, who has paid the ransom for you by dying on the cross of Calvary. No power will be sufficient for you, compassed as you are by temptation, until Christ dwells in the heart by faith. Then you will make him your daily pattern, practising his virtues. You need to cherish that faith which works by love and purifies the soul. This faith will be revealed in your life when you make Christ your personal Saviour. As you cast your helpless soul on Christ, you will receive pardon for past transgression; and the truth, brought into the sanctuary of the soul, will transform the whole character. <YI, August 3, 1899 par. 1>

No youth can withstand the temptations of Satan if the truth, with its purifying, uplifting power, is not abiding in the heart. Truth has a correcting influence upon the life. It is a divine sentinel, keeping watch in your souls, and rousing to action against Satan's assaults. Under the divine influence of truth, the mind will be strengthened, the intellect invigorated, and there will be a growing up in the knowledge of the only true God, and Jesus Christ, whom he has sent. Do not tarnish the truth by indulging in habits and practises that are inconsistent with its holy character, but hold it as a treasure of highest value. <YI, August 3, 1899 par. 2>

If you would resist the temptations around you, you need to be sure that you are on the Lord's side, serving in the army of Prince Emmanuel. The Lord desires you to understand the position you occupy as sons and daughters of the Most High, children of the Heavenly King. He desires you to live in close connection with him. Cut away from

everything frivolous. <YI, August 3, 1899 par. 3>

Do not think you must indulge in this pleasure and in that. Determine that you will be on the Lord's side. If you will stand under the blood-stained banner of Prince Emmanuel, faithfully doing his service, you need never yield to temptation; for One stands by your side who is able to keep you from falling. Every youth is granted a probation, in which to form a character for the future, immortal life. Precious, golden moments these will be to you if you improve them according to the light God is permitting to shine upon you from his throne. While every grain of knowledge which parents and teachers are giving you should be carefully cherished, you are to bear in mind that there is a deeper teaching than any that human beings can give. Christ is the greatest Teacher the world has ever known. He must dwell in the heart by living faith. Then his Spirit will be through you a vitalizing power. <YI, August 3, 1899 par. 4>

Will the youth turn their faces heavenward? Will they open the chambers of the mind to the Sun of Righteousness? Will they throw open the door of the heart, and welcome Jesus in? What beauty of character shone forth in the daily life of Christ! He is to be our pattern. There is a great work to be done in fashioning the character after the divine similitude. The grace of Christ must mold the entire being, and its triumph will not be complete until the heavenly universe shall witness habitual tenderness of feeling, Christlike love, and holy deeds in the deportment of the children of God.

Mrs. E. G. White. <YI, August 3, 1899 par. 5>

August 10, 1899 Marriages, Wise and Unwise.

The Eden home of our first parents was prepared for them by God himself. When he had furnished it with everything that man could desire, he said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them." <YI, August 10, 1899 par. 1>

We have here revealed to us the truth concerning the origin of man. These words prove how false is the invention of Satan, which has been reiterated by man, that the human race has been developed, stage by stage, from the lowest order of animals. This is one of the deceptions by which Satan seeks to lower in the eyes of man God's great work of creation. <YI, August 10, 1899 par. 2>

God said, "Let us make man in our image." He gave to the work of his hands not only a form resembling his own, but a mind capable of comprehending divine things. His understanding, his memory, his imagination,--every faculty of man's mind,--reflected the image of God. In disposition and heart he was qualified to receive heavenly instruction. He possessed a right understanding, a true knowledge of his Creator, of himself, his duty, his obligations in respect to the law of God. His judgment was uncorrupted, unbiased, and disposed to obedience and affection, regulated according to reason and truth. He was capable of enjoying to the utmost capacity the good gifts of God. Everything upon which he looked was transporting to his senses; every sound was as music in his ears. Yet he was not placed beyond the reach of temptation. He stood as the representative of the human race,--a free moral agent. <YI, August 10, 1899 par. 3>

The Lord was pleased with this last and noblest of all his creatures, and designed that he should be the perfect inhabitant of a perfect world. But it was not his purpose that man should live in solitude. He said: "It is not good that the man should be alone; I will make him a help meet for him." So God created Eve, and gave her to Adam as a companion. <YI, August 10, 1899 par. 4>

Thus marriage was instituted. God himself united the holy pair; and this first marriage is an example of what all marriages should be. God gave the man one wife. Had he deemed it best for man to have more than one wife, he could as easily have given him two; but he sanctioned no such thing. Wherever polygamy is practised, it is against our Heavenly Father's wise arrangement. Under this practise the race degenerates, and all that makes married life elevated and ennobling is blasted. <YI, August 10, 1899 par. 5>

Immature marriages are productive of a vast amount of the evils that exist today. Neither physical health nor mental vigor is promoted by a marriage that is entered on too early in life. Upon this subject altogether too little reason is exercised. Many youth act from impulse. This step, which affects them seriously for good or ill, to be a lifelong blessing or curse, is too often taken hastily, under the impulse of sentiment. Many will not listen to reason or instruction in the matter. They are unwilling to consider this subject from a Christian point of view. <YI, August 10, 1899 par. 6>

The marriages formed by students at school are not right nor proper. Young boys and girls, unfitted in every way to bear life's responsibilities, do not guard their affections; and many who are too young to take care of themselves, too

young to know their own minds, who have never been tested as to whether they can make home happy, and support themselves, assume the responsibilities of married life. <YI, August 10, 1899 par. 7>

Many mothers have gone into the grave because the son or daughter, who heretofore had been respectful and obedient, would not be advised with reference to this important relation. The youth take this step regardless of the counsel of parents and friends, and heedless of the approval of God. His command, "Honor thy father and thy mother," is disregarded, and so his promise can not be fulfilled. His blessing can not rest upon those who pursue this course of reckless wilfulness. The minister of Christ may seek to warn them of their danger; but a bewitching power draws them away from the very ones who would do them good, and they determine to follow their own inclinations. <YI, August 10, 1899 par. 8>

The world is full of misery and sin today in consequence of ill-assorted marriages. In many cases it takes only a few months for husband and wife to realize that their dispositions can never blend; and the result is that discord prevails in the home, where only the love and harmony of heaven should exist. By contention over trivial matters, a bitter spirit is cultivated. Open disagreements and bickering bring inexpressible misery into the home, and drive asunder those who should be united in the bonds of love. Thus thousands have sacrificed themselves, soul and body, by unwise marriages, and have gone down in the path of perdition. <YI, August 10, 1899 par. 9>

It is a dangerous thing to form a worldly alliance. Satan well knows that the hour which witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. For a time they may make an effort to live a Christian life, but all their strivings are made against a steady influence in the opposite direction. Once they felt it a privilege to speak of their joy and hope; but soon they become unwilling to make this a subject of conversation, knowing that the one with whom they have linked their destiny takes no interest in these things. Thus Satan insidiously weaves about them a web of skepticism, and faith in the precious truth dies out of the heart. <YI, August 10, 1899 par. 10>

It is Satan's studied effort to secure the youth in sin; for then he is sure of the man. The enemy of souls is filled with intense hatred against every endeavor to influence the youth in the right direction. He hates everything that will give correct views of God and of Christ. His efforts are especially directed against those who are placed in a position favorable for receiving light from heaven; for he knows that any movement on their part to come into connection with God will give them power to resist his temptations. As an angel of light he comes to the youth with his specious devices, and too often succeeds in winning them, step by step, from the path of duty. <YI, August 10, 1899 par. 11>

Young persons who are thrown into one another's society may make their association a blessing or a curse. They may edify, strengthen, and bless one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence. The youth who finds joy and happiness in reading the word of God and in the hour of prayer, will be constantly refreshed by drafts from the fountain of life. He will attain a height of moral excellence and a breadth of thought that others can not conceive of. Communion with God encourages good thoughts, noble aspirations, clear perception of truth, and lofty purposes of action. Those who connect with God will be acknowledged by him as his sons and daughters. They will reach higher and still higher, obtaining clearer views of God and of eternity, until the Lord can make them channels of light and wisdom to the world. <YI, August 10, 1899 par. 12>

Jesus will be the helper of all who will put their trust in him. Those who are connected with Christ have happiness at their command. They follow in the path where their Saviour leads, for his sake crucifying the flesh, with the affections and lusts. These persons build their hope upon Christ, and the storms of life are powerless to sweep them from the sure foundation.

Mrs. E. G. White. <YI, August 10, 1899 par. 13>

August 17, 1899 Self-culture.

A character formed after the divine likeness is the only treasure that a man can take from this world to the next. I would urge the youth to regard every moment of time as golden. Do not waste it in indolence, do not spend it in folly, but use it in grasping higher treasures. Cultivate the thoughts and expand the soul by refusing to allow the mind to be filled with unimportant matters. Secure every advantage within your reach for strengthening the intellect. Do not rest satisfied with a low standard. Be not content until, by faithful endeavor, watchfulness, and earnest prayer, you have secured the wisdom that is from above. Thus you may gain an influence over other minds, which will enable you to lead them in the path of uprightness and holiness. This is your privilege. <YI, August 17, 1899 par. 1>

Cherish every ray of light you can obtain by searching the word of God. Take up your God-given work today, and see how much good you can accomplish in the strength of Christ. Make God your counselor. Discipline and control the

mental faculties. Self-control is a power which all may possess. It is gained by placing the will wholly on the side of God, taking the divine will for your will. <YI, August 17, 1899 par. 2>

Christ remembered our nature in the requirements he made. He took our nature upon himself, and brought to man moral power to combine with human effort. He would conform us to his authority, that we may know his will. He can and will, if we submit to him, fill the chambers of the mind and the recesses of the soul with his Spirit. Then our will is in perfect harmony with the divine will. Our spirit may be so identified with his Spirit that in thought and aim we shall be one with him. Then Satan will no longer control us. Christ is our Leader, and his true followers like to keep in step with him. He speaks, and they obey his voice. His people are made willing in the day of his power. <YI, August 17, 1899 par. 3>

The Lord's claims extend to our words and actions. Even the thoughts must be brought into captivity to Christ. Then the whole life is a witness for the right. God's true servants subordinate every act to the universal law of obedience. "Lord, what wilt thou have me to do?" is the inquiry of the soul. They keep their eyes directed heavenward, that they may be approved of God, workmen that need not to be ashamed. They maintain a watching, praying attitude. They remember the words, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Thus Enoch walked with God, constantly realizing his accountability. <YI, August 17, 1899 par. 4>

The intellectual, moral, and physical faculties are to be equally cultivated and improved, that we may reach the highest standard in the attainment of knowledge. Education is one-sided unless the whole of the human machinery is used. Those who are fitting themselves for ministers or teachers need to combine physical and mental labor. The intellect must not be allowed to become inactive. The mind must work, else it will become feeble, and will lose the power to think. It is not the length of time spent in acquiring an education that fits a man for a position of influence and responsibility. It is working with earnest effort to cultivate the talents, to wrestle with new problems. God has given us our reasoning powers for a high and holy purpose,--that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Our faculties were given us to be improved, not to remain unused. He who knows of the goodness and mercy and love of Jesus Christ should make them known to his fellow men; for this knowledge is given to be imparted. The mental faculties are to be aroused to earnest activity. God designs that the youth shall consecrate all their gifts to their Creator. By a right use of their talents they may link themselves by a golden chain to the higher world. They may become partakers of the divine nature. <YI, August 17, 1899 par. 5>

Daniel of sacred history was but a youth when with his friends he was taken captive to Babylon. But he stands before the heavenly universe, before the worlds unfallen, and before a rebellious world, as a bright example of what the grace of God can do for man. The Lord purposed what Daniel should do; and Daniel gave himself up, with all his energies, to carry out the plan of his Creator. It was not his choice to be exposed to the profligacy, the gluttony, and the spendthrift habits of that heathen nation. But he set his heart, while there, to serve the Lord. He co-operated with God. He stood under Christ's banner as a loyal subject of the heavenly King. As he educated himself to reach the highest standard, he carried with him the fragrance of Christ's righteousness. He was kind and submissive, he made friends with those who had charge over him; yet he would not swerve one inch from pure, true, righteous principles. He was willing to meet all the requirements of those who had rule over him, when he could do this consistently; but all the kings of the earth, all the nobles, all those in power, could not lead him to do one act that would mar his character. He was determined to be true to his God, and God calls him "a man greatly beloved." <YI, August 17, 1899 par. 6>

To every human being, life should be a serious problem. The character formed in this world determines the destiny for eternity. The element of value in the life in this world will be of value in the world to come. Our future is determined by the way in which we now allow ourselves to be influenced. If we cherish hereditary and cultivated tendencies to wrong, indulging appetite and passion, we can never enter the kingdom of God. But if we strive to repress evil inclinations, if we are willing to be governed by the Spirit of Christ, we are transformed. We take Christ's yoke upon us, and learn his way. Thus we become strengthened, as were Joseph, Samuel, and Daniel. We show that we are God's husbandry, God's building, and that we are using only solid timbers in our character-building.

Mrs. E. G. White. <YI, August 17, 1899 par. 7>

August 24, 1899 "The Will of God Concerning You."

Through the apostle John, God sends the message to his people in these days: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold

tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayest see." <YI, August 24, 1899 par. 1>

God's people are in danger of being separated from the Sun of Righteousness. "This is the will of God," the apostle says, "even your sanctification." This sanctification means perfect love, perfect obedience, entire conformity to the will of God. We are to be sanctified to him through obedience to the truth. Our conscience must be purged from dead works to serve the living God. If our lives are conformed to the life of Christ through the sanctification of mind, soul, and body, our example will have a powerful influence on the world. We are not perfect; but it is our privilege to cut away from the entanglement of self and sin, and go on unto perfection. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Great possibilities, high and holy attainments, are placed within the reach of all who have true faith. Shall we not anoint our eyes with eye-salve, that we may discern the wonderful things God has for us? <YI, August 24, 1899 par. 2>

Paul's sanctification was a constant conflict with self. "I die daily," he said. Every day his will and his desires conflicted with duty and the will of God. But instead of following inclination, he did the will of God, however unpleasant and crucifying to his nature. If we would press forward to the mark of our high calling in Christ Jesus, we must show that we are emptied of all self, and supplied with the golden oil of grace. God is dealing with us through his providence. From eternity he has chosen us to be his obedient children. He gave his Son to die for us, that we might be sanctified through obedience to the truth, cleansed from all the littleness of self. Now he requires of us a personal work, a personal self-surrender. We are to be controlled by the Holy Spirit. God can be honored only when we who profess to believe in him are conformed to his image. We are to represent to the world the beauty of holiness, and we shall never enter the gates of the city of God until we perfect a Christlike character. If we, with trust in God, strive for sanctification, we shall receive it. Then, as witnesses for Christ, we may make known what the grace of God has wrought in us. <YI, August 24, 1899 par. 3>

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself for the world, that he might "purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge his people from all unrighteousness and the spirit of discord and contention, that they may build up instead of tearing down, and consecrate their energies to the great work before them. God designs that his people shall come into the unity of the faith. In his prayer for his followers Christ said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." <YI, August 24, 1899 par. 4>

This touching and wonderful prayer reaches down the ages even to our day, for his words were: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." With persevering earnestness we are to work out this prayer, pressing onward and upward, and reaching Christ's standard of holiness. We are laborers together with God, and we must work in harmony with one another and with him. <YI, August 24, 1899 par. 5>

The Lord takes no pleasure in seeing us spiritually weak. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We who have named the name of Christ must awake from our indifferent, self-satisfied condition. God's people must have a fixed purpose. They will never be holy until they put all the energy of their being into the work of conforming to the will of God. <YI, August 24, 1899 par. 6>

"This is the will of God concerning you, even your sanctification." Is it your will also? Your sins may be as mountains before you; but if you humble your heart and confess your sins, trusting in the merits of a crucified and risen Saviour, he will forgive, and will cleanse you from all unrighteousness. With intensity of desire, long after God, yea, pant after him, as the hart pants after the water-brooks. As your soul yearns after God, you will find more and still more of the unsearchable riches of his grace. As you contemplate these riches, you will come into possession of them, and reveal the merits of a Saviour's sacrifice, the protection of his righteousness, his inexpressible love, the fulness of his wisdom, and his power to present you before the Father without spot or wrinkle or any such thing. Those who accept of this salvation will bear the testimony: "We have redemption through his blood." "The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." "We are more than conquerors through him that loved us."

Mrs. E. G. White. <YI, August 24, 1899 par. 7>

August 31, 1899 True Education.

True education is to know and to do the will of God. This education is as lasting as eternity. The Bible is to be our text-book; for true religion is the foundation of all true education. Intellectual training can never safely be disconnected from religion; and with the study of books, manual training is to be combined, that the mind may be correctly balanced, and solidity be given to brain, bone, and muscle. This world is our preparatory school. The school and the college are necessary for the development of the mind and the formation of the character. But the cultivation of the intellect alone, apart from a moral and religious education, has a baleful influence. The man who neither loves nor fears God may reach dazzling heights in intellectual attainments, and yet use his acquired knowledge to war against his Maker. If men accept the Lord God of heaven as their teacher, will they not gain the best kind of knowledge, for this world as well as for the next? Mental strength comes alone from a knowledge of the laws that God has established in nature and in the human structure. We must be obedient to these laws, or our lives will be a failure. <YI, August 31, 1899 par. 1>

Under the controlling influence of Christ, the human intellect can achieve wonderful things. The youth should be encouraged to reach the highest standard of intellectual acquirement. If the fear and knowledge of God are made first, there is no danger that the student will soar too high. The knowledge of God, the understanding of his will in his word, as far as human minds may grasp it, incorporated into the thoughts and woven into the character, will make efficient men and women. The study of the word of God will enable us to do his work intelligently and acceptably. The mind will be enriched, enlarged, and broadened. Those who thus constantly study the Word will go upward and forward toward the highest standard, because they are partakers of the divine nature. <YI, August 31, 1899 par. 2>

Daniel was closely connected with the source of all wisdom, and this was to him more precious than the gold of Ophir. He kept his religious training on an equality with the advantages that were given him for becoming a wise and learned man. He used his entrusted capital aright. He was aroused by the situation in which he found himself in the king's court. He co-operated with God in the use of every power that had been given him, and we read: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." Daniel was connected with God, and the secrets of the Most High were opened to him; for God is with those that fear him. "And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Continual growth in religious wisdom and intelligence did not in any way disqualify these youth for the faithful discharge of the important duties assigned them in the kingdom of Babylon. God gave them his wisdom and knowledge for the perfecting of a thorough education. <YI, August 31, 1899 par. 3>

Let children and youth be given true education. Teach them to give God their entire devotion; for they are wholly dependent on him in this life, and for the future, immortal life. The knowledge of truth is the nutrition that the soul needs, in order to be prepared to act as wise a part as did Daniel and his associates. Every time the conscience is violated, sin is committed, for which the wrong-doer must suffer the sure result. The penalty of sin is death. With persevering effort and patient forbearance, children must be taught that the fear of the Lord is the beginning of wisdom. When very young, they may be taught the statutes and commands of God. The thoughts and sentiments of his law are to be interwoven with their knowledge of the sciences. A true knowledge of the word of God is the only true scientific education. <YI, August 31, 1899 par. 4>

We can not afford to separate spiritual from intellectual training. Well may parents dread intellectual greatness for their children unless it is balanced by a knowledge of God and his ways. It is of great importance that the youth take with them from school an intelligent love for God and his truth. This lies at the foundation of all true knowledge. We are in a world subject to disease and death. He who during his lifetime serves God faithfully has the assurance that he will come forth from the grave to a glorious immortality. Of such a one it may indeed be said, "It is well with his soul." In every school in our land the Lord God of Israel should be exalted, revered, and honored. In the place of unsanctified rivalry for earthly honor, the highest ambition of students should be to go forth strengthened, established missionaries for God, educators who can teach what they have learned. <YI, August 31, 1899 par. 5>

Goodness alone is true greatness. With persevering faith, teachers are to hold to the infinite One, saying, as did Jacob, "I will not let thee go, except thou bless me." Education is not perfect unless the body, the mind, and the heart are equally educated. Students who go from school with this education will draw to Christ not only men and women, but children and youth. These need to learn to discipline self; to take up the duties nearest them; and then, however

unpleasant the work may seem, to advance steadily. When they learn what constitutes them true children of God, a work will be done that Satan himself can not undo nor make of none effect. He who opens his heart to receive true education receives power from God to impart light to others.

Mrs. E. G. White. <YI, August 31, 1899 par. 6>

September 14, 1899 Teaching from Nature.

Christ employed the things of nature to illustrate divine truth. He bade them speak that men might heed the voice of God. He used as object-lessons the flowers he had created and the things of the animal world. Under his teaching, nature utters her voice to declare the wonderful works of God, and to reprove man's unbelief and his forgetfulness of his constant dependence upon the Creator. <YI, September 14, 1899 par. 1>

"Take no thought for your life," Christ said, "what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" Consider the ravens. They neither sow nor reap; but they act the part God designed them to act, and he takes care of them. And will not that God who has given man all that he has, keep him in health and strength if he complies with the conditions by obedience to the laws of his being? <YI, September 14, 1899 par. 2>

"Which of you by taking thought can add one cubit unto his stature?" Christ asked. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Let the lily, beautifully tinted and gracefully formed by the great Master Artist, surpassing in its loveliness the artificial adorning of Solomon, teach us the lesson of simplicity and faith. <YI, September 14, 1899 par. 3>

The lesson-book of nature is open to all. When men and women cease trying to counter-work the purposes of divinity, when they place themselves under the discipline of grace, they will see that they have a work to do in becoming conversant with plant and animal life. If less time were devoted to the preparation of elaborate meals for the gratification of appetite, and more in the contemplation of God's works in nature, men and women would be better fitted to serve their Creator. <YI, September 14, 1899 par. 4>

God has entrusted human beings with talents. He has given men and women intellect, that they may study his dealings with them. All have the privilege of knowing the only true God, whom to know aright is life eternal. Shall we, then, follow our own inclinations, and indulge our inherited and cultivated tendencies to wrong, without reference to God's word? The birds of the air, guided by instinct, are obedient to the laws that govern their life; but the beings formed in God's image fail to honor him by obeying his laws. By disregarding the laws that govern the human organism, they disqualify themselves for serving God. God warns them to beware how they dishonor him by breaking the laws that govern their bodies; but habit is strong, and they will not heed. <YI, September 14, 1899 par. 5>

The swallow and the crane observe the changes of the season. To find a suitable clime, they migrate from one country to another, as God designed they should. But men and women sacrifice life and health in seeking to gratify appetite. In their desire to accumulate earthly treasure, they forget the Giver of all their blessings. They abuse their health, and use their powers to carry out their unsanctified, ambitious projects. Their days are filled with pain of body and disquietude of mind because they are determined to follow wrong habits and practises. They sacrifice health, peace, happiness, to their ignorance. <YI, September 14, 1899 par. 6>

The wise man addresses the indolent in these words: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her fruit in the harvest." <YI, September 14, 1899 par. 7>

The habitations that the ants build for themselves show wonderful skill and perseverance. Only one little grain at a time can they handle, but by diligence and perseverance they accomplish wonders. Solomon points to their industry as a reproach to those who waste their hours in sinful idleness, or in practises that corrupt soul and body. The ant prepares for future seasons. Many who are gifted with reasoning powers entirely disregard this lesson, and fail entirely to prepare for the future life. <YI, September 14, 1899 par. 8>

Stones have frequently been used as memorials of God's dealing with his people. Joshua, knowing that the time of his service as the visible leader of the children of Israel was about to end, gathered the people together, and caused them to renew their covenant with their Maker. Then he "wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord, which he spake unto us. It shall

be therefore a witness unto you, lest ye deny your God." <YI, September 14, 1899 par. 9>

None have an excuse for misusing their powers. Such misuse robs God of the service he demands. By creation and by redemption, man is the Lord's. The qualities with which he has been endowed show how high an estimate the Lord places on human beings. He has given every man his work. Every youth, every child, has a work to do in accordance with the Lord's revealed will. No one can waste his opportunities and privileges without robbing God. How can we ignore the responsibilities that rest upon us? The sun, the moon, the stars, the rocks, the flowing stream, the broad, restless ocean,--all teach lessons that we would do well to heed. Shall we not learn from God's great book of nature that he bestows his love, mercy, and grace on us every moment of our lives, that we, in turn, may serve him and our fellow men?

Mrs. E. G. White. <YI, September 14, 1899 par. 10>

September 21, 1899 An All-Powerful Saviour.

I.

Christ took upon him the form of sinful man, clothing his divinity with humanity. But he was holy, even as God is holy. He was the sin-bearer, needing no atonement. Had he not been without spot or stain of sin, he could not have been the Saviour of mankind. One with God in purity and holiness, he was able to make a propitiation for the sins of the world. <YI, September 21, 1899 par. 1>

Christ has declared our position. "He that followeth me," he says, "shall not walk in darkness, but shall have the light of life." He is the light of the world. Through him light shines amid moral darkness. He is the bright and morning star. He is the Sun of Righteousness, the brightness of the Father's glory. He is "the true Light, which lighteth every man that cometh into the world." <YI, September 21, 1899 par. 2>

A physician, a healer, Christ came to restore the moral image of God. This is the covenant, the pledge, that if we come to him, renouncing our own ways and works, we shall receive the imputed righteousness of Christ. As man works out his own salvation, God works with him, to will and to do of his good pleasure. Those in whose hearts he abides are made all light in the Lord. The presence of the Saviour is apparent. Good and pleasant words reveal the Holy Spirit's influence. Sweetness of temper is manifested. There is no angry passion, no obstinacy, no evil-surmising. There is no hatred in the heart. <YI, September 21, 1899 par. 3>

Faith is genuine only when it works by love and purifies the soul. Self must be crucified, else sin will remain to defile the whole being. The Cain-spirit must not be allowed to enter the heart; for the hatred it brings is next of kin to murder. Man can not enjoy divine blessings unless he shows love to God and to his neighbor. He has lost God's favor by sin, and can not be saved unless Christ takes away his sin. The moral image of God can not be restored in him while he cherishes his own image; for this means defilement. He must work diligently for the right, if he desires to see the restoration of the divine image. <YI, September 21, 1899 par. 4>

Christ is a complete Saviour. It was a perfect sacrifice that he offered on Calvary's cross, that man might have a full and complete sanctification. Wonderful is the provision that he has made, yet many who claim to believe have only a nominal faith. Their profession does not convert them. They have not surrendered all to Christ. They have not opened the door of the heart to welcome him as a heavenly guest. They love themselves and their own ways, failing to realize that their ways, their words, and their characters are opposed to God. Such can never reach perfection unless they see themselves as they are. If the natural disposition is not changed, if it remains as it was before Christ spoke to them, they are lukewarm, neither cold nor hot. Christ says to them, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." I can not plead in your behalf; for you have no desire for my glory. <YI, September 21, 1899 par. 5>

Many professed Christians have never seen the Way, the Truth, and the Life. This is why there is so little genuine sanctification. One safeguard after another is removed from the sanctuary of the conscience. The failure to overcome, leaves the soul unguarded. Evil habits, unresisted, strengthen into chains of steel, binding the whole man. <YI, September 21, 1899 par. 6>

Slipshod religion is a dangerous thing, in the home or in the church; and to educate the mind to look for defects in others unfits the soul for communion with God. This is the leaven of evil. The very act of looking for evil in others develops defects in those who look. These would be alarmed could they see the facts that are registered against them in the books of heaven. The man with the beam in his own eye thinks he has discovered a mote in his brother's eye. But the very discovery of the mote is the sign of the beam. Christ says to us: "Judge not, that ye be not judged. For with

what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Mrs. E. G. White. <YI, September 21, 1899 par. 7>

September 28, 1899 An All-Powerful Saviour

II

Shall we choose darkness rather than light because the light shows us our sins and reproves us? Shall we refuse to come to the light, lest our deeds shall be made manifest? When the truth controls the life, there is purity, freedom from sin. The glory, the fulness, the completeness, of the gospel plan is fulfilled in the life. The light of truth irradiates the soul-temple. The understanding takes hold of Christ. The light is not hated because it reproves and warns, but it is accepted and rejoiced in. <YI, September 28, 1899 par. 1>

Christ declared, "I, if I be lifted up from the earth, will draw all men unto me." If man's will is submitted to the will of God, the man, though a sinner, will be drawn to Christ. He will realize something of the love manifested by God when he gave his Son to die on Calvary's cross, to bring life and immortality within the reach of men. The acceptance of the Saviour brings perfect peace, perfect love, perfect assurance. The beauty and fragrance of the Christ-life, revealed in the character, testifies that God has indeed sent his Son into the world. No other power could bring about so marked a change in a man's words, spirit, and actions. <YI, September 28, 1899 par. 2>

Without Christ the heart of man is cold. But when one feels his need of the Sun of Righteousness; when he comes to Jesus, saying, Lord, I am sinful, unworthy, helpless; save me, or I perish, he is accepted in the Beloved, and his heart is warmed by the rays of divine love. By this sincere coming to Christ, he opens the door to him who has long been saying: "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He is accepted, and he knows what it means to sit together in heavenly places in Christ Jesus. God says, Let there be light; and there is light. The soul possesses an abiding Christ, who is the light of life. <YI, September 28, 1899 par. 3>

Christ humbles the proud heart by giving it a view of himself, his generosity, his great love. He desires to save us, soul, body, and spirit, by uniting us to himself. He desires us to behold his glory, as the glory of the only begotten of the Father. Then we can say, "Of his fulness have all we received, and grace for grace." He who shows that he appreciates the grace he receives, by imparting it to others, receives increased grace, in proportion to the grace he imparts. And he is so full of joy that he exclaims, "Thy gentleness hath made me great!" <YI, September 28, 1899 par. 4>

The one great lesson all must learn--the poor sinner, dead in trespasses and sins, as well as the professed Christian, who has known the truth, but has clung to his unsanctified traits of character--is that God will save to the uttermost all who come to him. "Him that cometh to me," he says, I will in no wise cast out." The poor, the suffering, the sinful, may find in Christ all they need. As soon as they receive Jesus as a personal Saviour, the cries of distress and woe are changed to songs of praise and thanksgiving. <YI, September 28, 1899 par. 5>

All may share Christ's grace if they will confess to the great sin-bearer, whose work it is to take away the sins of all who believe. You have the assurance that as you renounce your own righteousness, you will be clothed with his righteousness. Christ invites you, saying, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The door is opened to all. No one is turned away. God proffers to all a priceless treasure,--his peace,--a peace that the world can neither give nor take away. The everlasting gates of pearl will not open to those who come with the symbols of power, but they will open wide to the trembling touch of the meek and lowly. To be great in the kingdom of God is to be as a little child in simplicity and love. The Lord is able and willing to work in our behalf, and he will work if we come to him as children. He will lead us by the hand, upholding us that our feet shall not slip.

Mrs. E. G. White. <YI, September 28, 1899 par. 6>

October 5, 1899 "We Have Seen His Star"

I

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." <YI, October 5, 1899 par. 1>

These men were men of noble birth, learned in art and science. They were astrologers, and in the heavens they had seen the glory of God. But they had not a full knowledge of the Author of the wonders they studied. The magi of the East varied in honor and integrity, some sinking to a low level, and using their knowledge of science to impose on the credulity of others for their own selfish ends; while others refused thus to dishonor themselves and deceive the people. The latter class were noble men, who followed the indications of God's providence as revealed in the heavens and the earth. <YI, October 5, 1899 par. 2>

It was not God's purpose that the light he had given to patriarchs and prophets should be confined to the Jewish nation. He designed that it should be carried to all parts of the earth. But the Israelites misinterpreted the command given them in regard to intermarrying with other nations. This command was given to guard God's people from idolatry. But they made it a wall of separation, a barrier to any communication with other nations. They regarded themselves as the only people whom God would acknowledge, and looked upon all others as despised by him. Thus they became narrow in their ideas; and while separating themselves from the heathen, they also separated themselves from God. By walking contrary to his requirements, they were building a wall of separation between themselves and God. <YI, October 5, 1899 par. 3>

The children of Israel did not walk in the light given them by Him who had been their invisible leader through forty years of wilderness-wandering. Had they cherished the light and practised the gracious lessons given them by Christ, forming characters in accordance with the principles of truth, they would have retained God's favor. Great wisdom and knowledge would have been given them. God would have made them channels through which he could communicate truth, and by which he would have been made a praise in all the earth. Thus his wisdom and matchless love would have been sounded throughout the world. <YI, October 5, 1899 par. 4>

God's people failed to carry out his purpose, but there were among them those who were faithful and loyal. In the providence of God, the Jews were scattered by captivity through all countries; and during these years of bondage, faith in God was kept alive by faithful witnesses. There were those who would not disregard the Sabbath of the Lord, who would not observe heathen festivals. These were persecuted, and many lost their lives, as God's people always have since the death of Abel. From the time of his expulsion from heaven, Satan has been working on these lines. <YI, October 5, 1899 par. 5>

In various ways the light of truth was communicated to those in darkness. In Egypt, Joseph's example of unbending integrity witnessed for God; and the treatment he received shows that there were those in the kingdom who respected nobility of character, even when found in captives who were regarded as slaves. Loving and fearing God did not detract from the usefulness of God's servants; for God honored them and worked for them, so that they were enabled to be standard-bearers, carrying the banner of truth and knowledge through the dark places of the earth. <YI, October 5, 1899 par. 6>

The history of Daniel and his three companions in Babylon is another instance of the way in which the Lord uses faithful men. They did not yield up their faith; but through all the temptations to which they were exposed, they preserved the knowledge of God. They made his honor prominent. They would not break his law to save themselves from being thought singular. When brought before kings and rulers to explain why they would not obey the laws of the land, they repeated the precepts and statutes of God, which they dared not transgress. And so wonderfully did God work in the kingdom of Babylon, that Nebuchadnezzar the king sent a proclamation throughout his dominion exalting the God of the Hebrews as one to be honored and revered above all heathen gods. <YI, October 5, 1899 par. 7>

Thus through faithful witnesses the truth of God went to all parts of the earth. In every generation God manifested his power through those who held aloft the banner of truth, calling the attention of idol worshipers to the true and living God, the Creator of the world. <YI, October 5, 1899 par. 8>

Because of a perverted knowledge of the system of sacrifices and offerings that God had established in Israel, the heathen offered sacrifices to idols. Many of these idolaters were as sincere in the performance of their religious service as were the Israelites in theirs; and as the worshipers of the true God were brought face to face with these practises, light shone forth, and many noble and learned men listened eagerly to the truth in regard to the Messiah, and the true origin of sacrifices and offerings. Many believed, as they were told that these offerings symbolized the one great Sacrifice that was to be offered for the sins of the world. <YI, October 5, 1899 par. 9>

Thus the knowledge of truth was imparted by the true Israelites to those living in idolatry. While they hung their

harps upon the willows, bemoaning their captivity, light was shining in darkness, dispelling sophistry and superstition, and revealing the Saviour.

Mrs. E. G. White. <YI, October 5, 1899 par. 10>

October 12, 1899 "We Have Seen His Star"

II

From various sources the magi of the East had learned of the expectation that One was to be born who should be King of the Jews. God was flashing his light upon those who were searching for truth; and while the priests and rulers of the Jewish nation, knowing not the time or manner of the Messiah's coming, though prophecy had plainly revealed this, were living in expectation of welcoming a king who would bring to their nation riches, honor, and power, there were those far less highly privileged, who were diligently searching for a knowledge of the great events that were to take place. Many were praying for light in regard to the Deliverer, who, they had been told, was to come as a warrior, subduing the world to himself by his power. Their faith in their religious customs did not satisfy the wants of the soul. They were hungering and thirsting for a knowledge of the God of whom they knew so little. They remembered the words spoken by Balaam when he was urged to curse Israel. <YI, October 12, 1899 par. 1>

Balaam had a knowledge of the true God, and he claimed to be converted. But his education and experience in magic held a bewitching power over him; and when solicited by Balak to curse Israel, he was urged by his infatuation to do so. He longed to obtain riches and renown by cursing Israel, but the Lord told him he would not allow him to practise his incantations and sorceries against his people. And when Balaam rose up to do as the king of Moab had requested him to, his lips uttered words very different from the words the king hoped to hear spoken. "And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether." <YI, October 12, 1899 par. 2>

In answer to the king's remonstrance, Balaam said: "Behold, I have received commandment to bless: and he hath blessed; and I can not reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel, the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!" <YI, October 12, 1899 par. 3>

Again the controlling power of God came upon Balaam, and once more he uttered words entirely contrary to his inclinations. As he saw Israel abiding in their tents according to their tribes, the veil of the future was removed, and he saw the prosperity that would attend them. He knew that One whom Satan and all his host could not overcome was standing in Israel's defense, and he exclaimed: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys they are spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar-trees beside the waters. . . . I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." <YI, October 12, 1899 par. 4>

These prophecies in regard to Christ's advent had been impressed upon minds from century to century. Devout men were waiting in anxious expectancy for a deliverer to appear. They were seeking earnestly for truth, praying for a clearer knowledge of the God whom as yet they but dimly comprehended. Truth was being revealed to them, it was sweeping away the dark clouds of idolatry; for God ever reveals himself to the humble seeker for light.

Mrs. E. G. White. <YI, October 12, 1899 par. 5>

October 19, 1899 "We Have Seen His Star"

III

While the magi were studying the heavens, a luminous star, entirely new to them, made its appearance. As they stood gazing at it, they were impressed that it was the herald of some great event. They decided to investigate the matter, hoping that they would be rewarded by a knowledge of the promised Messiah. The Lord encouraged them to go forward; and as the pillar of cloud moved before the children of Israel through the wilderness, so the star guided the

wise men as they journeyed toward Jerusalem. When they drew near Jerusalem, it no longer went before them, but was enshrouded in darkness. Entering Jerusalem, the magi made the eager inquiry, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." They knew that the Messiah had been born. The star that had guided them thus far was an outward evidence, and the Spirit of God was kindling ardent hopes in their hearts. They expected to see and worship the King. <YI, October 19, 1899 par. 1>

The people of Jerusalem looked upon the magi with astonishment; for no one had seen anything peculiar in the heavens, no one had heard anything about the birth of the King. The very people over whom this King was to rule had not been favored with any special token; for they had no knowledge that anything unusual had taken place. The minds of the wise men were filled with astonishment. Could it be that in the city of Jerusalem, the people knew nothing of the birth of him who was to rule over Israel? Had they themselves read the prophecy incorrectly? The magi had thought to find all Jerusalem filled with anxious expectancy. As they related their experience, they were surprised at the jealousy shown by the scribes and Pharisees. Surely the Lord, whom they had been seeking, had suddenly come to his temple! <YI, October 19, 1899 par. 2>

The tidings of the Messiah's birth reached the ears of Herod. He was startled. His jealousy was roused. Had One been born who had a better right than he to rule? Was he to be superseded? Why had he not heard of this wonderful event? Looking into the past, he reviewed the terrible conflicts through which he passed in order to gain the throne, and the murders he committed to secure his position. He has disposed of every rival in his way, and he determines that he will not rest until this new king, if there be one, is searched out and slain. <YI, October 19, 1899 par. 3>

Herod was troubled by the tidings brought by the wise men, "and all Jerusalem with him." It was in harmony with Herod's jealous nature to be troubled over news of this character; but why should the leading men among the Jews be so perplexed and terrified? Had they studied and explained the Scriptures in vain? Why were they not intelligent in regard to this great event foretold by prophecy, which meant so much to them? They had traced down the chronology, and knew that this was the time when the Messiah should appear. Why, then, were they so alarmed? They had read the words: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." Why, then, were the priests and rulers, those in high position, so alarmed at the news of his coming? <YI, October 19, 1899 par. 4>

The Jewish rulers were in ignorance of the coming of the Just One, because they had not been making ready for him. They had been separating from God by wicked works. The positions in the service of the priesthood were filled by men wholly unfitted for the work,--men who had not hesitated to stoop to falsehood and even murder to gain the coveted honor. They were not ready for Christ's coming. They had not heard the angel's message, "Behold, I bring you good tidings of great joy." They had not heard the song of the heavenly host, because they were estranged from God. Spiritual things are spiritually discerned. The Lord could not enlighten them; for so great was the darkness surrounding them that they would not have made a right use of the light. <YI, October 19, 1899 par. 5>

The priests and rulers began to ask themselves what these things meant. The shepherds had borne witness regarding the visit of the angels; now men from the far East bore the tidings, "We have seen his star in the east, and are come to worship him." Men of another nation and faith were the first to herald the advent of the Messiah. If the report of the wise men were true, they, the rulers, stood in an unenviable position before their own people; for they had been passed by, while strangers were enlightened. <YI, October 19, 1899 par. 6>

Herod was surprised that the Jewish rabbis--men looking upon themselves as favored above all other people--should apparently be in darkness, while those they termed heathen had received a sign from heaven that the King had been born. He was filled with perplexity. Why had the wise men made the long journey to Jerusalem with the inquiry, "Where is he that is born King of the Jews?" Had a king been born? Making an effort to appear gratified by the news, though his heart burned with jealousy at the mention of a rival, Herod gathered the chief priests and scribes together, and demanded of them where Christ should be born. "In Bethlehem of Judea," they answered; "for thus it is written by the prophet: And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel." <YI, October 19, 1899 par. 7>

Calling the wise men to him, Herod "inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts;

gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Mrs. E. G. White. <YI, October 19, 1899 par. 8>

October 26, 1899 Against Principalities and Powers

God has need of workers who, as they labor with him, will comprehend the sacredness of the work, and the conflicts they must meet in order to carry it forward successfully,--workers who will not grow despondent as they see the arduous task before them. The Lord does not try to conceal from his people the stern conflicts they will meet in these last days. Instead, he shows the plan of battle; he points out the hazardous work to be done; he lifts his voice in warning, bidding men count the cost of their discipleship: but he encourages all to take up the weapons of their warfare; for the heavenly host will stand with them in the defense of truth and righteousness. <YI, October 26, 1899 par. 1>

On every side God's people will meet the specious temptations of Satan. The enemy knows how desirable a place heaven is to every human being. He has a keen sense of what he has lost; and when he was cast out of heaven, he determined to use all the knowledge and power he possessed in warring against God, and taking from him the beings he had created. He knows that the work which Christ has purposed will be accomplished; he knows that the Scriptures will be fulfilled, and that a host that no man can number will encircle the throne where he so often stood as chorister, to sing songs of praise and adoration to God and the Lamb. And in accordance with his purpose, he is working to make of no effect the labors of Christ's followers. <YI, October 26, 1899 par. 2>

Christ presents before his people their source of power and efficiency to meet the wiles of Satan, and his words of admonition are full of encouragement. "Be strong in the Lord," he says, "and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." <YI, October 26, 1899 par. 3>

Those who unshrinkingly stand in the forefront of the battle will feel the special attacks of the enemy; and realizing their need of help from God, they will flee to the stronghold for refuge. Perseverance, faith, and a perfect trust in God will insure success. In every stern conflict, feeble man will have strength to do the deeds of Omnipotence. <YI, October 26, 1899 par. 4>

The mighty general of armies leads the hosts of heaven in defense of his people as verily as he led the armies of Israel at the taking of Jericho. Not one soul in all the hosts of Israel could boast of his strength to throw down the walls of that city. It was the Captain of the Lord's host who planned that battle, and his name alone could receive the glory. So the servants of Christ labor in the strength of their Master; and every victory they gain leads them, not to exalt self, but to lean more securely on the arm of God. Deep and fervent gratitude is awakened in their hearts, and they rejoice in tribulation. These willing servants are gaining experiences and forming characters that will do honor to the cause of God. <YI, October 26, 1899 par. 5>

Writing to the church in Rome, Paul says: "We have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In Christ are hid all the treasures of wisdom and knowledge, and we are without excuse if we fail to avail ourselves of the provision made. Christ sacrificed everything in order to make it possible for man to gain heaven. Now it is for man to show what he will sacrifice for Christ's sake. Those who have any just sense of the magnitude of the plan of salvation, and of its cost, will never murmur that their sowing must be in tears, and that conflict and self-denial must be the Christian's portion. Why should we be unwilling to endure, to suffer, and to sacrifice, in order to secure an imperishable treasure,--a life that runs parallel with the life of God,--a crown of immortal glory, that fadeth not away? <YI, October 26, 1899 par. 6>

When the follower of Christ meets with trial and perplexity, he is not to become discouraged. He is not to cast away his confidence if he does not realize all his expectations. When buffeted by the enemy, he should remember the Saviour's life of trial and discouragement. Heavenly beings ministered to Christ in his need, yet this did not make the

Saviour's life one of freedom from conflict and temptation. He was in all points tempted like as we are, yet without sin. If his people will follow this example, they will be imbued with his Spirit, and heavenly angels will minister to them.

<YI, October 26, 1899 par. 7>

The temptations to which Christ was subjected were a terrible reality. As a free agent, he was placed on probation, with liberty to yield to Satan's temptations and work at cross-purposes with God. If this were not so, if it had not been possible for him to fall, he could not have been tempted in all points as the human family is tempted. The temptations of Christ, and his sufferings under them, were proportionate to his exalted, sinless character. But in every time of distress, Christ turned to his Father. He "resisted unto blood" in that hour when the fear of moral failure was as the fear of death. As he bowed in Gethsemane, in his soul agony, drops of blood fell from his pores, and moistened the sods of the earth. He prayed with strong crying and tears, and he was heard in that he feared. God strengthened him, as he will strengthen all who will humble themselves, and throw themselves, soul, body, and spirit, into the hands of a covenant-keeping God. <YI, October 26, 1899 par. 8>

Upon the cross Christ knew, as no other can know, the awful power of Satan's temptations; and his heart was poured out in pity and forgiveness for the dying thief, who had been ensnared by the enemy. <YI, October 26, 1899 par. 9>

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But Christ has promised us "all power" for the conflict. "Lo, I am with you alway," he says, "even unto the end of the world." And the promise is "unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." As we see the stubborn unbelief of men, and understand the risks that must be taken in the work, we must learn to listen to the voice of Jesus, "Be of good cheer; I have overcome the world." Yes, Christ is conqueror, and we can advance with him to victory. Because he lives, we shall live also.

Mrs. E. G. White. <YI, October 26, 1899 par. 10>

November 2, 1899 The Joy that is Set Before Us

I

God asks the youth to serve him with consecrated minds. The call that he gave to the humble fishermen on the shores of Galilee he gives to each soul. "Follow me," he says, "and I will make you fishers of men." <YI, November 2, 1899 par. 1>

The men of the world are ambitious for fame. They desire houses and lands and plenty of money, that they may be great according to the measure of the world. It is the height of their ambition to reach a place where they can look down with a sense of superiority upon those who are poor. These souls are building on the sand, and their house will fall suddenly. Superiority of position is not true greatness. That which does not increase the value of the soul is of no real value in itself. <YI, November 2, 1899 par. 2>

The qualities which shine the brightest in the world have no place in the kingdom of God. Birth, position, wealth, and high-sounding titles find no special favor with him. Today, as when he walked among men, Christ passes these by, and accepts the men and women in the humble walks of life, who have his glory in view. The words he uttered on the mount are truth for all time. "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." Whatever his learning, his wealth and position, heaven estimates the transgressor as the least of all God's creatures; and the humble and obedient are regarded as of more value than the most exalted and wealthy and honored of earth. <YI, November 2, 1899 par. 3>

Christ invites the youth to wear his yoke and lift his burdens. "Come unto me," he says "take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The reason we do so little in winning souls to Christ is that we have so little of Christ in us. The usefulness of the Christians will depend upon the measure of the grace he has received; and the measure of grace he receives will be proportionate to the use he makes of the blessings that God gives him. <YI, November 2, 1899 par. 4>

You will have some estimate of your own worth when you become a laborer together with Christ, to fill the world with his righteousness. The Lord expects you to proclaim the message, "The kingdom of heaven is at hand." You are to work to bless those who have no sense of their need of a new heart, a new life and purpose. Some one must tell sinners of their great need; and those whom God has accepted as his sons and daughters must work as Christ worked. "If any man will come after me," the Saviour said, "let him deny himself, and take up his cross, and follow me." Those who heed this call will study the meekness and lowliness of Christ, and will join with him in his efforts to make the world

better. <YI, November 2, 1899 par. 5>

The commission Christ gave to the disciples he gives to all connected with him. We are to make any and every sacrifice for the joy of seeing souls saved. Whatever work is done in the name of Jesus to bless and elevate and restore human beings to the image of God, is as acceptable to the Lord as was the work of Moses or Joseph or Daniel. You who are the elect and chosen ones are to receive the divine commission to yoke up with Christ. You must never grow weary in well-doing. The highest honor that can be conferred upon human beings, be they young or old, rich or poor, is to be permitted to lift up the oppressed, comfort the feeble-minded, and support the weak. The world is full of suffering; go, heal the sick, pray for the hopeless, preach the gospel to the poor.

Mrs. E. G. White. <YI, November 2, 1899 par. 6>

November 9, 1899 The Joy That is Set Before Us

II

The message of mercy that Christ brought from the Father to man was meant for the ears of the world: "I, if I be lifted up from the earth will draw all men unto me." Everlasting life has been purchased for man at an infinite cost. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through this matchless gift, Christ encircles the world with an atmosphere of grace. All who choose to inhale this life-giving air will have eternal life. <YI, November 9, 1899 par. 1>

That Christ should take human nature, and by a life of humiliation elevate man in the scale of moral worth with God; that he should carry his adopted nature to the throne of God, and there present his children to the Father, to have conferred upon them an honor exceeding that bestowed upon the angels,—this is love that melts the sinner's heart. It is too much for the human mind to grasp, that God, having gathered together all the riches of the universe, and laid open all the resources of his power, should place them in the hand of his Son, saying, All these I give to you for man. These are my gifts to him. Confer them upon him, that he may know that there is no love like mine, and that his eternal happiness consists in giving me his love in return. As the sinner contemplates this love, it broadens and deepens into infinitude, passing beyond his comprehension. <YI, November 9, 1899 par. 2>

Co-laborers with God are to fill the space they occupy in the world with the love of Jesus. The world needs spiritual workers, who will plant the seeds of truth in every heart. Christ calls upon us to be "instant in prayer." By this he means that the heart is constantly to go out after God, while we watch for opportunities to do good to the souls that are ready to die. <YI, November 9, 1899 par. 3>

"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." God has chosen you to salvation through sanctification of the spirit and belief of the truth. Therefore stand fast. Your hardest conflict will be in keeping the straight and narrow path that leads to eternal life. In order to do this, you must die daily. If you serve God faithfully, you will meet with prejudice and opposition; but do not become provoked when you suffer wrongfully. Do not retaliate. Hold fast your integrity in Jesus Christ. Set your face as a flint heavenward. Let others speak their own words, and pursue their own course of action; it is for you to press on in the meekness and lowliness of Christ. Do your work with steadfast purpose, with purity of heart, with all your might and strength, leaning on the arm of God. The true and exalted nature of your work you may never know. The value of your being you can measure only by the life given to save you. <YI, November 9, 1899 par. 4>

The apostle gives us his experience and the experience of his fellow laborers in their work. "We are troubled on every side," he says; "yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." If we work the works of Christ, the mind will gather strength and firmness to resist the adversary of souls. The apostle says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." "Ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." <YI, November 9, 1899 par. 5>

For every soul who is growing up into Christ there will be times of earnest and long-continued struggle; for the powers of darkness are determined to oppose the way of advance. But when we look to the cross of Christ for grace, we can not fail. The promise of the Redeemer is, "I will never leave thee nor forsake thee." "I am with you alway, even unto the end of the world."

Mrs. E. G. White. <YI, November 9, 1899 par. 6>

November 23, 1899 The Parable of the Talents

I

It is not alone to be minister that God entrusts his talents. His goods are lent to every man as verily, as they are lent to the most exalted angel in the courts of heaven. To every man God has appointed his work, and the talents are given in proportion to the capabilities of the receiver. Every soul, in taking his position as a member of Christ's body, pledges himself to act faithfully his part as a steward of God; to work with the same prudence and wisdom in behalf of his Master that he would use if he were himself to be enriched by all that is gained. <YI, November 23, 1899 par. 1>

By the parable of the talents, Christ teaches us the relation that man sustains to God. "The kingdom of heaven," he says, "is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; and to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money." <YI, November 23, 1899 par. 2>

"After a long time the lord of those servants cometh, and reckoneth with them." He sees the servant to whom he has entrusted five talents, and he asks him to give an account of his stewardship. The servant has been faithful; he has added five talents to the talents entrusted to him. He answers: "Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." <YI, November 23, 1899 par. 3>

The servant entrusted with two talents has also added to the capital lent him. "He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." <YI, November 23, 1899 par. 4>

Now the man to whom has been given the one talent is called to give an account. But he can only look with confusion upon the face of his lord; for he has followed the suggestions of the enemy. If he had been convinced that he could not use that one talent, he should have asked wisdom of God; but instead of this, he buried it in the earth. Now he comes to his lord with a falsehood on his lips. "I knew thee that thou art a hard man," he says, "reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." <YI, November 23, 1899 par. 5>

No man whose heart is converted can say such a thing as this; for it is impossible for the Lord to gather where he has not strewed. Heaven and earth are his property, and we can not bring to him anything that is not already his own. <YI, November 23, 1899 par. 6>

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath [improved his talents] shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." <YI, November 23, 1899 par. 7>

The parable presents a truth which all should understand. God has not distributed his talents capriciously. To every man are given abilities which will fit him for the work he is called to do. To one are committed five talents; to another, two; to another, one: and each is accountable to God for his gifts. A time is coming when Christ will require his own with usury. He will say to each of his stewards, "Give an account of thy stewardship." Those who have hid their Lord's money in the earth, in worldly investments, instead of putting it out to the exchangers, to increase by use; and those who have squandered his money by expending it for needless things, instead of investing it in his cause, will receive the condemnation of the Master. Not only will they lose the talent lent them by God, but they will lose eternal life. The command will be given: "Take therefore the talent from him, . . . and cast ye the unprofitable servant into outer

darkness; there shall be weeping and gnashing of teeth." The faithful servant, who invests his talent in the cause of God, who uses his money to the glory of God, will receive the commendation, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." What will be this joy of the Lord? --It will be the joy of seeing souls saved in the kingdom of God. Those who are faithful stewards are partners with Christ, who, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Mrs. E. G. White. <YI, November 23, 1899 par. 8>

November 30, 1899 The Parable of the Talents

II

God calls for missionaries. Those who know and love the truth should let their light shine to those who are in darkness. And in doing their appointed work, God will be to them wisdom and power. He will glorify himself by working with those who wholly follow him. <YI, November 30, 1899 par. 1>

"If any man serve me," he says, "him will my Father honor." To every man God has given capabilities for work. To some he entrusts five talents, to others two, and to others only one; but he gives to every man according to his ability to use them. Are you who have named the name of Christ identifying yourself with him, and following his instruction? What are you doing with your Lord's entrusted capital? Your God-given advantages are to be carefully cherished, that you may do the best work in the Master's service. <YI, November 30, 1899 par. 2>

Will you study the fourth chapter of Zechariah, and learn what the two olive branches mean? In this chapter the features of the work in which we are engaged are clearly set forth. <YI, November 30, 1899 par. 3>

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." <YI, November 30, 1899 par. 4>

We have no power nor efficiency in ourselves. The work must be done in the power of the Spirit of God. Zerubbabel could not understand this mystery; and as a little child, he confessed his ignorance, and placed himself as a learner. Then the word of the Lord came to him, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Man's weakness is no obstacle to the work God would have done; for he can save by many or by few. <YI, November 30, 1899 par. 5>

"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." <YI, November 30, 1899 par. 6>

Great responsibilities rest upon those to whom the Lord has entrusted his goods. These gifts are to be cherished carefully. Our talents are not to be used to please and glorify self, but to honor him from whom the talents come. When our talents are appreciated and used, they will increase. The fulness of Christ awaits every receiver. Christ is waiting for us to ask him for the gift of the Holy Spirit. I may say, You will receive; but my word is not enough. You must take the words of Christ, and understand his willingness to bless and strengthen you, and give you the fulness of his riches. The more the precious treasures of grace are drawn upon, the more anxious shall we be for all to enjoy these riches. According to our capacity of understanding and appreciating them, will be our ability to impart. We are to draw from the inexhaustible source, and gladden starving souls by presenting to them the bread of life. We are to receive the holy oil from the heavenly messengers, and impart it to our fellow men. <YI, November 30, 1899 par. 7>

Every youth should consider himself of value with God, because he has been entrusted with the richest gift that can be given. It is his privilege to be a living channel, through which God can communicate the treasures of his grace, the unsearchable riches of Christ. <YI, November 30, 1899 par. 8>

Our sins may be as mountains before us, but if we humble our hearts in confession of them, trusting in the merits of a crucified and risen Saviour, we shall be forgiven, and shall be cleansed from all unrighteousness. The depth of a Saviour's love is revealed in our salvation. If we will accept this salvation, our testimony will be, "We have redemption

through his blood." The law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. We are more than conquerors through him that loved us, and gave himself for us. [<YI, November 30, 1899 par. 9>](#)

It is here, right here in the world, that our talents are to be used. We are to lead souls to "the Lamb of God, which taketh away the sin of the world." It is our work, and should be our pleasure, to present in our lives the unsearchable riches of Christ. We may make daily progress in the path of holiness, and still find greater heights to be reached; but every stretch of the spiritual muscles, every tax on heart and brain, will bring to light the abundance of the supply of grace essential for us as we advance. The more we contemplate eternal things, the more we shall reveal the merits of a Saviour's sacrifice, the protection of his righteousness, the fulness of his wisdom, and his power to present us before the Father without spot, or wrinkle, or any such thing. [<YI, November 30, 1899 par. 10>](#)

The words of the apostle to Timothy, "Take heed unto thyself, and unto the doctrine," may well be spoken to every church-member. The golden oil is the pure, unadulterated truth. When we receive and believe and practise the word, we shall be prepared for the great work that is waiting to be done, and we shall be fitted for the service we shall render to God through all eternity. [<YI, November 30, 1899 par. 11>](#)

We are living amid the perils of the last days. There is need now of workers who will not fail nor be discouraged. We must be diligent in using the talents entrusted to us, that we may give back to God his own with usury.

Mrs. E. G. White. [<YI, November 30, 1899 par. 12>](#)

December 7, 1899 "Lord, Teach Us to Pray"

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Jesus answered them in the words of the Lord's prayer. "When ye pray," he said, "say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." [<YI, December 7, 1899 par. 1>](#)

Christ did not give us this prayer to repeat as a form. He gave it as an illustration of what our prayers should be,--simple, earnest, and comprehensive. "Our Father which art in heaven." The word "our" expresses a sense of human brotherhood; "father," that of childlike trust. [<YI, December 7, 1899 par. 2>](#)

In ancient times there was usually associated with the name "father" all the affection and tenderness now centered in the word "mother." Affection and strength were combined; the exalted and stronger served the weaker. When we say, "Our Father," we worship God in truth. When we say, "Who art in heaven," we worship him in spirit. This petition carries the suppliant away from earth and human beings, to One who is unerring in judgment, compassionate, merciful, pure, and holy. [<YI, December 7, 1899 par. 3>](#)

"Hallowed be thy name." Thus we give expression to our reverence for the divine nature. All true prayer will first recognize the presence of God, whose eye is open to all that his creatures do. The supplicant's first work is to honor God by giving expression to his reverence. [<YI, December 7, 1899 par. 4>](#)

"Thy kingdom come. Thy will be done, as in heaven, so in earth." In heaven the will of God is perfectly carried out. Love to God makes his service a joy. On earth there are rebellion and variance. The disobedient and rebellious can not understandingly repeat the Lord's prayer. Their will has never been submitted to discipline; and until they are brought into conformity to the will of God, they can not intelligently pray that his will may be done in earth as it is in heaven. It should be the prayer of every true follower of Christ that God will subordinate everything in this world to his will. [<YI, December 7, 1899 par. 5>](#)

Our temporal necessities are also to be the subject of our petitions. We are to call upon God for the very bread we eat. "Give us this day our daily bread," Christ said. But we are not to ask God for food, and then sit idly down, and do nothing. In order to supply our wants, our Heavenly Father puts work into our hands, that we may co-operate with him in answering our prayers. [<YI, December 7, 1899 par. 6>](#)

"Forgive us our sins; for we also forgive every one that is indebted to us." We can not repeat this prayer from the heart, and dare be unforgiving; for we ask the Lord to forgive our trespasses against him as we forgive those who trespass against us. Very few realize the true import of this prayer. If those who are unforgiving comprehended the depth of its meaning, they would not dare repeat it, and ask God to deal with them as they deal with their fellow mortals. [<YI, December 7, 1899 par. 7>](#)

Strength of character consists of two things--power of will and power of self-control. Many youth mistake strong, uncontrolled passion for strength of character; but the truth is that he who is mastered by his passions is a weak man. The real greatness and nobility of the man are measured by the power of the feelings that he subdues, not by the power

of the feelings that subdue him. The strongest man is he who, while sensitive to abuse, will yet restrain passion, and forgive his enemies. Such men are true heroes. [<YI, December 7, 1899 par. 8>](#)

"Lead us not into temptation." God sometimes allows Satan to tempt his children, that he may prove them. If they rely on their own strength, they will fail under the trial; but while they realize their inability to help themselves, and trust wholly in God, he will provide a way of escape for them. There are times when it is necessary for men to be exposed to dangers, and be placed amid corrupting influences, but a sense of their dependence on God will lead them to keep their hearts uplifted in prayer every hour for strength to resist and grace to overcome. The experience gained in these conflicts will fortify the soul to pass unscathed through more trying scenes. [<YI, December 7, 1899 par. 9>](#)

Christ prayed to his Father in behalf of his followers: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Sin and pollution abound on every hand; and daily, hourly, the prayer should go forth from hearts that realize the dangers, "Deliver us from evil." The Christian who offers this prayer, realizing his weakness, makes the temptation of the enemy powerless. [<YI, December 7, 1899 par. 10>](#)

"Men ought always to pray, and not to faint," Christ said. To every child of God the words of inspiration are spoken: "Continue in prayer, and watch in the same with thanksgiving." "The end of all things is at hand: be ye therefore sober, and watch unto prayer."

Mrs. E. G. White. [<YI, December 7, 1899 par. 11>](#)

December 21, 1899 "Tempted in All Points Like as We Are"

I

As Christ's ministry was about to begin, he received baptism at the hands of John. Coming up out of the water, he bowed on the banks of the Jordan, and offered to the Father such a prayer as heaven had never before listened to. That prayer penetrated the shadow of Satan, which surrounded the Saviour, and cleaved its way to the throne of God. The heavens were opened, and a dove, in appearance like burnished gold, rested upon Jesus; and from the lips of the Infinite God were heard the words, "This is my beloved Son, in whom I am well pleased." [<YI, December 21, 1899 par. 1>](#)

This visible answer to the prayer of God's Son is of deep significance to us. It assures us that humanity is accepted in Christ. The repenting cry of every sinner, the petition of every believing soul, will be heard, and the suppliant will receive grace and power. Christ has opened the way to the highest heavens for every bereaved heart. All may find rest and peace and assurance in sending their prayers to God in the name of his dear Son. As the heavens were open to Christ's prayer, so they will be opened to our prayers. The Holy Spirit will come to every son and daughter of Adam who looks to God for strength. [<YI, December 21, 1899 par. 2>](#)

From the Jordan, Jesus was led into the wilderness of temptation. "And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." [<YI, December 21, 1899 par. 3>](#)

Christ was suffering the keenest pangs of hunger, and this temptation was a severe one. But he must begin the work of redemption just where the ruin began. Adam had failed on the point of appetite, and Christ must conquer here. The power that rested upon him came directly from the Father, and he must not exercise it in his own behalf. With that long fast there was woven into his experience a strength and power that God alone could give. He met and resisted the enemy in the strength of a "Thus saith the Lord." "Man shall not live by bread alone," he said, "but by every word that proceedeth out of the mouth of God." [<YI, December 21, 1899 par. 4>](#)

This strength it is the privilege of all the tempted ones of earth to have. Christ's experience is for our benefit. His example in overcoming appetite points out the way for those to overcome who would be his followers. [<YI, December 21, 1899 par. 5>](#)

Christ was suffering as the members of the human family suffer under temptation; but it was not the will of God that he should exercise his divine power in his own behalf. Had he not stood as our representative, Christ's innocence would have exempted him from all this anguish; but it was because of his innocence that he felt so keenly the assaults of Satan. All the suffering that is the result of sin was poured into the bosom of the sinless Son of God. Satan was bruising the heel of Christ; but every pang endured by Christ, every grief, every disquietude, was fulfilling the great plan of man's redemption. Every blow inflicted by the enemy was rebounding on himself. Christ was bruising the serpent's head. [<YI, December 21, 1899 par. 6>](#)

Satan had been defeated in the first temptation. He next took Christ to the pinnacle of the temple at Jerusalem, and asked him to prove his sonship to God by throwing himself down from the dizzy height. "If thou be the Son of God,"

he said, "cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But to do this would be presumption on the part of Christ, and he would not yield. "It is written," he replied, "thou shalt not tempt the Lord thy God." Again the tempter was baffled. Christ was victor still. <YI, December 21, 1899 par. 7>

Presumption is a common temptation, and when Satan assails men with this, he gains the victory almost every time. Those who claim to be enlisted in the warfare against evil frequently plunge without thought into temptation from which it would require a miracle to bring them forth unsullied. God's precious promises are not given to strengthen us in a presumptuous course, or to rely upon when we rush needlessly into danger. The Lord requires us to move with a humble dependence upon his guidance. "It is not in a man that walketh to direct his steps." In God is our prosperity and our life. Nothing can be done prosperously without his permission and his blessing. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." As children of God, we are to maintain a consistent Christian character. <YI, December 21, 1899 par. 8>

While you pray, dear youth, that you may not be led into temptation, remember that your work does not end with prayer. As far as possible you must answer your own prayers by resisting temptation. Ask Jesus to do for you that which you can not do for yourself. With God's word for our guide, and Jesus for our teacher, we need not be ignorant of God's requirements or of Satan's devices. <YI, December 21, 1899 par. 9>

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Then divinity flashed through humanity. "Get thee hence, Satan," Christ said; "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan did not then present another temptation. He left the presence of Christ a conquered foe.

Mrs. E. G. White. <YI, December 21, 1899 par. 10>

December 28, 1899 "Tempted in All Points Like As We Are."

II

Christ paid an infinite price to redeem the world. He sacrificed his honor, his riches, his glorious home in the royal courts, and endured the fierce assaults of Satan, that man might have strength to overcome as he overcame. The temptations that Satan brings to bear upon the human race are severe; but his test for the Son of God was a hundredfold more severe. It was not merely the gnawing pangs of hunger that made Christ's sufferings so intense; it was the guilt of the sins of the world, which pressed so heavily upon him. He who knew no sin was made sin for us. With this terrible weight of guilt upon him, he withstood the fearful test upon appetite; upon the love of the world and of honor; and upon pride of display, which leads to presumption. Christ endured these great temptations, overcoming in our behalf, and working out for us a righteous character. <YI, December 28, 1899 par. 1>

Many who fall under temptation excuse themselves with the plea that Christ's divinity helped him overcome, and that man has not this power in his favor. But this is a mistake. Christ has brought divine power within the reach of all. The Son of God came to the earth because he saw that moral power in man is weak. He came to bring finite man in close connection with God. It is by combining divine power with his human strength that man becomes an overcomer. <YI, December 28, 1899 par. 2>

When we are tempted to question whether Christ resisted temptation as a man, we must search the Scriptures for the truth. As the substitute and surety of the human race, Christ was placed in the same position toward the Father as is the sinner. Christ had the privilege of depending on the Father for strength, and so have we. Because he laid hold of the hand of infinite power, and held it fast, he overcame; and we are taught to do the same. He met every temptation with, "It is written;" and so must we. The one who resists evil in his strength can say, in the words of Inspiration: "The Lord God will help me: therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? . . . Behold, the Lord God will help me: who is he that shall condemn me?" <YI, December 28, 1899 par. 3>

The language of Christ on many occasions shows that he was placed in the same position that we are. He had to walk by faith, as we walk by faith; and when temptations came to him with overwhelming power, he used the language that every child of earth must use. "The Son can do nothing of himself," Christ declared, "but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my

Father hath taught me, I speak these things." <YI, December 28, 1899 par. 4>

Christ has wrestled with the powers of darkness. He has trodden the road over which every son and daughter of Adam must pass. He knows how fierce is the conflict, and he gives us the gracious words of instruction and encouragement: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." <YI, December 28, 1899 par. 5>

This trust in God he contrasts with trust in self. "Behold, all ye that kindle a fire," he says, "that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." <YI, December 28, 1899 par. 6>

Christ is the Captain of our salvation. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." The suffering that poured in upon the Son of God is beyond anything that man will be called to endure; yet Christ overcame, and perfected a spotless character. By his suffering and resistance he made plain to man that perfection of character can be obtained and maintained by humanity. <YI, December 28, 1899 par. 7>

When Satan fails to lead men into sin by the first two temptations, those of appetite and presumption, he besets them with the third, the love of the world; and in almost every case he leads them into apostasy by this means. It is the glory of this world that attracts and ensnares. But we have reason to thank God that the Captain of our salvation was made perfect through suffering, and came off conqueror in our behalf. Every son and daughter of Adam may have this divine strength. The promise of the Comforter has been given us. "He that believeth on me," said Jesus, "the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The power that came to Christ as a representative of the human race will come to every member of the human family who will make God his strength. <YI, December 28, 1899 par. 8>

"We have a great high priest, which is passed into the heavens, Jesus the Son of God. . . . We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We may take courage, and believe that we shall overcome every imperfection of character. Our Redeemer has taken our nature, fought our battles, and in his name we shall conquer. Human nature may take hold of the strength of God, and be victorious.

Mrs. E. G. White. <YI, December 28, 1899 par. 9>

January 4, 1900 "Tempted in All Points Like as We Are"

III

We have little idea of the strength that would be ours if we would connect with the source of all strength. We fall into sin again and again, and think it must always be so. We cling to our infirmities as if they were something to be proud of. Christ tells us that we must set our faces as a flint if we would overcome. He has borne our sins in his own body on the tree; and through the power he has given us, we may resist the world, the flesh, and the devil. Then let us not talk of our weakness and inefficiency, but of Christ and his strength. When we talk of Satan's strength, the enemy fastens his power more firmly upon us. When we talk of the power of the Mighty One, the enemy is driven back. As we draw near to God, he draws near to us. <YI, January 4, 1900 par. 1>

Christ knows all about our trials and temptations; for he was tempted in all points like as we are, yet without sin. Before the heavenly universe he showed that men can keep the commandments of God, and perfect a Christian character. He poured out his petitions to the Father with strong crying and tears. He set his face as a flint to conquer. And he could say, "The prince of this world cometh, and hath nothing in me." In the life and character of Christ there was nothing that the enemy of souls could use to serve his evil purpose. <YI, January 4, 1900 par. 2>

Many of us fail to improve our privileges. We make a few feeble efforts to do right, and then go back to our old life of sin. If we ever enter the kingdom of God, we must enter with perfect characters, not having spot, or wrinkle, or any such thing. Satan works with increased activity as we near the close of time. He lays his snares, unperceived by us, that he may take possession of our minds. In every way he tries to eclipse the glory of God from the soul. It rests with us to decide whether he shall control our hearts and minds; or whether we shall have a place in the new earth, a title to Abraham's farm. <YI, January 4, 1900 par. 3>

The power of God, combined with human effort, has wrought out a glorious victory for us. Shall we not appreciate

this? All the riches of heaven were given to us in Jesus. God would not have the confederacy of evil say that he could do more than he has done. The worlds that he had created, the angels in heaven, could testify that he could do no more. God has resources of power of which we as yet know nothing, and from these he will supply us in our time of need. But our effort is ever to combine with the divine. Our intellect, our perceptive powers, all the strength of our being, must be called into exercise. We must co-operate with God in this work of salvation. If we will rise to the emergency, and arm ourselves like men who wait for their Lord; if we will work to overcome every defect in our characters, God will give us increased light and strength and help.

Mrs. E. G. White. <Y1, January 4, 1900 par. 4>

January 11, 1900 "Tempted in All Points Like as We Are"

IV

Christ bids you bring all of heaven you can into your life. Talk of the great reward that awaits the overcomer. Set your face as a flint heavenward, saying, as you advance, Hear what the Lord has wrought for me. Shall we not come up to the help of the Lord against the mighty? Shall we not work with all the power that God has given us to oppose the work of Satan? An eternal weight of glory awaits the overcomer. If we gain heaven, we gain everything. Shall we not put away sin, and let Christ abide in our hearts by faith? Not until we have the mind of Christ shall we be like him, and see him as he is. When the warfare is ended, and we have gained the crown of immortality, the harp of God, the palm branch of victory, and wear the white robe of Christ's righteousness, we shall say, Heaven is cheap enough. <Y1, January 11, 1900 par. 1>

By right of inheritance the universe belonged to Christ, but for this world he battled and fought; and by a terrible struggle he obtained the territory. When he yielded up his life on Calvary, he drew back into favor with God this world, which was lost. It is here that the saints of the Most High will reign. When the earth is cleansed by the purifying fires of God, those who have laid hold of the merits of Christ will dwell in the kingdom prepared for them. The disciple John writes: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." <Y1, January 11, 1900 par. 2>

It is impossible for us to understand the depth of the ruin from which we have been rescued, only as we realize how deep the Son of God has reached to save us. We may estimate the love of Christ by the chain of mercy let down to lift us up. The disciple John could not find words to express the measureless love of God, and he calls us to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We must accept the provisions of the gospel; we must be reconciled to God through obedience to his law, and faith in Christ. Through repentance, faith, and good works, we may perfect a Christian character; and through the merits of Christ we may claim the privileges of sons and daughters of God. The principles of divine truth, received and cherished in the heart, will carry us to a height of moral excellence that we have not dreamed it possible to reach. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Mrs. E. G. White. <Y1, January 11, 1900 par. 3>

February 1, 1900 Christ Before Pilate

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor." <Y1, February 1, 1900 par. 1>

The priests and rulers were prepared to place themselves in a false position in order to sustain their charges against Christ. The Jews were bitter opponents of the Roman power, they hated Caesar's rule and supremacy; but to gain their end, they professed to be his loyal subjects. They had no conscience, no pure principles. When it was safe for them to be so, they were most tyrannical in their church requirements: when they aimed to bring about some purpose of cruelty,

they exalted the power of Caesar. The world was gone after Christ, they declared, and all men would believe in him if he was permitted to live. <YI, February 1, 1900 par. 2>

"They began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King." <YI, February 1, 1900 par. 3>

These charges were wholly at variance with the appearance of Christ, and Pilate did not believe them. "He knew that for envy they had delivered him." To all their accusations Christ had answered nothing. "Then said Pilate unto him, Hearst thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marveled greatly." The eloquent silence, the patience and serenity maintained by Jesus throughout the condemnation, had a different effect on the several actors. The same meekness and patience that spoke conviction to Pilate, excited satanic hatred in the hearts of the Jews. <YI, February 1, 1900 par. 4>

"Art thou the king of the Jews?" Pilate asked. "Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. <YI, February 1, 1900 par. 5>

"Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them. Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. <YI, February 1, 1900 par. 6>

"When Pilate therefore heard that saying, he was the more afraid." He went again into the judgment hall, and said to Jesus, "Whence art thou?" Jesus gave him no answer. "Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him." <YI, February 1, 1900 par. 7>

"He that delivered me unto thee hath the greater sin." Christ here referred to Caiaphas, who, as high priest, represented the Jewish nation. Caiaphas knew the principles that controlled the Roman authorities. He had had light in the prophecies and in the written word, which testified of Christ; and according to his light, he would be judged. <YI, February 1, 1900 par. 8>

The words of Christ filled Pilate with awe. He feared the results of his course of action. He had boasted of his power to crucify Christ or to release him, according to his view of the matter. But when he considered that this man was connected with the highest authority the world ever knew, he was afraid. He thought that he could on his own authority let Christ go forth uncondemned. But the Jews cried out, saying, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." <YI, February 1, 1900 par. 9>

This threat increased the guilt of the Jewish nation before God. They were determined to accomplish their purpose. To gratify their envy, and get rid of Jesus, they placed themselves in a false position, professing loyalty to a ruler whom they hated. To have complaint of him go from the priests and rulers to Caesar was more than Pilate dared risk. To have them impeach his course of action might forfeit for him his place and authority. Therefore Pilate yielded up to the will of his enemies the One whom he had pronounced without fault. Christ was again scourged. <YI, February 1, 1900 par. 10>

Again Pilate took his place on the judgment-seat. He had made his decision. In mockery he presented Jesus to them, saying, "Behold your King." But the mad cry was raised, "Crucify him, crucify him." In a voice that was heard far and near, Pilate asked, "Shall I crucify your King?" But the loud, ringing, awful cry came from profane, blasphemous lips, "We have no king but Caesar." <YI, February 1, 1900 par. 11>

Though Pilate had given Christ over to the will of the infuriated mob, he was not willing to take upon himself the responsibility of his act. In an imposing manner he took water, and washed his hands before the people, saying, "I am innocent of the blood of this just person." Priests, scribes, and rulers answered, "His blood be on us and on our children." <YI, February 1, 1900 par. 12>

What was Christ's grief to see the Jews fixing their own destiny beyond redemption! He alone could comprehend the

significance of their rejection, betrayal, and condemnation of the Son of God. His last hope for the Jewish nation was gone. Nothing could avert her doom. By the representatives of the nation God was denied as their ruler. By worlds unfallen, by the whole heavenly universe, the blasphemous utterance was heard, "We have no king but Caesar." The God of heaven heard their choice. He had given them opportunity to repent, and they would not. Forty years afterward Jerusalem was destroyed, and the Roman power ruled over the people. Then they had no deliverer. They had no king but Caesar. Henceforth the Jewish nation, as a nation, was as a branch severed from the vine,--a dead, fruitless branch, to be gathered up and burned,--from land to land throughout the world, from century to century, dead,--dead in trespasses and sins,--without a Saviour!

Mrs. E. G. White. <YI, February 1, 1900 par. 13>

February 8, 1900 Christ Before Herod

From Pilate, Christ was hurried to the judgment hall of Herod. Herod had never met Jesus, but he had long desired to see him, and witness his marvelous power. As the Saviour was brought forth, the multitude surged and pressed about him. Herod commanded silence, for he wished to question Christ. He desired to have his curiosity gratified, and thought that Christ would do anything he asked, if he was given a prospect of release. <YI, February 8, 1900 par. 1>

Herod ordered the fetters of Christ to be unloosed. He looked with curiosity into the serene face of the world's Redeemer, but he read there only innocence and noble purity. He was satisfied, as Pilate had been, that Christ had been brought there from motives of malice and envy. He urged Jesus to perform one of his wonderful miracles before him. At his command the decrepit and maimed were brought into the presence of Christ, and he was ordered to prove his claims by demonstrating his power before them. Men say that thou canst heal the sick, Herod said; I am anxious to see that thy wide-spread fame has not been belied. If thou canst work miracles for others, work them now; and it shall serve thee a good purpose. <YI, February 8, 1900 par. 2>

But the Saviour stood before the king as one who neither saw nor heard. Herod felt that he was mocked. Again he commanded Jesus to work a miracle. Show us a sign, he said, that thou hast the power with which rumor hath accredited thee. He promised Christ that if he would perform a miracle in his presence, he would release him. But Christ preserved alike his silence and his godlike majesty. That ear that had ever been open to human woe had no room for Herod's words. Those eyes that had ever rested upon the sinner in pitying, forgiving love, had no look to bestow upon Herod. Those lips that had uttered the most impressive truths, that had ever pleaded in tones of tenderest entreaty, that had ever been ready to speak pardon to the most hardened sinner, were closed to him. <YI, February 8, 1900 par. 3>

Some of Christ's accusers had seen with their own eyes the mighty works wrought by his power. Their ears had heard him command the grave to give up its dead. They had seen the grave obey his command, and fear seized them lest Christ should work a miracle and thus defeat their purposes. In great anxiety they raised their voices, declaring, He is a traitor, a blasphemer. He works his miracles through Beelzebub, the prince of the devils. He claims to be the Son of God, the king of Israel. The hall was one scene of confusion, some crying one thing, and some another. <YI, February 8, 1900 par. 4>

Herod interpreted the silence of Christ as an insult to himself, a contempt for his power. Turning to him, he said: If you will not work a miracle, if you will give no proof of your claims, I will give you up to the soldiers and the people. They may succeed in making you speak. If you are an impostor, death at their hands is only what you merit; if you are the Son of God, save yourself. <YI, February 8, 1900 par. 5>

No sooner were these words spoken than a rush was made for Christ. The Saviour was mocked, and dragged this way and that, Herod making suggestions as to how they could best humiliate him. And all this against a man who had been pronounced faultless. No accusation could be proved against him. He was the victim of the malice and jealousy of the people who had been the chosen of God. <YI, February 8, 1900 par. 6>

Satan led the cruel mob in their abuse of the Saviour. It was his purpose to provoke him to retaliation, if possible, or to drive him to perform a miracle to release himself, and thus break up the plan of salvation. One stain upon his human life, one failure of his humanity to bear the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure. But he who by a command could bring the heavenly host to his aid, he who could have driven that mob in terror from his sight by one look of divinity, submitted to the coarsest insult and outrage with dignified composure. The crown of thorns encircling his brow was the symbol of his anointing as the great High Priest. <YI, February 8, 1900 par. 7>

As Herod saw Jesus accepting all this indignity in silence, he was moved with a sudden fear that this was no common man before him. He was perplexed by the thought that his prisoner might be a god come down to the earth. He dared

not ratify the condemnation of the Jews. He wished to relieve himself of the terrible responsibility, and so sent Jesus back to Pilate.

Mrs. E. G. White. <YI, February 8, 1900 par. 8>

February 15, 1900 "If Any of You Lack Wisdom, Let Him Ask of God"

True prayer, offered in faith, is a power to the petitioner. Prayer, whether offered in the public assembly, at the family altar, or in secret, places man directly in the presence of God. By constant prayer the youth may obtain principles so firm that the most powerful temptations will not draw them from their allegiance to God. <YI, February 15, 1900 par. 1>

The child Samuel was surrounded with the most corrupting influences. He saw and heard things that grieved his soul. The sons of Eli, who ministered in holy office, were controlled by Satan. These men polluted the very atmosphere that surrounded them. Men and women were daily fascinated with sin and wrong; yet Samuel walked untainted. His robes of character were spotless. He had no fellowship with the sins that filled all Israel with fearful reports. <YI, February 15, 1900 par. 2>

In God there is strength; in him there is power. If we would take hold of this strength and power, we must not cease our watchfulness and prayer for a moment. We are safe only when we feel our weakness, and cling with the grasp of faith to our mighty Deliverer. <YI, February 15, 1900 par. 3>

The world's Redeemer spent much time in prayer. He loved the solitude of the mountain, where he could hold communion with his Father alone. We read: "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." "He went out into a mountain to pray, and continued all night in prayer to God." If Jesus manifested so much earnestness, how much more need for us to wrestle with God, and say, "I will not let thee go, except thou bless me." <YI, February 15, 1900 par. 4>

"Which of you shall have a friend," Christ said, "and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" <YI, February 15, 1900 par. 5>

In the place of bearing your perplexities to a brother or a minister, take them to the Lord in prayer. Do not place the minister where God should be. The minister of Christ is like other men. True, he bears sacred responsibilities, but he is not infallible. He is compassed with infirmity, and needs grace and divine enlightenment. He needs the heavenly unction, in order to do his work with success. Those who know how to pray, who know what are the invitations of the gospel of Christ, show dishonor to God when they lay their burdens upon finite men. It is always right to counsel together; it is right to converse together; it is right to make the difficulties that present themselves in any enterprise plain before your brethren and your ministers. But do not depend upon man for wisdom. Seek God for the wisdom that comes from above. Ask your fellow laborers to pray with you; and the Lord will fulfill his word, "Where two or three are gathered together in my name, there am I in the midst." <YI, February 15, 1900 par. 6>

The Lord does not say to us: If any man lack wisdom, let him go to his pastor or to his neighbor, and pray to him for help. Lay your burden on finite men, as weak as yourself, and seek their wisdom. He says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." <YI, February 15, 1900 par. 7>

The Lord invites us to ask of him. Shall we turn from God's wisdom, to ask of men? We can not obtain from men the help that comes alone from God, in whom is no variableness, neither shadow of turning. They may advise us to do what is best; but unless they receive their light from heaven, they can have no certain light to give us. The Lord is acquainted with our ignorance and darkness, and he bids us come to him, the source of all light and wisdom. "Come unto me," he says, "all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <YI, February 15, 1900 par. 8>

Promises are estimated by the truth of the one who makes them. Many men make promises only to break them, to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises he makes. He is ever mindful of his covenant, and his truth endures to all generations. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." <YI, February 15, 1900 par. 9>

The gift of God's dear Son makes the promises ours of a surety. Christ clothed his divinity with humanity, and paid the ransom for man, and he desires that man shall rightly estimate the life thus provided. Man is to understand, by an experimental knowledge, the tender love of God for his creatures. God expressed his love in a wonderful way. He could not make man a partaker of the divine nature, until his only begotten Son, equal with the Father, should stoop to human nature, and reach man where he was. God did not withhold his Son. In Christ humanity touched humanity. In him man becomes a child of God, an heir to all the treasure of heaven. <YI, February 15, 1900 par. 10>

The Lord is always the same. He keeps truth forever, and there is no unfaithfulness in him. We have confidence in our fellow men; then why are we so apt to distrust the promises of God? Christ declared that heaven and earth would pass away, but that not one word of God would fail. Why, then, do we not honor the Lord by believing his word, which is not yea and nay, but yea and amen in Christ Jesus? Why do we not come to our Heavenly Father as a little child comes to its earthly parent, and ask him for the things we need? Christ says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" <YI, February 15, 1900 par. 11>

Let us not grieve the Spirit of God any more. Let us not show distrust of his word; for he alone is to be depended on. He is "the blessed and only Potentate, the King of kings, and Lord of lords." He has a mighty arm; strong is his hand, and high is his right hand. He is a mighty God, who is able to do exceeding abundantly above all we ask or think. He is wonderful in counsel, the only wise God. If he is for us, who can be against us? "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

Mrs. E. G. White. <YI, February 15, 1900 par. 12>

February 22, 1900 The Saviour's Mission

The first gospel sermon was preached in Eden, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." <YI, February 22, 1900 par. 1>

In Eden, Adam and Eve transgressed the law of God. God had forbidden them to eat of the tree of knowledge of good and evil. But instead of obeying the voice of God, they listened to the words of the tempter. "Hath God said, Ye shall not eat of every tree of the garden?" Satan asked. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." <YI, February 22, 1900 par. 2>

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." <YI, February 22, 1900 par. 3>

The transgression of Adam plunged the human race in hopeless misery and despair. But God, in his wonderful, pitying love, did not leave men to perish. He could not change his law to meet man in his fallen condition, but he devised a plan whereby he might have hope. He gave his Son to bear the penalty of transgression. <YI, February 22, 1900 par. 4>

Christ might have come to earth clothed with the glory of his Father. But he did not do this. He did not even take the form of an angel. "Verily," the apostle says, "he took not on him the nature of angels, but he took on him the seed of Abraham." Divinity took humanity, that humanity might touch humanity. With his human arm Christ encircled the race, while with his divine arm he grasped the throne of the infinite God. The world that was separated by sin from the continent of heaven, he drew back into favor with God. <YI, February 22, 1900 par. 5>

Had Christ come in his former glory, humanity could not have endured the sight. When the angel Gabriel came to Daniel to give him skill and understanding, Daniel could not look upon him. The angel had to reveal himself as a man before he could speak with the prophet. Thus we see the wisdom of God in planning that Christ should come as a man. <YI, February 22, 1900 par. 6>

Had Christ come as a mighty general of armies to break the yoke of oppression from the Jewish people, and restore to them their kingdom, the nation would have received him. But Christ did not come to rank with the rich and honored.

He took his place among the lowly. Though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He was acquainted with the sorrows and temptations of childhood. He experienced the dangers and snares to which the youth are exposed. <YI, February 22, 1900 par. 7>

The prophet Isaiah had declared: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . he was despised, and we esteemed him not." <YI, February 22, 1900 par. 8>

When Moses prayed to God, "Show me thy glory," the Lord said: "I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." These attributes are the attributes of God. But Satan had represented him to man as arbitrary, stern, and unforgiving. All the misery and suffering he had brought upon man, he charged to God. He declared that man could not keep the law, and that God was arbitrary and cruel in demanding of him something that he could not do. <YI, February 22, 1900 par. 9>

Christ came to represent the Father, and to show in what tender relation we stand to him. He showed that humanity can keep the law. "I have kept my Father's commandments," he said. He came to take the prey out of the hands of the enemy. "He hath sent me to heal the broken-hearted," he said, "to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Mrs. E. G. White. <YI, February 22, 1900 par. 10>

March 1, 1900 Justification by Faith

I

Faith in Christ is the only condition upon which justification can be received; and the gift is bestowed only upon those who realize that they are sinners, and undeserving of mercy. The merits of the blood of Christ must be presented to the Father as the offering for the sins of men. When sinners seek God, and in repentance confess their sin, he pardons their transgressions, remits their punishment, and receives them into fellowship with himself, as if they had never transgressed. He imparts to them the righteousness of Christ. <YI, March 1, 1900 par. 1>

The faith that accepts Christ as One who is able to save to the uttermost all who come unto God by him, means perfect belief and trust. To be intelligently convinced is not enough. The apostle James writes: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." Many there are who believe that Christ has died for the sins of the world, but they make no appropriation of this grand truth to their own souls. Their hearts are not enlisted in the service of God, their lives are not reformed. They are not sanctified by the truth they profess to believe. Not having the faith that works by love and purifies the soul, no genuine good appears in their lives. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" asks the apostle. "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." <YI, March 1, 1900 par. 2>

The offering of Isaac was designed by God to prefigure the sacrifice of his Son. Isaac was a figure of the Son of God, who was offered a sacrifice for the sins of the world. God desired to impress upon Abraham the gospel of salvation to men, and in order to make the truth a reality, and to test his faith, he required Abraham to slay his darling Isaac. All the agony that Abraham endured during that dark and fearful trial was for the purpose of deeply impressing upon his understanding the plan of redemption for fallen man. He was made to understand in his own experience how great was the self-denial of the infinite God in giving his Son to rescue man from ruin. <YI, March 1, 1900 par. 3>

To Abraham no mental torture could be equal to that which he endured in obeying the command to sacrifice his son. But he girds up his soul with firmness, ready for the work that God requires him to do. With a breaking heart and unnerved hand, he takes the fire, while Isaac inquires, "Behold the fire and the wood: but where is the lamb for the burnt-offering?" But oh, Abraham can not tell him now! Father and son build the altar, and the terrible moment comes for Abraham to make known to Isaac that which has agonized his soul during all that long journey,--that Isaac himself is the victim. <YI, March 1, 1900 par. 4>

Isaac is not a lad; he is a full-grown young man. He could refuse to submit to his father's design, should he choose to do so; but he does not even seek to change his purpose. He submits. He believes in the love of his father, and that he would not make this terrible sacrifice if God had not bidden him do so. Isaac is bound by the trembling, loving hands of his pitying father, because God has said it. The son submits to the sacrifice because he believes in the integrity of his

father. But when everything is ready, when the faith of the father and the submission of the son are fully tested, the angel of God stays the uplifted hand of Abraham, and tells him that it is enough. "Now I know that thou fearest God, seeing that thou has not withheld thy son, thine only son from me."

Mrs. E. G. White. <YI, March 1, 1900 par. 5>

March 8, 1900 Justification by Faith

II

Abraham's great act of faith is recorded for our benefit. It teaches us the great lesson of confidence in the requirements of God, however close and cutting they may be; and it teaches children perfect obedience to their parents and to God. By Abraham's obedience we are taught that nothing is too precious for us to give to God. <YI, March 8, 1900 par. 1>

But many do not know what self-denial and sacrifice for Christ's sake mean. Should God speak to them as he did to Abraham, saying, Sacrifice your possessions, your temporal benefits, that I have lent you, to advance my cause, they would be astonished, and think that God did not mean what he said. God knew to whom he spoke when he gave the command to Abraham. Abraham knew that One faithful and true had commanded,--One whose promises are unfailing. Had God commanded him to offer his gold, silver, or even his own life, he would have done so, knowing that he was only yielding to God his own. God requires no more of man than he in his infinite love has given. <YI, March 8, 1900 par. 2>

The grief that Abraham endured during those three days of trial was imposed on him that he might learn the lesson of perfect faith and obedience, and that we might comprehend the self-denial of the Father in giving his Son to die for a guilty race. God surrendered his Son to the agonies of the crucifixion, that guilty man might live. Legions of angels witnessed Christ's sufferings; but they were not permitted to interpose as in the case of Isaac. No voice was heard to stay the sacrifice. God's dear Son was mocked, and derided, and tortured, till he bowed his head in death. What greater proof of his pity and love could the infinite God have given? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" <YI, March 8, 1900 par. 3>

The apostle Paul says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." <YI, March 8, 1900 par. 4>

God calls for faith in Christ as our atoning sacrifice. His blood is the only remedy for sin. For us he arose from the grave, and ascended to heaven to stand in the presence of God. He was delivered for our offenses, and raised again for our justification. When we take hold of his wonderful truth by faith, we shall say, with Paul, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." We behold the light of the glory of God in the face of Jesus Christ. Such a view of Christ irradiates with glory the word of God. It lays for our faith a foundation. It sets forth a hope to every believing soul. Well may we bow our souls before the majesty of this precious truth.

Mrs. E. G. White. <YI, March 8, 1900 par. 5>

March 22, 1900 Knowing God

We can not by searching find out God: but he has revealed himself in his Son, who is the brightness of the Father's glory, and the express image of his person. If we desire a knowledge of God, we must be Christlike. When Philip said to Christ, "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?" <YI, March 22, 1900 par. 1>

He who does not seek each day to be more Christlike can not know God. Living a pure life through faith in Christ as a personal Saviour will bring to the believer a clearer, higher conception of God. No man whose character is not Christlike can set forth God in a true light. He may preach Christ, but he does not show his hearers that Christ is an abiding guest in his heart. <YI, March 22, 1900 par. 2>

"This do, and thou shalt live," Christ said to the lawyer who had answered his question with the words, "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." Eternal life is the reward that will be given to all who obey the two great principles of God's law,-- love to God and love to man. The first four commandments define and enjoin love to God; the last six, love to our fellow men. Obedience to these commands is the only evidence man can give that he possesses a genuine, saving knowledge of God. Love for God is demonstrated by love for those for whom Christ has died. <YI, March 22, 1900 par. 3>

While enshrouded in the pillar of cloud, Christ gave directions regarding this love. Distinctly and clearly he laid down the principles of heaven as rules that his chosen people were to observe in their dealings one with another. These principles Christ lived out in his life of humanity. In his teaching he presented the motives that should govern the lives of his followers. "All ye are brethren," he said. Treat the purchase of my blood as I have given you an example. <YI, March 22, 1900 par. 4>

God has manifested the most wonderful love for fallen man. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Those who partake of God's love through a reception of the truth will give evidence of this by making earnest, self-sacrificing efforts to give the message of God's love to others. Thus they become laborers together with Christ. Love for God and for one another unites them to Christ by golden links. Their life is bound up with his life in sanctified, elevated union. True sanctification unites believers to Christ and to one another in bonds of tender sympathy. This union causes rich currents of Christ's love to flow continually into the heart, and then flow forth again in love for others. <YI, March 22, 1900 par. 5>

The qualities that it is essential for all to possess in order to know God are those that mark the completeness of Christ's character,--his love, his patience, his unselfishness. These attributes are cultivated by doing kind actions with a kindly heart. But Christ's requirements are not met by his people today. A strange deception is upon the people of God. Selfishness prevents the unity that should exist. True Christian love is rare in our churches. This shows that the members do not love God as they claim to. They give evidence that they need to be sanctified. It is the most fatal deception to suppose that a man can have faith unto life eternal without possessing Christlike love for his brethren. <YI, March 22, 1900 par. 6>

He who loves God and his neighbor is filled with light and love. God is in him and all around him. There is no such thing as a loveless Christian; for "God is love," and "hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. . . . A new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." <YI, March 22, 1900 par. 7>

Christ declared: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Christians will love those around them as precious souls for whom Christ died.

Mrs. E. G. White. <YI, March 22, 1900 par. 8>

March 29, 1900 John the Beloved

I

The name of the disciple John is one of the few whose memory clusters round the earthly life of the Son of God. As John studied the life of Christ, he beheld as in a glass the glory of the Lord, and he became changed from glory to glory, from character to character, until he was like him whom he adored. He imitated the life in which he delighted. He knew the Saviour by an experimental knowledge; his Master's lessons were graven on his soul. When he testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being. <YI, March 29, 1900 par. 1>

As a witness for Christ, John entered into no controversy, no wearisome contention. He declared what he knew, what he had seen and heard. When insult was put upon Christ, John felt it to the very depths of his being. Christ had humbled himself; he had taken man's nature; but few could see him as John saw him. For John the darkness had passed away. On him the true Light was shining. <YI, March 29, 1900 par. 2>

It was John's deep love for Christ that led him always to desire to be close by his side; and this place was always given him. Jesus loves those who represent the Father, and John could talk of God's love as none of the other disciples could. He revealed to his fellow men that which he felt it to be his duty to reveal, representing in his character the character of God. The glory of the Lord was expressed in his face. The beauty of holiness, which had transformed him, shone with a Christlike radiance from his countenance. <YI, March 29, 1900 par. 3>

The life and character of Christ stood out before the world in sharp contrast with the life and character of the professedly religious rulers of the nation. His life of purity condemned their life of selfishness and iniquity. And their jealousy and hatred of him were intense. "The world is gone after him," they declared, and they determined to rid themselves of him. At his trial they hired false witnesses to testify against him. When Barabbas was placed by the side of Christ, and Pilate asked, "Whom will ye that I release unto you, Barabbas? or Jesus, which is called Christ?" the mob, stirred to a pitch of frenzy by the priests and rulers, cried, "Not this man, but Barabbas." "What shall I do then with Jesus?" Pilate asked. And they answered, "Let him be crucified." The thief and murderer was released; while the Son of God, free from even the taint of sin, was condemned to die. Evil angels, under their leader, Satan, were the unseen agencies in this work. It was they who inspired the priests and rulers with the spirit of rebellion. <YI, March 29, 1900 par. 4>

Christ was crucified; but he rose from the dead, appeared to his disciples, and ascended to heaven, escorted by myriads of heavenly beings. At the Father's throne he received the assurance that his sacrifice was accepted, and that the world that had been divorced from God by sin, was drawn across the gulf. Receiving Christ as a sin-pardoning Saviour, man might become an heir of God, and a joint heir with Christ; "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." <YI, March 29, 1900 par. 5>

John's testimony in regard to the life, crucifixion, resurrection, and ascension of Christ was clear and forcible. Out of the abundance of a heart overflowing with love for the Saviour he spoke, and no power could stay his words. With power he bore witness that Christ was a risen Saviour. "That which was from the beginning," he writes, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." <YI, March 29, 1900 par. 6>

If we study the epistles of John, we shall see why it was that this disciple could not be left in his old age to live in peace among his brethren. To please the Jews the Romans had crucified Christ, and they now sought still further to please them by placing John where his voice could not be heard by Jew or Gentile. Thinking to silence his voice, his enemies cast him into a caldron of boiling oil. But his testimony was not stayed. Like his Master, John patiently submitted to every attempt to put him to death; and the faithful servant was preserved as were the three worthies in the fiery furnace. As the words were spoken, "Thus perish all who believe in that deceiver, Jesus Christ of Nazareth," John declared: "My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture him. He gave his life to save the world. He died that we might live. I am honored in being permitted to suffer for his sake. I am a weak, sinful man; Christ was holy, harmless, undefiled, separate from sin and sinners. He did no sin, neither was guile found in his mouth." These words of the disciple had an influence, and he was removed from the caldron by the very ones who had cast him in.

Mrs. E. G. White. <YI, March 29, 1900 par. 7>

April 5, 1900 John the Beloved

II

Again the enemies of the truth sought to silence the voice of the faithful witness, and John was banished to the Isle of Patmos. Here, they thought, he could no longer trouble Israel, or the wicked rulers of the world, and he must finally die from hardship and distress. But John made friends and converts even here. <YI, April 5, 1900 par. 1>

To outward appearance the enemies of truth were triumphing, but God's hand was moving unseen in the darkness. God permitted his faithful servant to be placed where Christ could give him a more wonderful revelation of himself. He placed him where he could receive the most precious truth for the enlightenment of the churches. He placed him in solitude, that his ear and heart might be more fully sanctified to receive the truth. The Lord was preparing John to endure hatred and scorn for the sake of the word of God and the testimony of Jesus Christ. The man who exiled John was not released from responsibility in the matter. But he became the instrument in the hands of God to carry out his

eternal purpose; and the very effort to extinguish light placed the truth in bold relief. <YI, April 5, 1900 par. 2>

John was deprived of the society of his brethren, but no man could deprive him of the light and revelation of Christ. A great light was to shine from Christ to his servant. The Lord watched over his banished disciple, and gave him a wonderful revelation of himself. Richly favored was this beloved disciple. With the other disciples he had traveled with Jesus, learning of him and feasting on his words. His head had often rested on his Saviour's bosom. But he must see him also in Patmos. God and Christ and the heavenly host were John's companions on the lonely isle; and from them he received instruction that he imparted to those separated with him from the world. There he wrote out the visions and revelations he received from God, telling of the things that would take place in the closing scenes of this earth's history. When his voice could no longer witness to the truth, when he could no longer testify of the One he loved and served, the messages given to him on that rocky, barren coast were to go forth as a lamp that burneth. Every nation, kindred, tongue, and people would learn the sure purpose of the Lord, not concerning the Jewish nation merely, but concerning every nation upon the earth. <YI, April 5, 1900 par. 3>

The Sabbath, which God had instituted in Eden, was as precious to John on the lonely isle as when he was with his companions in the cities and towns. The precious promises that Christ had given regarding this day he repeated and claimed as his own. It was the sign to him that God was his; for God had declared: "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. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." <YI, April 5, 1900 par. 4>

On the Sabbath day the risen Saviour made his presence known to John. "I was in the Spirit on the Lord's day," he writes, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send to the seven churches. . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. . . . And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore." <YI, April 5, 1900 par. 5>

The persecution of John became a means of grace. Patmos was made resplendent with the glory of a risen Saviour. John had seen Christ in human form, with the marks of the nails, which will ever be his glory, in his hands and his feet. Now he was permitted again to behold his risen Lord, clothed with as much glory as a human being could behold, and live. What a Sabbath was that to the lonely exile, always precious in the sight of Christ, but now more than ever exalted! Never had he learned so much of Jesus. Never had he heard such exalted truth. <YI, April 5, 1900 par. 6>

The appearance of Christ to John should be to all, believers and unbelievers, an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as if oppression and persecution would extinguish them. But at such times the most instructive lessons are given. Christ often enters prisons, and reveals himself to his chosen ones. He is in the fire with them at the stake. As in the darkest night the stars shine the brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the more clear and impressive are the beams of the Sun of Righteousness, the risen Saviour.

Mrs. E. G. White. <YI, April 5, 1900 par. 7>

April 12, 1900 "A New Commandment"

"A new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." <YI, April 12, 1900 par. 1>

Christ has specified the measure of the love we are to show for one another. "A new commandment I give unto you," he declared, "That ye love one another; as I have loved you, that ye also love one another." By this practical love, seen by the world, "shall all men know that ye are my disciples." When the softening, subduing influence of the Spirit of God rules the hearts of those who are connected with his service, they will honor him by keeping the new commandment,--new because Christ said, "As I have loved you, that ye also love one another." The disciples did not realize Christ's love for fallen man until they saw it expressed on the cross of Calvary,--until he rose from the dead, and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." The lessons that Christ gave in regard to this love are just as new to us, as far as practice is concerned, as they were to the disciples before his death and resurrection. When these lessons are brought into the practical life, when God's people love one another as he requires,

there will be an entire change in their experience. <YI, April 12, 1900 par. 2>

If we would be true lights in the world, we must manifest the loving, compassionate spirit of Christ. To love as Christ loved means that we must practice self-control. It means that we must show unselfishness at all times and in all places. It means that we must scatter round us kind words and pleasant looks. These cost the giver nothing, but they leave behind a precious fragrance. Their influence for good can not be estimated. Not only to the receiver, but to the giver, they are a blessing; for they react upon him. Genuine love is a precious attribute of heavenly origin, which increases in fragrance in proportion as it is dispensed to others. <YI, April 12, 1900 par. 3>

But while we are ever to be kind and tender, no words should be spoken that will lead a wrongdoer to think that his way is not objectionable to God. This sympathy is earthly and deceiving. No license is given in the word of God for undue manifestation of affection, for sentimental pity. Wrongdoers need counsel and reproof, and they must sometimes be sharply rebuked. <YI, April 12, 1900 par. 4>

God desires his children to remember that in order to glorify him, they must bestow their affection on those who need it most. None with whom we come in contact are to be neglected. No selfishness, in look, word, or deed, is to be manifested to our fellow beings, whatever their position, whether they be high or low, rich or poor. The love that gives kind words to only a few, while others are treated with coldness and indifference, is not love, but selfishness. It will not in any way work for the good of souls or the glory of God. We are not to confine our love to one or two objects. <YI, April 12, 1900 par. 5>

Those who gather the sunshine of Christ's righteousness, and refuse to let it shine into the lives of others, will soon lose the sweet, bright rays of heavenly grace, selfishly reserved to be lavished upon a few. Those who possess large affections are responsible to God to bestow them, not merely on their friends,--this is selfishness, which has no place in the life of Christ,--but on all who need help. Self should not be allowed to gather to itself a select few, giving nothing to those who need help the most. Our love is not to be sealed up for special ones. Break the bottle, and the fragrance will fill the house. <YI, April 12, 1900 par. 6>

There are many in the world who hide their soul-hunger. These would be greatly helped by a tender word or a kind remembrance. Coldness and hard-heartedness are not to be regarded as virtues. Those who cherish the attributes of Christ's character will never be cold, stern, and unapproachable in demeanor, confining their sympathies to a favored few. The souls of those who love Jesus will be surrounded with a pure, fragrant atmosphere. Like the Master, they will go about "doing good." <YI, April 12, 1900 par. 7>

Christ's love is deep and full, flowing like an irrepressible stream to all who will accept it. In this heaven-born love there is no selfishness; and those in whose hearts it is an abiding principle will reveal it, not only to those they hold most dear, but to all with whom they come in contact. This love will lead us to make concessions, to perform deeds of kindness, to speak tender, true, encouraging words. It will lead us to bestow sympathy on those whose hearts are hungering for sympathy. The heavenly gifts that God has so richly and freely bestowed on us, we are in turn to bestow upon others. <YI, April 12, 1900 par. 8>

"If there be therefore any consolation in Christ, if any comfort of love, . . . fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Mrs. E. G. White. <YI, April 12, 1900 par. 9>

April 26, 1900 "Go Work Today in My Vineyard"

The Lord demands service of every soul. Those to whom the living oracles have been opened, who see the truth, and yield themselves, soul, body, and spirit, to God, will understand the words of the Saviour, "Go work today in my vineyard," to be a requirement, but not a compulsory one. God's will is made known in his word, and those who believe in Christ will be doers of his will. <YI, April 26, 1900 par. 1>

The test of sincerity is not in words, but in deeds. Christ does not say to any man, "What say ye more than others?" but, "What do ye more than others?" Full of meaning are his words, "If ye know these things, happy are ye if ye do them." Words are of no worth unless they are spoken in sincerity and in truth. The talent of words is made of value when it is accompanied with appropriate deeds. It is of vital consequence to every soul to hear the word, and to be a doer of the word. <YI, April 26, 1900 par. 2>

Good works do not purchase the love of God, but they reveal that we possess that love. By our words and our works

we reveal to the world, to angels, and to men whether we believe in Christ as a personal Saviour. If we surrender our way and will to God, we shall not work for God's love; we shall obey the commandments of God because it is right to do this. The disciple John writes, "We love him, because he first loved us." The true spiritual life will be revealed in every soul who is doing service for Christ. Those who are alive to Christ are imbued with his Spirit, and they can not help working in his vineyard. They work the works of God. Let every soul think prayerfully, that he may act consistently. <YI, April 26, 1900 par. 3>

When Adam and Eve transgressed the command of God, they could no longer cultivate their beautiful Eden home. They were shut out of the garden, to work among the thistles and brambles that Satan had sown. Satan told our first parents that by eating of the forbidden fruit they would have higher perceptions, and be like the angels in heaven. They believed and obeyed the words of the apostate, but they proved his words a lie. Henceforth they must work among the thorns and weeds brought by the curse. <YI, April 26, 1900 par. 4>

Christ came to the world with the invitation, "Go work today in my vineyard." Satan will seek to allure by his temptations, but listen to my voice today. What blessings are here offered to every man, woman, and child! It is the privilege of all to say, "We are laborers together with God, . . . God's husbandry, . . . God's building." <YI, April 26, 1900 par. 5>

Take heed to the living oracles, which give you the precious promise of becoming a partaker of the divine nature. If you will work on the plan of addition, God will work for you on the plan of multiplication. Therefore add to your faith virtue, to your virtue knowledge, to your knowledge temperance, to your temperance patience, to your patience godliness, to your godliness brotherly kindness, and to your brotherly kindness charity. "For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <YI, April 26, 1900 par. 6>

If you cultivate faithfully the garden of your soul, you will not boast; for it is God that worketh in you. He is making you a laborer together with himself. Receive the grace and instruction of Christ, that you may impart to others a knowledge of how to cultivate the precious plants. Thus we may extend the Lord's vineyard. The Lord is watching for evidences of our faith and love and patience. He looks to see if we are using every spiritual advantage to become skillful workers before we enter the paradise of God, the Eden home from which Adam and Eve were excluded by transgression. It is ours to have that beautiful garden to cultivate under the supervision of God. Eden restored,--how beautiful it will be! how pleasant will be our employment! Then let us prove our industry by doing faithful work. Do not say, with the faithless sinner, "I will not," nor with the untrue son, "I go, sir," and go not; but at the call of Christ let us engage in sincere service. <YI, April 26, 1900 par. 7>

God has claims upon us that we can evade only at eternal loss to ourselves. But in his service there is perfect freedom. Let us consider the life of Christ. Standing at the head of humanity, serving his Father, he is a pattern of what every youth should and may be. He was given to us to show us how to live the commandments of God. He counted no sacrifice too great, no toil too hard, in order to accomplish the work he came to do. At the age of twelve he said to his earthly parent, "Wist ye not that I must be about my Father's business?" He had heard the call, and taken up the work. At another time he said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." <YI, April 26, 1900 par. 8>

He only serves who acts up to the highest standard of obedience. Of Christ it is said, "Though he were a Son, yet learned he obedience by the things which he suffered." All who would be sons and daughters of God must prove themselves workers in the great firm with God and Christ and the heavenly angels. This is the test for every soul. Shall we prove our submission and obedience? Of those who faithfully serve him the Lord says, "They shall be mine . . . in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Mrs. E. G. White. <YI, April 26, 1900 par. 9>

May 3, 1900 The Student's Privileges and Responsibilities

I

A great responsibility rests upon the youth who have the privileges of school life. They are given many precious opportunities. The word of God is opened before them day after day. They have the privilege of listening to the

message that God sends, and of knowing what he requires of every human being. The youth who come to school determined to obtain instruction that will fit them for the higher grade, will have ministering angels to attend them at every step. The still, small voice will speak to them, saying, "This is the way; walk ye in it." <YI, May 3, 1900 par. 1>

We read in the Word, "We are laborers together with God." If you could only realize that the God of heaven takes those who have been rebels against his government, and says to them, You may be laborers together with me, you would this day consecrate yourselves wholly to him. You may be in living connection with Jesus. You may be channels of light. Is it not wonderful that we can receive the rich current of grace from the Deity, and work in harmony with him? What does the Deity want with us--poor, weak, and feeble as we are? What can he do with us?--Everything, if we are willing to surrender all. <YI, May 3, 1900 par. 2>

When God called me in my very childhood to work for him, I used to think, What can I do? God says, Do my bidding. This is all that any of us need do. I want to tell you what each of you, from the oldest to the youngest, can do: You can co-operate with God, with your teachers, and with one another. Are you prepared to co-operate with those who carry heavy burdens? If so, you will not drift along from day to day, just where your inclinations leads you. You will not study how to please yourself. You will realize that you are responsible for the influence you exert. <YI, May 3, 1900 par. 3>

At the very beginning of the school term it is your privilege to understand the meaning of the words, "We are laborers together with God; ye are God's husbandry." Think of it! He is seeking to work the mind, just as you work the land. He is trying to sow seed that will bear fruit to his glory. "Ye are God's building." But he does not build without any care for you. He says to each one: "Come unto me. . . . Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Where do we find rest?--In meekness and lowliness. In submitting to God, as a dutiful child submits to his father. <YI, May 3, 1900 par. 4>

The success of the school depends upon the consecration and sanctification of the students, upon the holy influence they feel bound under God to exert. There are your teachers. Instead of complaining of them for being strict, come into line with them. Let your teachers understand that you are working on their side. Draw with Christ. Take his yoke upon you, and learn of him, the meek and lowly One. You will never need to complain of your teachers' strictness if you will keep faithful watch over yourselves, guarding jealously the citadel of the heart. Ever remember the words: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God longs to work in you, to will and to do of his good pleasure. Are you willing to submit to his working? The good we may accomplish by thus uniting with our Saviour we shall never know till, as overcomers, we enter the city of God.

Mrs. E. G. White. <YI, May 3, 1900 par. 5>

May 10, 1900 The Student's Privileges and Responsibilities

II

We must put to the stretch every spiritual nerve and muscle if we would stand as Daniel stood. God spoke of Daniel as a man greatly beloved. Would we not rejoice if this could be said of us? Strive, then, to be like Daniel, affable, kind, and forbearing. Show your love for those who are striving to help you form right characters. Do all you can to help yourselves, that your intelligence may reach the highest point of excellence. God does not desire you to remain novices. He needs in his work everything that you can gain here in the lines of mental culture and clear discernment. He desires to have you reach the very highest round of the ladder, and then step off it into the kingdom of God. <YI, May 10, 1900 par. 1>

The Lord desires you to understand the position you occupy as sons and daughters of the Most High, children of the heavenly King. He longs to have you live in close connection with him, so that your words may educate those around you. Cut away from everything frivolous. Do not think that you must indulge in this pleasure and that pleasure. Determine that you will be on the Lord's side from the beginning of the term till its close. If you will stand under the blood-stained banner of Prince Immanuel, faithfully doing his service, you will never yield to temptation; for One will stand by your side who is able to keep you from falling. But God can not do this work for you unless you give him all the powers of heart and mind. Angels are watching the development of character in the school. God is weighing moral worth. He longs to see every mind used aright. He has given you the precious talent of reason, and he calls upon you to use it in the right way. He desires you to feel that you can and will acquire greater and still greater strength. <YI, May 10, 1900 par. 2>

Take heed to yourselves, lest you lead others astray. If by your course of action, others are turned aside from the right way, this is recorded against you in the books of heaven. We have one great object before us--the salvation of souls. Christ left the royal courts, and came to this earth in human flesh, to show us that we may co-operate with him to save souls. After he has made this great sacrifice for us, should we deem any sacrifice too great to keep our passions, our inherited and cultivated tendencies to wrong, under control? <YI, May 10, 1900 par. 3>

We are living amid the perils of the last days, and we need to receive an education as missionaries. Let each student make up his mind that he will not stand in the army of the enemy. We are working for time and for eternity, and we expect to receive light and grace from the Lord. Strive to reach all that it is possible for you to reach with the blessing of God. When you have such a helper, when angels of God are watching your every movement, when all heaven is interested in your welfare, will you not do all in your power to help yourselves? Pray for yourselves. Take firm hold of the arm of divine power, determining, as did Daniel, not to swerve from any duty. Harness your habits. Put on the bit and bridle. Use all your intelligence in God's service. <YI, May 10, 1900 par. 4>

"If ye then be risen with Christ," the apostle writes, "seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. . . . And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts. . . . Let the word of Christ dwell in you richly in all wisdom; . . . and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Mrs. E. G. White. <YI, May 10, 1900 par. 5>

May 17, 1900 "The Violent Take it by Force"

I

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." <YI, May 17, 1900 par. 1>

The preaching of John the Baptist created intense excitement. At the beginning of his ministry, religious interest was very low. Superstition, tradition, and fables had confused the minds of the people, and the right way was not understood. Zealous in securing worldly treasure and honor, men had forgotten God. John went forth to herald the Lord's anointed, and call men to repentance, saying: "Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight." "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God. . . Now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." <YI, May 17, 1900 par. 2>

The teaching of John aroused in the hearts of many a great desire to have a part in the blessings that Christ was to bring, and they received the truth. These saw the need of reform. They must not only seek to enter in at the strait gate; they must strive and agonize in order to have the blessings of the gospel. Nothing save a vehement desire, a determined will, a fixedness of purpose, could resist the moral darkness that covered the earth as the pall of death. In order to obtain the blessings that it was their privilege to have, they must work earnestly, they must deny self. <YI, May 17, 1900 par. 3>

The work of John the Baptist represents the work for these times. His work, and the work of those who go forth in the spirit and power of Elijah to arouse the people from their apathy, are the same in many respects. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world are to prepare the way for Christ's second advent as John prepared the way for his first advent. If the kingdom of heaven suffered violence in the days of John, it suffers violence now; today the blessings of the gospel must be secured in the same way. If form and ceremony were of no avail then, a form of godliness without the power can be of no avail now. <YI, May 17, 1900 par. 4>

Two powers are at work. On the one side Satan is working with all his forces to counter-work the influence of the work of God; on the other hand God is working through his servants to call men to repentance. Which will prevail? Satan, knowing that his time is short, has come down with great power, and is working with all deceivableness of unrighteousness in them that perish. Every agent that he can employ he is using to prevent souls from coming to the

light. The victories we gain over self and sin are gained at the expense of the enemy, and he will not let us enjoy the blessings of God without making determined efforts to resist us.

Mrs. E. G. White. <YI, May 17, 1900 par. 5>

May 24, 1900 "The Violent Take It by Force"

II

There is need of earnest work, that we may have strength from God to resist the enemy when he shall come in like a flood. We must agonize in order to subdue self; for self-ease and self-indulgence are the most deceptive of sins, stupefying the conscience and blinding the understanding. Oh, that those who have heard the testing message would awake from their sleep, and no longer remain in careless indifference! We need the earnest desire of the importunate widow and the Syrophenician woman,--a determination that will not be repulsed. <YI, May 24, 1900 par. 1>

Many, very many, are making a fatal mistake by failing to heed this lesson of God's providence. Peace and rest can be secured only by conflict. The powers of light and darkness are in array, and we must individually take a part in the struggle. Jacob wrestled all night with God before he gained the victory. As he pleaded with God in prayer, he felt a strong hand laid upon him; and thinking it to be the hand of an enemy, he put forth all his strength to resist him. He wrestled for hours, but gained nothing over his opponent, and he dared not relax his efforts for one moment, lest he should be overcome and lose his life. Thus the contest went on until the dawn of day, and neither had gained the victory. Then the stranger brought the conflict to a close. He touched the thigh of Jacob, and the wrestler's strength was paralyzed. It was not until then that Jacob learned who his opponent really was; and, falling crippled and weeping on his neck, he pleaded for his life. <YI, May 24, 1900 par. 2>

The angel could easily have released himself from the grasp of Jacob, but he did not do this. "Let me go," he pleaded, "for the day breaketh." But the answer came from the suffering but determined Jacob, "I will not let thee go, except thou bless me." The suppliant's tears and prayers gained for him what he struggled in vain to obtain. "What is thy name?" the angel asked. "And he said, Jacob. And he said, Thy name shall no more be called Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. . . . And he blessed him there." <YI, May 24, 1900 par. 3>

Jacob was in fear and distress while he sought in his own strength to obtain the victory. He mistook the divine visitor for an enemy, and contended with him while he had any strength left. But when he cast himself upon the mercy of God, he found that instead of being in the hands of an enemy, he was encircled in the arms of infinite love. He saw God face to face, and his sins were pardoned. <YI, May 24, 1900 par. 4>

"The kingdom of heaven suffereth violence, and the violent take it by force." This violence takes in the whole heart. To be double minded is to be unstable. Resolution, self-denial, and consecrated effort are required for the work of preparation. The understanding and the conscience may be united; but if the will is not set to work, we shall make a failure. Every faculty and feeling must be engaged. Ardor and earnest prayer must take the place of listlessness and indifference. Only by earnest, determined effort and faith in the merits of Christ can we overcome, and gain the kingdom of heaven. Our time for work is short. Christ is soon to come the second time. May God help those who have heard the warning message to remember that "the kingdom of heaven suffereth violence, and the violent take it by force."

Mrs. E. G. White. <YI, May 24, 1900 par. 5>

May 31, 1900 The Price of Our Redemption

I

"And the chief priests and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?" "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." <YI, May

31, 1900 par. 1>

This appeal was made by the first magistrate of the nation--a man occupying the highest position in earthly courts. But Caiaphas was not accepted by God as the high priest. His fitness for this position ended with the garments that he wore. He was incapable and unworthy. His religion was a cloak that hid the deformities of a hard, cruel heart. <YI, May 31, 1900 par. 2>

Christ knew that Caiaphas was unworthy to occupy the position he did. But knowing this, he responded to the high priest's appeal. He knew that he himself was appointed to his office by God, and there and then he might have glorified himself. He might have exercised a power that would have made his judges quail. But a body of flesh had been prepared for him. Being found in fashion as a man, he humbled himself. The true High Priest stood before the false high priest to be criticized and condemned. <YI, May 31, 1900 par. 3>

To the charge of the high priest, Jesus said, "Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." With dignity and assurance were these words spoken; for they fell from the lips of One whose spirit went with them. The only begotten Son of God was the speaker, and into the hearts of his hearers flashed the conviction, "Never man spake like this man." <YI, May 31, 1900 par. 4>

Weighted with such great results, this was to Christ one of the most wonderful moments of his life. He realized that now all disguise must be swept away. The declaration that he was one with God had been made. He had openly proclaimed himself the Son of God, the One for whom the Jews had so long looked. <YI, May 31, 1900 par. 5>

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." At that day Christ will be the Judge. Every secret thing will be set in the light of God's countenance. What a contrast there will then be between those who have refused Christ and those who have received him as a personal Saviour. Sinners will then see their sins without a shadow to veil or soften their hideousness. So woeful will be the sight, that they will desire to be hidden under the mountains or in the depths of the ocean, if only they may escape the wrath of the Lamb. But those whose life is hid with Christ in God can say: "I believe in him who was condemned at Pilate's bar, and given up to the priests and rulers to be crucified. Look not upon me, a sinner, but look upon my Advocate. There is nothing in me worthy of the love he manifested for me: but he gave his life for me. Behold me in Jesus. He became sin for me, that I might be made the righteousness of God in him." <YI, May 31, 1900 par. 6>

The idea that there was to be a resurrection of the dead, when all would stand at the bar of God, to be rewarded according to their works, was not a pleasant thought to Caiaphas. He did not wish to think that in the future he would receive sentence according to his works. If there was to be no resurrection, he would flatter himself with the thought that he could securely keep his counsel. But if there was, what a revelation would be made of his dark deeds! There rose before his mind, as on a panorama, the scenes of the final Judgment. For a moment he saw the fearful spectacle of the graves giving up their dead, with secrets he had hoped were hidden forever. For a moment he felt as if he were standing before the eternal Judge, whose all-seeing eye was reading his soul, bringing to light mysteries supposed to be hidden with the dead. <YI, May 31, 1900 par. 7>

But the scene passed from his vision. Christ's words cut him, a Sadducee, to the quick. He was maddened by satanic fury. Was this man, a prisoner before him, to be allowed to assail his most cherished theories? Rending his robe, that the people might see his horror, he demanded that without further preliminaries the prisoner be condemned for blasphemy. "He hath spoken blasphemy," he said: "what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" "And they all condemned him."

Mrs. E. G. White. <YI, May 31, 1900 par. 8>

June 7, 1900 The Price of Our Redemption

II

Conviction, mingled with passion, led Caiaphas to rend his robe. He was furious with himself for believing Christ's words; but instead of rending his heart under a deep sense of sin, he rent his priestly robe in determined resistance. <YI, June 7, 1900 par. 1>

By this act, done to influence the judges to condemn Christ, Caiaphas condemned himself. By the law he was disqualified for the priest's work. A high priest was not to rend his garment. By the Levitical law this was prohibited under sentence of death. Among the Jews it was the general custom for the garments to be rent at the death of friends, but this custom the priests were not to observe. When Aaron lost two of his sons because they did not glorify God, he was forbidden to show sorrow by rending his garments. Moses said to him and to his sons, "Uncover not your heads,

neither rend your clothes; lest ye die, and lest wrath come upon all the people." <YI, June 7, 1900 par. 2>

Everything worn by the high priest was to be whole and without blemish. The pattern of the priestly robes was made known to Moses in the mount. Every article the high priest was to wear, and the way it should be made, were specified. These garments were consecrated to a most solemn purpose. By them was represented the character of the great antitype, Jesus Christ. They covered the priest with glory and beauty, and made the dignity of his office to appear. When clothed with them, the priest presented himself as a representative of Israel, showing by his garments the glory that Israel should reveal to the world as the chosen people of God. Nothing but perfection, in dress and attitude, in spirit and word, would be acceptable to God. He is holy; and his glory and perfection must be represented in the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit; but no rent must be made in the priestly robes. <YI, June 7, 1900 par. 3>

The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. By rending his garment, he cut himself off from being a representative character. He was no longer accepted by God as the officiating high priest. This course of action, as exhibited by Caiaphas, showed human passion, human imperfection. Caiaphas might truthfully have said of himself, "By our law I ought to die." He might have been arraigned before the Sanhedrin; for he had done the very thing the Lord had commanded should not be done. <YI, June 7, 1900 par. 4>

By rending his garment, Caiaphas made of none effect the law of God, in order to follow the tradition of men. A man-made law provided that in case of blasphemy a priest might rend his garment in horror at the sin, and be blameless. Thus was the law of God made void by the laws of men. <YI, June 7, 1900 par. 5>

Each action of the high priest was watched with interest by the people; and Caiaphas thought for effect to show his piety. And by displaying a horror that seemingly caused him to rend his beautiful garments, he gained a fanatical admiration from the people. But he was committing blasphemy. He was reviling the Son of God. Standing under the condemnation of God, he pronounced sentence against Christ as a blasphemer. <YI, June 7, 1900 par. 6>

This pretended horror for sin has been acted out over and over again in the history of our world. And by exaggerated religious zeal and pretended piety, men will again deceive their fellow men. <YI, June 7, 1900 par. 7>

The religion of those who crucified Christ was a pretense. The holy vestments of the priests covered hearts that were full of corruption, malignity, and crime. They interpreted gain to be godliness. Caiaphas was not a priest after the order of Melchisedec. He never knew what it was to be obedient to God. He had the form of godliness, and this gave him the power to oppress. He acted toward Christ as a priestly judge, an officiating high priest, but he was not this by God's appointment. The priestly robes he rent in order to impress the people with his horror, covered a heart full of wickedness. Though clothed with a gorgeous dress, he was acting under the inspiration of Satan. <YI, June 7, 1900 par. 8>

The rent garment ended Caiaphas's priesthood. By his own act he disqualified himself for the priestly office. After the condemnation of Christ he was unable to act without showing the most unreasonable passion. His tortured conscience scourged him, but he did not feel that sorrow which leads to repentance. <YI, June 7, 1900 par. 9>

The act of Caiaphas in rending his garment was significant of the place that the Jewish nation would thereafter occupy toward God. The once favored people of God were separating themselves from him. Christ came to them with a message, but he was despised and rejected. As he stood on the crest of Olivet, he wept over Jerusalem, and lamented her fall. He foresaw the retribution which the deluded, disloyal nation could not, would not, see. The generation among whom he had worked the works of God he addressed as the most guilty, because of the great light they had had. "You have refused to listen to your Redeemer," he declared. "If thou art destroyed, O Jerusalem! thou alone wilt be responsible. Ye would not come unto me, that ye might have life. Ye would none of my counsel, ye despised all my reproof." <YI, June 7, 1900 par. 10>

When upon the cross Christ cried out, "It is finished!" and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected him who was the antitype of all their types, the substance of all their shadows. Well might Caiaphas rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people.

Mrs. E. G. White. <YI, June 7, 1900 par. 11>

June 14, 1900 The Price of Our Redemption

After condemning Jesus, the council of the Sanhedrin brought him to Pilate's judgment-hall, to have their sentence confirmed and executed. And there, though declaring, "I find no fault in him," Pilate gave the Saviour up to his accusers. He desired to deliver Jesus; but when he saw that he could not do this and retain his position, he chose, rather than lose worldly power, to sacrifice an innocent life. The priests "were instant with loud voices, requiring that he might be crucified." And "when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. . . . And when he had scourged Jesus, he delivered him to be crucified." <YI, June 14, 1900 par. 1>

Christ was betrayed by Judas, and forsaken and denied by his disciples. He was scorned as a deceiver, and hunted down as one unfit for human sympathy. He was condemned by Pilate, and crowned with thorns. His hands and his feet were pierced with nails as he hung on the cross. Every step onward in the shameful scene was one of intense suffering. <YI, June 14, 1900 par. 2>

Behold the Son of God suffering on the cross for three terrible hours of agony, enduring the penalty of transgression, in order that repentant, believing ones might have eternal life. And in the darkest hour, when the Saviour was enduring the greatest suffering that Satan could bring to torture his humanity, the Father hid from his Son his face of pity, comfort, and love. Twice, at the baptism and at the transfiguration, the voice of God had been heard proclaiming Christ as his Son. The third time, just before the betrayal, the Father had spoken, witnessing to his Son. But now the voice from heaven was silent. No testimony in the Saviour's favor was heard. Alone he suffered abuse and mockery. <YI, June 14, 1900 par. 3>

In this trial Christ's heart broke. "My God, my God, why hast thou forsaken me?" he cried. <YI, June 14, 1900 par. 4>

As the divine Sufferer hung upon the cross, angels gathered about him, and as they looked upon him, and heard his cry, they asked, with intense emotion, "Will not the Lord Jehovah save him? Will not that soul-piercing cry of God's only begotten Son prevail?" Then were the words spoken: "The Lord hath sworn, and he will not repent. Father and Son are pledged to fulfill the terms of the everlasting covenant. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <YI, June 14, 1900 par. 5>

Christ was not alone in making his great sacrifice. It was the fulfilment of the covenant made between him and his Father before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan's sophistry. <YI, June 14, 1900 par. 6>

After Adam fell, Jesus entered upon the work of redeeming man. In every part his sacrifice was perfect; for he could make a complete atonement for sin. Though he was one with God, yet he made himself of no reputation. He took upon him our nature. "Lo, I come," was his cheerful announcement of the clothing of his divinity with humanity, "to do thy will, O God!" He loved his church, and gave himself for it. "Therefore doth my Father love me," he said to the Pharisees, "because I lay down my life, that I might take it again." <YI, June 14, 1900 par. 7>

"He saved others; himself he can not save," was the mocking taunt hurled at Christ during the agony of his death on the cross. At any moment he could have saved himself, and come down from the cross; but had he done this, the world would have been given over to the control of the great apostate. It was a marvel to the angels that Christ did not seal with death the lips of the scoffers. It was a marvel to them that he did not flash forth his righteous indignation upon the hardened, corrupt soldiers, as they mocked him, and fixed a crown of thorns on his head. But the Son of God knew that the greatest guilt belonged to the priests and rulers, the representatives of sacred trusts, which they were basely betraying. Pilate, Herod, the Roman soldiers, were ignorant of Jesus. They knew not that he was the sent of God. They thought by abusing him to please the priests and rulers. They had not the light so abundantly given to the Jewish nation. They were unacquainted with Old-Testament history. Had they known what the Jews knew, they would not have treated Jesus as cruelly as they did.

Mrs. E. G. White. <YI, June 14, 1900 par. 8>

June 21, 1900 The Price of Our Redemption

IV

Christ was not compelled to endure the cruel treatment inflicted upon him. He was not compelled to undertake the work of redemption,--to step down from his heavenly throne, and come to this earth to receive hatred, abuse, rejection, and a crown of thorns. The humiliation that he endured, he endured voluntarily, to save a world from eternal ruin. He might have continued to abide in the heavenly courts, clothed in garments of purest white, sitting as a prince at God's right hand. Voluntarily he offered himself, a willing sacrifice. <YI, June 21, 1900 par. 1>

Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal, self-existing Son, on whom no yoke had come; and when God asked, "Whom shall I send?" he could reply, "Here am I; send me." He could pledge himself to become man's surety; for he could say that which the highest angel could not say,--I have power over my own life, "power to lay it down, and . . . power to take it again." <YI, June 21, 1900 par. 2>

When Christ uttered the cry, "It is finished," he knew that the battle was won. As a moral conqueror, he planted his banner on the eternal heights. Was there not joy among the angels? Not a son nor a daughter of Adam but could now lay hold on the merits of the spotless Son of God, and say: "Christ has died for me. He is my Saviour. The blood that speaketh better things than that of Abel has been shed. The way into the holiest of all has been made manifest." <YI, June 21, 1900 par. 3>

God bowed his head satisfied. Now justice and mercy could blend. Now he could be just, and yet the Justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven. <YI, June 21, 1900 par. 4>

The darkness rolled away from the Saviour and from the cross. Christ bowed his head and died. The compact between Father and Son was fully consummated. Christ had fulfilled his pledge. In death he was more than conqueror. His right hand and his glorious, holy arm had gotten him the victory. <YI, June 21, 1900 par. 5>

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. The lamb prefiguring Christ has been brought in to be slain. Clothed in his significant and beautiful dress, the priest stands with lifted knife, as did Abraham when about to slay his son. With intense interest the people look on. But the earth trembles and quakes; for the Lord himself draws near. With a rending noise the veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah once dwelt. Here God had once manifested his glory above the mercy-seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the tabernacle; and he entered in but once a year, to make atonement for the sins of the people. But lo! the veil is rent in twain. No longer is there any secrecy there. <YI, June 21, 1900 par. 6>

All is terror and confusion. The priest is about to plunge his knife into the heart of the victim; but the knife drops from his hand, and the lamb, no longer fettered, escapes. <YI, June 21, 1900 par. 7>

By the rending of the veil of the temple, God said, I can no longer reveal my presence in the most holy place. A new and living Way, before which there hangs no veil, is offered to all. No longer need sinful, sorrowing humanity await the coming of the high priest. <YI, June 21, 1900 par. 8>

Type had met antitype in the death of God's Son. The Lamb of God had been offered as a sacrifice. It was as if a voice had said to the worshipers, "There is now an end to all sacrifices and offerings." <YI, June 21, 1900 par. 9>

The crucifixion took place at the time of the Passover, and thousands beheld Christ's humiliation. Some look upon this publicity only as shame and defeat. But this God had appointed. The Saviour's work must be deep and thorough. Without shedding of blood there is no remission for sins. Christ must suffer the agony of a public death on the cross, that witness of it might be borne without the shadow of a doubt. It was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of the humiliation reaching into another.

Mrs. E. G. White. <YI, June 21, 1900 par. 10>

June 28, 1900 The Price of Our Redemption

V

At the time of the Passover the Jews and their adherents from far and near were drawn to the Hebrew capital; and it was in God's appointment that the crucifixion took place at this time. Universal interest must be attracted to the plan of redemption. Matters of eternal interest must now become the theme of conversation. The Old Testament must be searched as never before for the evidence of the work and character of the long-looked-for Messiah. Minds must be convicted, and led to ask, "Is not this the Christ?" God knew that every transaction in Christ's life--his trial, his condemnation, his crucifixion, and his resurrection--would become a matter of the deepest interest. <YI, June 28, 1900 par. 1>

As Adam and Eve were banished from Eden for transgressing the law of God, so Christ was to suffer without the

boundaries of the holy place. He died outside the camp, where felons and murderers were executed. There he trod the winepress alone, bearing the penalty that should have fallen on the sinner. How deep and full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us." He went forth without the camp, thus showing that he gave his life not only for the Jewish nation, but for the whole world. <YI, June 28, 1900 par. 2>

Look at the superscription above the cross. The Lord arranged it. Written in Hebrew, Greek, and Latin, it is a call for all, Jew and Gentile, bond and free, hopeless, helpless, and perishing, to come. Thus Christ declared to all nations, tongues, and peoples: "I have given my life for you. Look unto me, and be ye saved, all the ends of the earth." <YI, June 28, 1900 par. 3>

As by his own choice Christ died in the presence of an assembled nation of worshipers, type met antitype. He is a true high priest; for after enduring humiliation, shame, and reproach, after being crucified and buried, he rose from the dead, triumphing over death. <YI, June 28, 1900 par. 4>

When Christ died on the cross, Satan triumphed, but his triumph was short. The prophecy made in Eden was fulfilled, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Christ was nailed to the cross, but he gained the victory. The whole force of evil gathered itself together in an effort to destroy him who was the Light of the world, the Truth that makes men wise unto salvation. But no advantage was gained by this confederacy. With every advance move, Satan was bringing nearer his eternal ruin. Christ was indeed enduring the contradiction of sinners against himself. But every pang of suffering that he bore helped tear away the foundation of the enemy's kingdom. Satan bruised Christ's heel, but Christ bruised Satan's head. Through death the Saviour destroyed him that had the power of death. In the very act of grasping his prey, death was vanquished; for by dying, Christ brought to light life and immortality through the gospel. Never was the Son of God more beloved by his Father, by the heavenly family, and by the inhabitants of the unfallen worlds, than when he humbled himself to bear disgrace, humiliation, shame, and abuse. By becoming the sin-bearer, he lifted from the human race the curse of sin. In his own body he paid the penalty of that on which the power of Satan over humanity is founded--sin. <YI, June 28, 1900 par. 5>

Not that sin might become righteousness, and transgression of the law a virtue, did Christ die. He died that sin might be made to appear exceeding sinful, the hateful thing that it is. By his death he became the possessor of the keys of hell and of death. Satan could no longer reign without a rival, and be revered as a god. Temples had been erected to him, and human sacrifices offered on his altars. But the emancipation papers of the race have been signed by the blood of the Son of God. A way has been opened for the message of hope and mercy to be carried to the ends of the earth. Now, whosoever will may take hold of God's strength, and make peace with him. The heathen are no longer to be wrapped in the darkness of superstition. The gloom is to disappear before the bright beams of the Sun of righteousness. <YI, June 28, 1900 par. 6>

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Mrs. E. G. White <YI, June 28, 1900 par. 7>

July 12, 1900 Mary's Offering

"Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." <YI, July 12, 1900 par. 1>

The feast at Simon's house brought together many of the Jews; for they knew that Christ was there. They came not only to see Jesus, but many were curious to see one who had been raised from the dead. They thought that Lazarus would have some wonderful experience to relate, and were surprised that he told them nothing. But Lazarus had nothing to tell. The pen of Inspiration has given light upon this subject: "The dead know not anything . . . Their love, and their hatred, and their envy, is now perished." Lazarus had a wonderful testimony to bear, however, in regard to the work of Christ. He had been raised from the dead for this purpose. He was a living testimony to the divine power. With assurance and power he declared that Jesus was the Son of God. <YI, July 12, 1900 par. 2>

Overwhelming evidence had been given to the Jewish leaders in regard to the divinity of Christ, but they had closed their hearts that no light might be admitted. The testimony of Lazarus was so clear and convincing that the priests could not resist it by argument. They could not deny it; for he who had been dead four days stood before them in the vigor of manhood, showing forth the praise of the great Restorer. They feared the effect of this miracle upon the people, "because that by reason of him, many of the Jews went away, and believe on Jesus." If Lazarus continued to bear his testimony, the number of Christ's followers would be greatly increased. They purposed to remove Lazarus secretly, and thus less publicity would be given to the death of Christ. They could bring no charge against Lazarus; but rather than admit evidence that could not be denied, they plotted to kill him. The end, they argued, would justify the means. This men will always do when they separate themselves from God. Unbelief takes possession of the mind; the heart is hardened, and no power can soften it. <YI, July 12, 1900 par. 3>

At the feast the Saviour sat at the table with Simon, whom he had cured of a loathsome disease, on one side, and Lazarus, whom he had raised from the dead, on the other. Martha served at the table, but Mary was listening earnestly to every word that fell from the lips of Jesus. In his mercy Christ had pardoned Mary's sins, which had been many and grievous. Lazarus, her beloved brother, had been called from the grave, and restored to his family, by the power of the Saviour; and Mary's heart was filled with gratitude. She longed to do him honor. At great personal sacrifice she had purchased an alabaster box of precious ointment, with which to anoint the body of Jesus at his death. Now, taking the box in her hands, she quietly broke it, and poured the contents upon the head and feet of her Master. <YI, July 12, 1900 par. 4>

Her movements might have passed unnoticed had not the ointment made its presence known by its rich fragrance, and published her act to all present. "When his disciples saw it, they had indignation, saying, To what purpose is this waste?" Judas was the first to make this suggestion, and others were ready to echo his words. Led by him, the disciples continued, "This ointment might have been sold for much, and given to the poor." <YI, July 12, 1900 par. 5>

These words were the expression of a narrow mind. Judas wished to withhold this expensive favor from Christ, under pretense of helping the poor. He begrudged Christ the gift that he proposed to give to the poor. The world can judge of our knowledge and love of Jesus by the outward expression, the external testimony. Had the all-pervading love of Christ filled the hearts of the disciples, it would have been expressed in action. They would have shown that they recognized his supremacy, and knew him to be worthy the highest homage. But those who should have been first in these offices of love, were last; and Mary, who was considered the least, was first. <YI, July 12, 1900 par. 6>

Jesus saw Mary shrink away abashed, expecting to hear reproof from the One she loved and worshiped. But instead of this she heard words of commendation. "Why trouble ye the woman?" Christ said, "for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Her act is a prophetic anticipation of my death, and the record of it shall be repeated to the ends of the earth. <YI, July 12, 1900 par. 7>

The look that Jesus cast upon the selfish Judas convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character. This was a more direct reproof than Judas had before received. He was provoked by it, and thus a door was opened through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, he rose from the table, and went to the palace of the high priest, where he found the council assembled. He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the Saviour. <YI, July 12, 1900 par. 8>

In spirit and practice many resemble Judas. As long as there is silence in regard to the plague-spot in their character, no open enmity is seen; but when they are reproved, bitterness fills their hearts. <YI, July 12, 1900 par. 9>

What a terrible action was this, both on the part of Judas and of the high priest! The rulers of Israel had been given the privilege of receiving their Saviour; but they refused the precious gift offered them in the tenderest spirit of constraining love. They refused the salvation that is of more value than gold, and bought their Lord for thirty pieces of silver! <YI, July 12, 1900 par. 10>

The incident is full of instruction. The world's Redeemer was nearing the time when he was to give his life for a sinful world, yet how little even his disciples realized what was before them! Mary could not reason upon this subject; but by the Holy Spirit's power she saw in Jesus one who had come to seek and to save the souls that were ready to perish, and she was filled with a pure, holy love for him. The sentiment of her heart was, "What shall I render unto the Lord for all his benefits toward me?" The ointment, costly as it was, expressed but poorly Mary's love for the Saviour. <YI, July 12, 1900 par. 11>

Christ delighted in Mary's earnest desire to do the will of her Lord. He accepted the wealth of pure affection that his disciples would not understand. The desire that Mary had to do this service was of more value to Christ than all the

precious ointment in the world, because it expressed her appreciation of her Redeemer. It was the love of Christ that constrained her. The matchless excellency of the character of Christ filled her mind and heart, and the ointment was a symbol of the overflowing love of the giver. It was the outward demonstration of a love fed by heavenly springs until it overflowed.

Mrs. E. G. White. <YI, July 12, 1900 par. 12>

July 19, 1900 Mary's Offering

II

The commendation of Christ after the condemnation of the disciples was of inexpressible value to Mary. Christ could appreciate the gift as the expression of Mary's love, and her heart was filled with peace and happiness. <YI, July 19, 1900 par. 1>

The disciples did not take in the many lessons given in the Scriptures in regard to the faith that works by love and purifies the soul; and the work of Mary was just the lesson they needed to show them that to be more demonstrative in their appreciation of their Lord, would be wholly acceptable to him. He had been everything to them. They did not realize that soon they would be deprived of his presence, that soon they could offer him no token of their appreciation of his love. The loveliness of Christ, separated from the heavenly courts, living a life of humanity, was never understood nor appreciated by the disciples as it should have been. He was often grieved because they did not give him that which he should have received from them. He knew that if they were under the influence of the heavenly angels that accompanied him, they, too, would be inspired with zeal and true devotion, and with entire consecration to the mind and will of God. They would regard no offering of sufficient value to declare the heart's spiritual affection. Their after-knowledge helped them to realize how many things they might have done for Jesus, expressive of the love and gratitude of their hearts, while they were near him, enjoying his counsel. When Jesus was no longer with them, and they felt as sheep without a shepherd, there were many things they began to understand. They saw how they might have offered him attentions and shown him favor on many occasions. Oh, if they could have taken it all back--this censuring, this presenting the poor as more worthy of the gift than Christ! They felt his reproof keenly as they took from the cross the bruised body of their Lord. <YI, July 19, 1900 par. 2>

The same lack is evident in our world today. But few appreciate all that Christ is to them. If they did, the great and beautiful love of Mary would be expressed--the anointing would be freely bestowed. The expensive ointment would not be called a waste. <YI, July 19, 1900 par. 3>

Jesus approved of Mary's gift as a testimonial of her love for her Master, who was constantly working in behalf of others, doing good to the poor, and speaking words of comfort to the oppressed. Those who have caught the inspiration of the love that will exist in every heart in the family of the redeemed host, will enter into the joy of their Lord. The spirit of peace and heavenly joy will fill the hearts of those who can appreciate the heavenly Gift. Christ, the world's Redeemer, fills their hearts with love. By faith they are made one with Christ, and their hearts are drawn out to him. They live in Christ, and Christ in them. Nothing is too costly to give him. No self-denial, no self-sacrifice, is too great to be made for his sake. <YI, July 19, 1900 par. 4>

The words spoken in indignation, "To what purpose is this waste?" brought vividly to the mind of Christ the greatest sacrifice ever made,--the one that could not be surpassed,--the gift of himself to be the propitiation for the sins of a lost world. His entire life had been one of self-denial and self-sacrifice. Declaring his mission in Galilee, he said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The Lord would be so bountiful to his human family that it could be said of him that he could do no more. In the gift of Jesus to the world, he gave all heaven. His love is without a parallel. It did not stop short of anything. And having given us his only begotten Son, will he not with him also freely give us all things? <YI, July 19, 1900 par. 5>

If left to be judged from a human point of view, such a sacrifice was a wanton waste; and well might the question be asked, Why does the Lord show such waste, such extravagance, in the multitude of his gifts? Well may the heavenly host look with amazement upon the human family, who cling to their rags of self-righteousness, and refuse to be clothed with the robe of Christ's righteousness,--refuse to be uplifted and enriched with the boundless love expressed in Christ. Well may they exclaim, Why is this great waste? <YI, July 19, 1900 par. 6>

The supposed prodigality of Mary is an illustration of the method of God in the plan of salvation; grace and nature, related to each other, manifest the ennobling fullness of the source from which they flow. To human reason the whole plan of salvation is a waste of mercy. Self-denial and whole-hearted sacrifice meet us everywhere. But they are provided to accomplish the restoration of the moral image of God in man. The atonement for a lost world was to be full, abundant, and complete. Christ's offering was exceedingly abundant, reaching every soul that God had created. It could not be restricted nor measured so as not to exceed the number who would accept the great gift. All men are not saved; yet the plan of salvation is not a waste because it does not accomplish all that its liberality has provided for. There must be enough and to spare. <YI, July 19, 1900 par. 7>

In the breaking of the alabaster box, in that the ointment filled the whole room with its fragrance, we have a representation of the sacrifice of Christ, which was to fill the whole world with the fragrance of infinite love. This action of Mary is never to lose its fragrance. This, which the disciples called waste, is repeating itself a thousand times to the susceptible hearts of others, telling ever the story of the abundant love of God for a fallen race.

Mrs. E. G. White. <YI, July 19, 1900 par. 8>

July 26, 1900 Our Words

Speech is one of the great gifts of God. It is the means by which the thoughts of the heart are communicated. It is with the tongue that we offer prayer and praise to God. With the tongue we convince and persuade. With the tongue we comfort and bless, soothing the bruised, wounded soul. With the tongue we may make known the wonders of the grace of God. With the tongue we may also utter perverse things, speaking words which sting like an adder. <YI, July 26, 1900 par. 1>

The tongue is a little member, but the words it frames have great power. The Lord declares, "The tongue can no man tame." It has set nation against nation, and has caused battle and bloodshed. Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many hearts. And when words are spoken because God says, "Speak unto them my words," they often cause sorrow unto repentance. <YI, July 26, 1900 par. 2>

Of the unsanctified tongue the apostle James writes: "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Satan puts into the mind thoughts that the Christian should never utter. The scornful retort, the bitter, passionate utterance, the cruel, suspicious charge, are from him. How many words are spoken that do only harm to those who speak and those who hear! Hard words beat upon the heart, awaking to life its worst passions. Those who do evil with their tongues, who sow discord by selfish, jealous words, grieve the Holy Spirit; for they are working at cross purposes with God. They are working on lines marked out by the enemy of all good. <YI, July 26, 1900 par. 3>

The inspired apostle, seeing the inclination to abuse the gift of speech, gives directions concerning its use. "Let no corrupt communication proceed out of your mouth," he says, "but that which is good to the use of edifying." The word "corrupt" means here any word that would make an impression detrimental to holy principles and undefiled religion, any communication that would obscure the view of Christ, and blot from the mind true sympathy and love. It includes impure hints, which, unless instantly resisted, lead to great sin. Upon every one is laid the work of barring the way against corrupt speech. <YI, July 26, 1900 par. 4>

It is God's purpose that the glory of Christ shall appear in his children. In all his teaching, Christ presented pure principles. He did no sin, neither was guile found in his mouth. Constantly there flowed from his lips holy, ennobling truths. He spoke as never man spoke, with a pathos that touched the heart. He was filled with holy wrath as he saw the Jewish leaders teaching for doctrine the commandments of men, and he spoke to them with the authority of greatness. With terrible power he denounced all artful intrigue, all dishonest practices. He cleansed the temple from its pollution, as he desires to cleanse our hearts from everything bearing any resemblance to fraud. The truth never languished on his lips. With fearlessness he exposed the hypocrisy of priest and ruler, Pharisee and Sadducee. He entered into conversation with high and low, learned and unlearned. He encountered malice, misrepresentation, opposition, and falsehood, yet his whole life was without a flaw. He could say to his enemies, "Which of you convinceth me of sin?" <YI, July 26, 1900 par. 5>

Guard well the talent of speech; for it is a mighty power for evil as well as for good. You can not be too careful of what you say; for the words you utter show what power is controlling the heart. If Christ rules there, your words will reveal the purity, beauty, and fragrance of a character molded and fashioned by his will. But if you are under the guidance of the enemy of all good, your words will echo his sentiments. <YI, July 26, 1900 par. 6>

The great responsibility bound up in the use of the gift of speech is plainly made known by the word of God. "By thy

words thou shalt be justified, and by thy words thou shalt be condemned," Christ declared. And the psalmist asks: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned, but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." <YI, July 26, 1900 par. 7>

"Keep thy tongue from evil, and thy lips from speaking guile." The wild beast of the forest may be tamed; "but the tongue can no man tame." Only through Christ can we gain the victory over the desire to speak hasty, unchristlike words. When, in his strength, we refuse to give utterance to Satan's suggestions, the plant of bitterness in our hearts withers and dies. The Holy Spirit can make the tongue a savor of life unto life.

Mrs. E. G. White. <YI, July 26, 1900 par. 8>

August 2, 1900 Our Influence

From every human being there goes forth an influence that either gathers with Christ or scatters from him. Our every action, our every word, exerts an influence either for good or for ill. This influence affects the eternal destiny of those with whom we associate. Influence and example, when viewed in the light of the cross and in their true relation to eternity, assume infinite importance. A word fitly spoken, an action rightly done, may save a soul from death. Day by day the example we set and the influence we exert are registered in the records going beforehand to judgment. <YI, August 2, 1900 par. 1>

The child of God must never forget that he is only part of the whole. He is only a thread in the web of humanity. Everything he does makes an impression on his character, and influences others. The letters that are written sow the seeds either of tares or of wheat. Our thoughts, our words, the spirit in which we perform our daily duties,--all act their part in the formation of character. <YI, August 2, 1900 par. 2>

The daily influence of purity and devotion, the observance of the courtesies of life, unbending integrity and steadfastness, will be to all around us a constant recommendation of our faith. But if those who profess the truth are light and trifling, reckless in their conversation and careless in their deportment, they deny Christ, and the world is made worse by their profession. With less of such advocacy the truth of God would stand higher in the estimation of unbelievers. <YI, August 2, 1900 par. 3>

It is the duty of every Christian to show himself a true follower of Jesus, loving the truth for the truth's sake, hating every species of impurity, willingly denying self for Christ's sake. The poorest man in this world is rich as long as he preserves his integrity of character. The one who is victorious in life's battle is he who gives himself earnestly and unreservedly to God. The life of such a one is a constant confession of Christ. He who refuses to live for self-pleasing, who will not abate his efforts to live the truth, no matter what difficulties he may meet, walks the earth as a nobleman in his Master's sight. He is constantly doing and saying something to prepare himself and others for the future life. He has the mind of Christ, and in private and public life his light shines with clear, steady rays. <YI, August 2, 1900 par. 4>

Judicious conversation exerts an influence which is a power for good. But often those who talk much do little deep, earnest thinking, little real work for the Master. Often they neglect those who have little to make life happy, in order to talk about what should be done for the needy and unfortunate. They think that by talking they can make up for their deficiency. They talk, but they fail to show by their actions that they are directed by the Spirit of God. To such the angels of God would say, Not *words*, but *deeds*. The daily life tells much more than any number of words. A uniform cheerfulness, tender kindness, Christian benevolence, patience and love, will melt away prejudice, and open the heart to the reception of the truth. It is the doers of the word who are justified before God. <YI, August 2, 1900 par. 5>

God requires us to put ourselves into his hands without reserve, to obey his directions implicitly. When we take the Lord as our counselor, when we follow him, placing body, soul, and spirit under his control, we can work as Christ worked. Those who make Christ a personal Saviour, seeking him most earnestly in prayer, are enabled by his grace to live true, noble lives. They work in a way which Heaven approves. By unselfish actions they reveal the character of Christ. They realize that they can not afford to lose sight of Christ; for by so doing they give unbelievers an occasion to cast reproach upon the truth. <YI, August 2, 1900 par. 6>

We are to be courteous to all men, tender-hearted, and sympathetic; for this was the character manifested by Christ when he was upon this earth. The more closely we are united to Christ, the more tender and affectionate we shall be in dealing with one another. The redemption of the fallen race was planned in order that man might be a partaker of the divine nature. When by the grace of Christ we become partakers of this nature, our influence on those around us will be

a savor of life unto life. Looking unto Jesus, the author and finisher of our faith, we shall be a blessing to all with whom we come in contact.

Mrs. E. G. White. <YI, August 2, 1900 par. 7>

August 16, 1900 Seed-sowing

In his teaching, Christ called the attention of his hearers to the things of nature, the work of his own hands. He made the trees, the grass, the flowers, that they might teach us precious lessons. Nature was to him a great lesson-book, by which he sought to open the eyes of human beings to the love and power of God. <YI, August 16, 1900 par. 1>

Nature is a lesson-book to which all, high and low, rich and poor, may have access; and from it the most helpful lessons may be learned. Ever in its varying seasons it repeats its lessons, that by its representations, man may grasp heavenly truth. The apparently commonplace things of earth are silent teachers, instructing us in purity, industry, economy, and patience. <YI, August 16, 1900 par. 2>

The cultivation of the soil, the sowing of the seed, the care bestowed on the seed by the sower, represent different stages of Christ's work for the soul. First appears the blade, then the ear, then the full corn in the ear. <YI, August 16, 1900 par. 3>

The man who sows seed apparently throws away that upon which he and his family depend for a living. But he is only giving up a present advantage for a much larger return. He throws the seed away that he may gather it again in an abundant harvest. By faith he may look forward to large returns. <YI, August 16, 1900 par. 4>

In order for the seed to grow, it must have care; and when man has done his part, this is only the beginning. After man has prepared the soil, and planted the seed, showing care and thoughtfulness in the work, he must depend upon God, the great Husbandman, to send sunshine and showers to water the thirsty ground, and cause the seed to spring up and grow. The combined influence of the Lord's unseen agencies is necessary from the time the seed is buried in the ground till the harvest is gathered. <YI, August 16, 1900 par. 5>

If we understood better the wonderful work of God in supplying his family on the earth with the necessities of life, we should know more of his power. He employs many unseen agencies to make the seed spring up and grow. It is his power that gives life to the seed. Without his power how could the harvest be perfected? Let man do his utmost, and he must still depend on the Creator, who understands just what is needed for the perfection of the fruit. <YI, August 16, 1900 par. 6>

Christ taught his disciples to pray, "Give us this day our daily bread." God hears this prayer, and is constantly working to answer it. He makes his sun to shine on the just and on the unjust, and gives to all wind and rain, thunder and lightning. These are God's blessings, sent to purify the atmosphere from injurious, unhealthful agencies, which, if allowed to accumulate, would poison it, and destroy everything that breathes the breath of life. <YI, August 16, 1900 par. 7>

Christ seeks to lead the mind from the natural seed cast into the ground to the gospel seed, the sowing of which will result in bringing man back to his loyalty. The Saviour came to this world to sow the seed of truth. Like a sower in the field, he scattered the seeds of truth in the hearts of men. <YI, August 16, 1900 par. 8>

"He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." Shall the expectation of the sower of the seed be disappointed? God forbid! for it is for the present and future good of the receiver that the seed sown be received into good ground. When it is received in faith, it will spring up and bear fruit. <YI, August 16, 1900 par. 9>

What does it mean to receive into the heart the good seed?--It means to receive the words of Christ. This is a remedy for sin. Some give the truth a partial reception, a half-sympathy, wishing at the same time they had never heard it. In such soil Satan sows his seed, and soon there is a growth of thorns, which chokes the good seed. But when the gospel seed is sown in soil that welcomes it, when it is incorporated with the life, direct and glorious results are seen,--results that testify to the infinite love of God and the transforming power of the gospel. <YI, August 16, 1900 par. 10>

It means much to receive the good seed. In Luke we read, "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." An honest heart is a heart, which, when the light shines into it, acknowledges that sin is the transgression of the law. "Take heed how ye hear," said the Great Teacher. What will it avail to spend the life in self-deception? When truth is received into the heart, the tares growing there are uprooted. The appeals of God to the conscience are no longer turned aside as of no consequence. <YI, August 16, 1900 par. 11>

All who receive the word into good and honest hearts will bring forth fruit. In their hearts will spring up the precious fruits of the Spirit,--love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

September 6, 1900 A Lesson From Daniel's Experience

God helps those who place themselves where they can be best qualified for his service. Divine power unites with the efforts of the earnest seeker for truth, giving him the fitness he needs for God's work. Daniel placed himself in right relation to God, and to his outward circumstances and opportunities. He was taken a captive to Babylon, and with others was placed under training to be prepared for a place in the king's court. His food and drink were appointed him; but we read that he determined not to defile himself with the king's meat, nor with the wine which he drank. <YI, September 6, 1900 par. 1>

In taking this step, Daniel did not act rashly. He knew that by the time he was called to appear before the king, the advantage of healthful living would be apparent. Cause would be followed by effect. Daniel said to Melzar, who had been given charge of him and his companions: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink." Daniel knew that ten days would be time enough to prove the benefit of abstemiousness. "Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." <YI, September 6, 1900 par. 2>

Having done this, Daniel and his companions did still more. They did not choose as companions those who were agents of the prince of darkness. They did not go with a multitude to do evil. They secured Melzar as their friend, and there was no friction between him and them. They went to him for advice, and at the same time enlightened him by the wisdom of their deportment. <YI, September 6, 1900 par. 3>

It was God's purpose that these youth should become channels of light to the kingdom of Babylon. Satan was determined to defeat this purpose. He worked upon the minds of the youth who had refused to be God's representatives, causing them to be jealous of Daniel and his companions. At Satan's suggestion they laid plans to entrap those who were making such steady, rapid advancement in knowledge. They tried to mislead and deceive the Hebrew youth, endeavoring by flattery to lead them into wrong. But they failed signally, because these youth had on the armor of light; they fastened themselves to the promise, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." <YI, September 6, 1900 par. 4>

Daniel and his friends knew that they must keep the eye single to the glory of God, seek wisdom and strength and grace from on high, and not allow themselves to be led, by smiles or frowns, to yield to the sophistry of Satan. They knew that no human power could be to them wisdom and righteousness and sanctification. Satan was trying to compass their destruction. Nothing but the wisdom and strength and firmness and heroism that God could give would enable them to maintain their position in the way of holiness. They knew that they were not yet fully acquainted with the character of Satan's enmity. They would have to watch unto prayer; for they were ignorant of the obstacles they would have to surmount. They knew that barriers would rise in their way, that embarrassment would surround them on every side. <YI, September 6, 1900 par. 5>

They made a faithful study of the word of God, that they might know the divine will. By faith they believed that the One whom they served would communicate to them his will; and in answer to their faith God opened his will to them. The word of God was to them a light shining in a dark place. They made that word their text-book, looking upon it as the foundation upon which they must build character. They had only a part of the Old Testament. The youth of today have increased light. The Bible teaches the whole duty of men, women, and children. <YI, September 6, 1900 par. 6>

Divine wisdom came to Daniel and his companions as they studied God's word. They knew that it was their authority, and that it demanded their obedience. The truth was to them of the highest importance; for it placed their duty before them in a clear light. <YI, September 6, 1900 par. 7>

Satan often cast his shadow across their pathway, to obscure their view of divine light, and darken their faith and confidence in God. But they would not yield, and the Lord gave them wisdom and power to prevail with him in prayer. As they followed the course of study outlined for them in the courts of Babylon, they made it their aim to become statesmen who would never sacrifice principle in order to obtain advantages for themselves. They knew that they were in an enemy's country, under the power of the Babylonian king; and they were obedient in all things save where they were asked to sacrifice truth. <YI, September 6, 1900 par. 8>

"Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel,

Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." <YI, September 6, 1900 par. 9>

He who gave wisdom and understanding to Daniel is willing to give wisdom and understanding to all who place themselves in the same relation to him that Daniel did. None need have a superficial education. Read how Paul enjoined on Timothy constancy and perseverance in the faithful performance of duty. "Thou therefore, my son," he wrote, "be strong in the grace that is in Christ Jesus. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Work for God with humility and earnestness, teaching truth from love to God and man. Untold good is accomplished by the faithful, humble Christian, who prays, and then lives his prayers.

Mrs. E. G. White. <YI, September 6, 1900 par. 10>

September 13, 1900 A Sin-pardoning Saviour

I

Christ came to this world to reveal the Father, to give to mankind a true knowledge of God. He came to manifest the love of God. Without a knowledge of God, humanity would be eternally lost. Without divine help, men and women would sink lower and lower. Life and power must be imparted by him who made the world. <YI, September 13, 1900 par. 1>

The promise made in Eden,--the seed of the woman shall bruise the serpent's head,--was the promise of the Son of God, through whose power alone could the counsel of God be fulfilled and the knowledge of God be imparted. <YI, September 13, 1900 par. 2>

God made the promise to Abraham, "In thee shall all families of the earth be blessed." To Abraham was unfolded God's purpose for the redemption of the race. The Sun of righteousness shone upon him, and his darkness was scattered. Christ declared, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." <YI, September 13, 1900 par. 3>

Jacob declared: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." <YI, September 13, 1900 par. 4>

To Moses God talked face to face, as a man talks with a friend. On him shone the light regarding the Saviour. He said to the people: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." <YI, September 13, 1900 par. 5>

The sacrifices and offerings told their story of the coming Saviour, who was to be offered up for the sins of the world. They pointed forward to a better service than theirs, when God would be worshiped in spirit and truth and in the beauty of holiness. <YI, September 13, 1900 par. 6>

In the Jewish service was typified the atonement demanded by the broken law. The victim, a lamb without spot or blemish, represented the world's Redeemer, who is so holy and so efficient that he can take away the sin of the world. <YI, September 13, 1900 par. 7>

To David was given the promise that Christ should reign forever and ever, and that of his kingdom there should be no end. <YI, September 13, 1900 par. 8>

The Hebrews lived in an attitude of expectancy, looking for the promised Messiah. Many died in faith, not having received the promises; but having seen them afar off, they believed and confessed that they were strangers and pilgrims on the earth. <YI, September 13, 1900 par. 9>

God prepared the way for the coming of his Son by scattering the Old Testament Scriptures among heathen and idolaters. Divine power went with the Word. It carried with it the evidence of its power; for it bore the divine credentials. <YI, September 13, 1900 par. 10>

Thus the way was prepared for the great Teacher. "But when the fullness of time was come, God sent forth his Son." Christ came to teach lessons that would echo and re-echo from generation to generation. The teaching of the rabbis consisted of a monotonous repetition of maxims and traditions. Christ spoke with an assurance that impressed his hearers. His whole being was charged with divine love. His heart was filled with sympathy for mental and physical distress, which he met wherever he went. He bore a living testimony that he came not to destroy life, but to save it. By look and word he drew men to himself. Sympathy and love flowed from him to the distressed and suffering. The beauty of his countenance and the loveliness of his character attracted the people. No sooner did they look upon his face, and hear his gracious words, than their hearts were filled with a warm glow of love. <YI, September 13, 1900 par. 11>

The truth that had been given to patriarchs and prophets Christ rescued from the rubbish, and presented to the people in a way that made it seem like new truth. He also gave them many new truths, spoken on his own authority.

Mrs. E. G. White. <YI, September 13, 1900 par. 12>

September 20, 1900 A Sin-pardoning Saviour

II

Christ's lessons reveal a high and holy purpose; but this purpose the blinded, bigoted Pharisees could not discern. Neither could they turn him from his appointed work. He announced in Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." <YI, September 20, 1900 par. 1>

In spite of the opposition of the Jewish leaders, Christ went about doing good, healing the sick, and comforting the afflicted. He raised the ruler's daughter to life; "and the fame hereof went abroad into all that land. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country." <YI, September 20, 1900 par. 2>

"As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel." <YI, September 20, 1900 par. 3>

The scribes and Pharisees had asked Christ to show them a sign. Christ had refused, saying that no sign should be given them. He wrought miracles that sent conviction to the hearts of the unprejudiced. As the people beheld these miracles, they expressed their wonder and amazement at the great power of God. The scribes and Pharisees saw that the people were convicted, and with lowering countenances they came to Christ and said: "Show us a sign; work a miracle for us." They did not make this request because they wished for evidence. They had rejected the greatest evidence that God could give, saying of Christ, "He casteth out devils through the prince of the devils." This was the sin against the Holy Ghost, which hath forgiveness neither in this world nor in the world which is to come. <YI, September 20, 1900 par. 4>

Today Christ is inviting us, "Come unto me, . . . and I will give you rest." He waits to raise to newness of life those who are dead in trespasses and sins. But he uses no compulsion. He employs no external force. We are left free to act as we choose. If we turn from disloyalty, and place ourselves under the banner of Christ, it is because that of our own free will we choose to do this. <YI, September 20, 1900 par. 5>

The expulsion of sin is the act of the soul itself. In its great need the soul cries out for a power out of and above itself; and through the operation of the Holy Spirit the nobler powers of the mind are imbued with strength to break away from the bondage of sin. <YI, September 20, 1900 par. 6>

When man surrenders to Christ, the mind is brought under the control of the law, but it is the royal law, which proclaims liberty to every captive. Only by becoming one with Christ can men be made free. Subjection to the will of Christ means restoration to perfect manhood. Sin can triumph only by enfeebling the mind and destroying the liberty of the soul. <YI, September 20, 1900 par. 7>

Do you realize your sinfulness? Do you despise sin? Then remember that the righteousness of Christ is yours if you will grasp it. Can you not see what a strong foundation is placed beneath your feet when you accept Christ? God has accepted the offering of his Son as a complete atonement for the sins of the world.

Mrs. E. G. White. <YI, September 20, 1900 par. 8>

September 27, 1900 We Are His Witnesses

I

For three years and a half the disciples of Christ were learning lessons from the greatest Teacher the world ever knew.

As Christ's work of ministry drew to a close, and he knew that he would soon leave them to work without his personal presence, he sought to encourage and prepare them for this work. He knew also that they would meet with persecution and loss, and he would prepare them for these. "If the world hate you," he said, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. . . . But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." <YI, September 27, 1900 par. 1>

Christ left a great work in the hands of his followers, but he left this promise with them: "Lo, I am with you alway, even unto the end of the world." In his prayer to the Father for them, he said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them through thy truth; thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." The lesson that Christ wished to impress indelibly on the minds of his followers was the importance of the agency of the Holy Spirit, and the field of usefulness that would open before them through the influence of this gift. <YI, September 27, 1900 par. 2>

The parting interview of Christ with his disciples was an occasion of deepest interest. Clustering around him, a lonely company, expecting they knew not what, they were saddened as they realized that their beloved Master and Friend was soon to be separated from them. During the three years he had been with them, they had looked to him for guidance in all their difficulties, and for comfort in all their sorrows and disappointments, and they were greatly oppressed at thought of parting from him. Forebodings of evil filled their hearts, but the words of Christ were full of hope: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Christ's only thought was to offer consolation to his followers. He knew that in their coming trials their faith would be terribly shaken, and he appealed to them to believe in God as they had believed in him. <YI, September 27, 1900 par. 3>

For forty days after his resurrection, Christ remained on earth, comforting his disciples, and opening to them the Scriptures. "Thus it is written," he said, "and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." <YI, September 27, 1900 par. 4>

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them." As he stood on the mount of Olives, his hands outstretched in blessing, a cloud descended, and received him out of their sight. As the disciples watched to catch the last glimpse of their ascending Lord, two angels stood by them, who inquired: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Thus the disciples were encouraged with the promise that their Master would come again. They returned to Jerusalem with great joy, not because they had lost the companionship of their Lord, but because of the promise that he would come again. This was a precious thought to them in the trying future.

Mrs. E. G. White. <YI, September 27, 1900 par. 5>

October 4, 1900 We Are His Witnesses

II

In their very first work, the disciples met with trial and persecution, even as Christ had forewarned them. As Peter and John went up to the temple at the hour of prayer, a lame man who was daily carried to the gate Beautiful to petition help from the worshipers who came thither, asked alms of them. "And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's,

greatly wondering." <YI, October 4, 1900 par. 1>

Then Peter and John preached Christ to the people, saying: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses. . . . And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day." <YI, October 4, 1900 par. 2>

The next day the disciples were brought before the high priest and elders and scribes, who demanded by what name or power they had healed the lame man. "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. <YI, October 4, 1900 par. 3>

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we can not deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done."

Mrs. E. G. White. <YI, October 4, 1900 par. 4>

October 11, 1900 We Are His Witnesses

III

The Lord continued to bless his followers as they bore their testimony. Believers were added to the church, the sick were healed, and wonderful works were wrought, "insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." <YI, October 11, 1900 par. 1>

Here were light and evidence that none could gainsay. But did these signs have weight with the priests and rulers?--No; they were filled with indignation, and laid their hands on the apostles, and put them in the common prison. Satan was striving to make of none effect the work of Christ, to blot his name from the earth. But Heaven was determined to give evidence to the people that Jesus was the Son of God. An angel of the Lord was commissioned to go to the prison, and say to the disciples, "Go, stand and speak in the temple to the people all the words of this life." <YI, October 11, 1900 par. 2>

Will the disciples obey the voice of God, or the voice of the men who have taken it upon themselves to close the door against knowledge and truth? "And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been

stoned. And when they had brought them, they set them before the council; and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." <YI, October 11, 1900 par. 3>

Then the disciples told how the angel of God had released them from prison, and had bidden them go and preach Jesus to the people. "We ought to obey God rather than men," they said. These faithful witnesses had a testimony to bear; for light from heaven had flashed upon them. "The God of our fathers," they fearlessly declared, "raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." <YI, October 11, 1900 par. 4>

When these words were spoken, "they were cut to the heart." But was their spirit softened? Did they repent of their wicked rejection of the Son of God?--No; the same spirit that had prompted them to action against Christ still raged in them, to silence the voice of the apostles. "They took counsel to slay them." But there was one man in the council who recognized the voice of God in the word spoken to them. This man, Gamaliel, a doctor of the law, "commanded to put the apostles forth a little space." He well knew the elements he had to deal with. He knew that the murderers of Christ would hesitate at nothing, if only they might carry out their purposes. "Ye men of Israel," he said, "take heed to yourselves what ye intend to do as touching these men. . . . Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God." <YI, October 11, 1900 par. 5>

"And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." <YI, October 11, 1900 par. 6>

Paul and Silas were imprisoned because they proclaimed the truth that Christ had bidden them teach. Many stripes were laid upon them, and their feet were placed in the stocks. But they did not think of murmuring. They did not say, It does not pay to preach Christ. Instead, they sang praises to God, that they were counted worthy to suffer shame for his name. All heaven was interested in these men who were suffering for Christ's sake, and angels were sent to visit the prisoners. At their tread the prison doors were shaken open, and a bright light flooded the prison. The jailer awoke, and supposing the men to have escaped, was about to take his own life. But Paul cried out, "Do thyself no harm; for we are all here." Then the jailer hastened into the prison, to see what manner of men these were whom he had treated so severely; and casting himself before them, he asked their forgiveness. "Sirs, what must I do to be saved?" he asked. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." <YI, October 11, 1900 par. 7>

The apostles did not wait until they were refreshed, and their wounds were dressed, before they began their work. This is not the spirit manifested by the natural heart; but Paul and Silas had the spirit of Christ, not the spirit of revenge. And the jailer "took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." <YI, October 11, 1900 par. 8>

We have a work to do in presenting Christ. We need to talk of Christ, and the practical lessons he gave, until our hearts are warmed with the love of God. We should not make much of the trials and opposition we meet. It is true they may close the door of influence for a time, but it will open to us the wider after a little. The work for us to do is rightly to represent our faith in our life and character as well as in our words. By living faith we must cling to the promises of God. <YI, October 11, 1900 par. 9>

Christ says of his people, "Ye are the light of the world." Let your light shine amid the moral darkness. You need the Spirit of Christ to dwell in your hearts by faith, if you would be prepared to teach men the way to heaven.

Mrs. E. G. White. <YI, October 11, 1900 par. 10>

October 18, 1900 Love Not the World

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." <YI, October 18, 1900 par. 1>

Christ's life on earth was the embodiment of purity and holiness. He was in the world, but not of the world. The world did not understand him. His life of self-sacrifice was to them a mystery. He lived a life apart from them. Had he united with them in eager pursuit for applause, for riches, for worldly honor, they would have known him; for he would have

been of them. <YI, October 18, 1900 par. 2>

Christ was the Light of the world, but the world knew him not; and because it knew him not, it knows not his followers. We can not follow Jesus, and keep the friendship of the world. True Christians will take Christ as their pattern, loving him with the whole heart, and serving him with the entire being. <YI, October 18, 1900 par. 3>

"Ye can not serve God and mammon." "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." There must be an entire surrender on the part of the Christian, a complete forsaking and turning away from the things of the world. God's word declares, "If any man love the world, the love of the Father is not in him." <YI, October 18, 1900 par. 4>

Christ has given us an example of how we should work. He did not come to this world to save the righteous: there were no righteous. He came to call sinners to repentance, to save those who felt their need of a Saviour. He identifies his interests with the interests of all who will receive his grace. <YI, October 18, 1900 par. 5>

Christ labored to save men from delusion. To this end his servants must work. God has given to every man a measure of light, and he is to let this light shine forth to others. No Christian lives to himself. He who is devoted to self-serving is not learning of the divine Teacher, though he may profess to be a Christian. <YI, October 18, 1900 par. 6>

Unless truth leads to right actions, it proves only the condemnation of the hearer. Truth is to be woven into the daily experience, controlling the life, making us pure, even as Christ is pure. We may know without doubt who are the true sons and daughters of God. And "every man that hath this hope in him purifieth himself, even as he is pure." As Christ is pure in his sphere, so man may be pure in his sphere. <YI, October 18, 1900 par. 7>

Conformity to the world is decidedly forbidden in the word of God. Paul writes: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind." <YI, October 18, 1900 par. 8>

The mighty power of the Holy Spirit is a cleaver which separates men from the world, and sends them forth as missionaries for God into the highways and byways of life, to seek and to save lost, perishing souls, to minister to the physical and spiritual needs of suffering humanity. Thus Christ worked, and he says to us, "Learn of me." "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." <YI, October 18, 1900 par. 9>

We can either honor or deny Christ. His work was to reveal to the world the glorious perfection of God. This is also our work. We are not to shut ourselves away from the world to escape from it. Christ's prayer to God in behalf of his disciples was, "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." We have a work to do--the work of seeking for lost souls. If you are necessarily associated with worldlings, remember that Christ is to be honored as your companion, your leader, your wisdom and sanctification. He says, "I am at your right hand to help you." The child of God must not allow himself to be guided or governed by human wisdom; for this always leads from the path of self-denial and cross-bearing cast up for the ransomed of the Lord to walk in. The undivided affections must be given to God. It is for our eternal welfare to stand with him who is "the way, the truth, and the life." "Whosoever will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." <YI, October 18, 1900 par. 10>

John thought it an honor of infinite importance for men to be called the sons of God, to be acknowledged by the Creator of the universe as his children. In comparison with this, all other honor sinks into insignificance. If our names are even mentioned with favor by the great men of this earth, we think it a matter of sufficient importance to cherish, yes, and tell again and again, that others may see how we have been honored. But the lips that give us this supposed honor are only mortal. Dust they are, and to dust they must return. Our names may be uttered with joy by the lips of Christ. It is our privilege to be honored by him who is King over all kings. If we are faithful, the eternal God will claim us as his sons and daughters. Then is it any condescension on our part to receive Christ? <YI, October 18, 1900 par. 11>

John holds up before us the infinite sacrifice made in our behalf, and points us to the infinite possibilities that lie before us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We may enter into this sacred relationship. No pen can describe the honor this will bring to us. Many act as if it were a great humiliation to accept Christ as their Saviour. But there is no true honor except that which comes through Christ. Our highest good is found in following his example. We meet with many failures because we do not realize this. If we lift the cross cheerfully, Christ will guide us by his counsel, and afterward receive us into glory. "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Mrs. E. G. White. <YI, October 18, 1900 par. 12>

October 25, 1900 Words to the Youth

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." <YI, October 25, 1900 par. 1>

Early piety insures to its possessor the full enjoyment of all that makes life happy, and will give him a right to the future, immortal life. Those who seek God early have the assurance that they shall find him. Those who wait until the span of life is almost ended before they seek God, lose a life of pure, elevated happiness,--happiness that never comes in the pursuit of the pleasures that this life affords. Those who have been long acquainted with God, who from their youth have drawn their happiness from the pure fountain of heaven, are prepared to enter the family of God. <YI, October 25, 1900 par. 2>

Good and evil are set before the youth of today. They are left free to choose which they will. In yielding to Satan, they give up eternal happiness for pleasures which are vain and fleeting. That which he promises them they never obtain; for the path of sin is a path of sorrow. <YI, October 25, 1900 par. 3>

The youth who fear God will make a conscientious use of their time. They will have firm reliance upon God, and will look to him for help when exposed to temptations which would lead them away from moral rectitude. Divine aid must combine with human effort, in order that the wily foe may be resisted. The youth who desire to become qualified for a life of usefulness must be able to resist temptation and battle against wrong. They must cultivate the mind, so that when they leave school, their time will not be spent in idleness. The heavens may be to them a study-book, from which they may learn lessons of intense interest. The moon and the stars may be their companions, speaking to them in the most eloquent language of the love of God. <YI, October 25, 1900 par. 4>

God expects us to build characters in accordance with the pattern set before us. We are to lay brick by brick, adding grace to grace, finding our weak points, and correcting them in accordance with the directions given. When a crack is seen in the walls of a mansion, we know that something about the building is wrong. In our character-building, cracks are often seen. Unless these defects are remedied, the house will fall when the tempest of trial beats upon it. <YI, October 25, 1900 par. 5>

In the work of character-building we need the help of the Holy Spirit. Then the building will grow in symmetrical proportions. "Ye are God's husbandry, ye are God's building." Keep looking to Jesus. Never seek for praise or self-glorification. Strive, by watchfulness and prayer, to build up a Christian character, perfect in all its parts. Remember that you are building for eternity. Be careful how you build. Day by day we need to realize the necessity of being converted. Do not stand on the line of demarcation, trying to balance between Christ and the world. Keep in the path cast up for the ransomed of the Lord. By beholding Jesus, you will become changed into his likeness. Your views will be enlarged. You will see the excellence of the truth as it is in Jesus. Your conceptions will be clearer. You will be imbued with the Spirit of God. You will not seek praise from men; you will exalt Christ, saying, "He must increase, but I must decrease." <YI, October 25, 1900 par. 6>

We can not afford to lose eternal life because we are not willing to separate from the world. Self must be hidden in Christ. Our sight must be filled with a view of his perfection. We must stand wholly on the Lord's side, remembering the word, "We are laborers together with God." God desires us to learn in the school of Christ to be meek and lowly in heart. Self is to be crucified, with the affections and lusts. There is no second probation for fallen man. Heaven is not the place for overcoming defects in the character. God says to us now: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." <YI, October 25, 1900 par. 7>

But let no one think that in his own strength he can leave off sinful practices and accustomed indulgences; and then, after he has made himself good, come to Jesus. Christ says, "Without me ye can do nothing." No man can, in his own strength, repent of and forsake his sin. It is God who leads him to repentance. All outward manifestations of repentance are vain unless God first works within. Then it is that man becomes a partaker of the divine nature. God and Christ work unitedly for the restoration of the divine image in man, furnishing him with power to distinguish between right and wrong. <YI, October 25, 1900 par. 8>

Acting as our high priest and intercessor, Christ prepared and presented to God the sacrifice which paid the ransom for sin. It is Christ who draws the sinner to God, who constrains him to acknowledge the Father's goodness and love. To those who represent the Father as a frowning Judge, whose work it is to condemn and destroy, he says: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." <YI, October 25, 1900 par. 9>

Christ has manifested himself as the way, the truth, and the life. Earnestly and untiringly he seeks to save those who are lost. No one can return to the fold without the drawing of the Holy Spirit. Christ supplies all the opportunities and privileges: and unless the sinner responds to his overtures of mercy, laying hold of the promises, he can not be saved. With every power given him, he must respond to God's working. He must accept all the help offered. He must believe

and obey. He must make the most of every opportunity, working diligently and conscientiously. As he works thus, he becomes a partner in the heavenly firm. Daily he grows in grace and in the knowledge of Christ. <YI, October 25, 1900 par. 10>

Our success in perfecting Christian characters will be proportionate to the zeal and earnestness with which we seek for godliness. Every soul who enters the gates of the city of God will be like Jesus. Being good and doing good are indispensable to the perfection of character. No man lives to himself. All who gain the precious boon of immortality will follow the example of Christ, who went about doing good, who cheerfully gave up his life to ransom those ready to perish.

Mrs. E. G. White. <YI, October 25, 1900 par. 11>

November 1, 1900 God's Care for His Children

Under the reign of Darius, Daniel was exalted to a position of great honor, because the king saw in him an "excellent spirit." But when the leading men of the kingdom saw Daniel thus favored, they became jealous of him, and soon envied and hated him. His course of unbending integrity was in marked contrast to their own lives. The more upright and righteous he was, the more they hated him. Long they sought to find something whereby he might be condemned. It angered them to think that they could lay nothing to his charge. But he was prime minister of the kingdom, and they knew they would have to prove any charge they brought against him. <YI, November 1, 1900 par. 1>

Daniel's position was not an enviable one. He stood at the head of a dishonest, prevaricating, godless cabinet, whose members watched him with keen, jealous eyes, to find some flaw in his conduct. They kept spies on his track, to see if they could not in this way find something against him. Satan suggested to these men a plan whereby they might get rid of Daniel. Use his religion as a means of condemning him, the enemy said. <YI, November 1, 1900 par. 2>

Daniel was a man of prayer. Three times a day he knelt before the Lord; and Satan told his enemies that his destruction must be compassed on this ground. <YI, November 1, 1900 par. 3>

A large number of the princes and nobles were in the secret, but the king was kept in ignorance of their purpose, they went to him, and asked him, in honor of his kingly dignity, to pass a decree commanding that for thirty days no one in the kingdom should ask anything of any god save Darius. <YI, November 1, 1900 par. 4>

"All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains have consulted together," they said, "to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." <YI, November 1, 1900 par. 5>

The king's vanity was flattered. Not for a moment did he think that Daniel, his beloved and honored servant, would in any way be affected by the law. He signed the decree, and with it in their possession, the presidents and princes went forth from his presence, evil triumph depicted on their countenances. They deemed that the man they hated was now in their power. <YI, November 1, 1900 par. 6>

Daniel heard of what had been done, but he made no protest. He could see the design of his enemies. He knew that they would watch closely his going out and his coming in, but he calmly attended to his duties, and at the hour of prayer he went to his chamber, and kneeling by the open window, with his face toward Jerusalem, he prayed to his God. From his youth he had been taught that in prayer his face should be turned toward the temple, where by faith he saw the revelation of Jehovah's glory. <YI, November 1, 1900 par. 7>

Daniel prayed more fervently than was his wont, that He who understands the secret working of Satan and his agents would not leave his servant, but would care for him. He prayed for strength to endure the trial. <YI, November 1, 1900 par. 8>

Some may ask, Why did not Daniel lift his soul to God in secret prayer? Would not the Lord, knowing the situation, have excused his servant from kneeling openly before him? Or why did he not kneel before God in some secret place, where his enemies could not see him? <YI, November 1, 1900 par. 9>

Daniel knew that the God of Israel must be honored before the Babylonian nation. He knew that neither kings nor nobles had any right to come between him and his duty to his God. He must bravely maintain his religious principles before all men; for he was God's witness. Therefore he prayed as was his wont, as if no decree had been made. <YI, November 1, 1900 par. 10>

"Then these men assembled, and found Daniel praying and making supplication before his God." <YI, November 1, 1900 par. 11>

Eagerly they hastened to Darius, concealing their cruel joy under a cloak of regret that they were obliged to inform against Daniel. But they declared that by Daniel's act the king's position as sovereign of the land was endangered, and

his authority despised. "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." <YI, November 1, 1900 par. 12>

"Then the king, when he heard these words, was sore displeased with himself." <YI, November 1, 1900 par. 13>

Too late he understood the snare that had been laid for the destruction of his favorite servant. Sorely troubled, he tried in every way to rescue Daniel. Till the going down of the sun he labored to deliver him. But Daniel's accusers had managed the matter so well that there was no way of escape. "Know, O king," they said, "that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed." <YI, November 1, 1900 par. 14>

Daniel was brought before the king and his princes to answer the accusation brought against him. He had opportunity to speak for himself, and he boldly acknowledged his belief in the living God, the maker of heaven and earth. He made a noble confession of faith, relating his experience from his first connection with the kingdom. <YI, November 1, 1900 par. 15>

In his perplexity and distress, Darius said to Daniel, I have done all I can to save you. I can do no more. "Thy God, whom thou servest continually, he will deliver thee," he added, as he bade him a sorrowful farewell. <YI, November 1, 1900 par. 16>

Daniel was cast into the den of lions. "And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel." Full of satanic exultation, Daniel's enemies returned to their homes. They drank freely of wine, and congratulated themselves on their success in putting out of the way one whom they could not bribe to forsake the path of integrity. <YI, November 1, 1900 par. 17>

Not so did Darius pass the night. Daniel's testimony had made a deep impression on his mind. He had some knowledge of the dealing of God with the people of Israel, and Daniel's conduct sent home to his heart the conviction, that the God of the Hebrews was the true God. He was filled with remorse for having signed the decree brought to him. His conscience was awakened, and he passed a sleepless and troubled night. The chamber of royalty was one of sorrow and prayer. All music was hushed. All amusements were laid aside. No comforters were admitted. <YI, November 1, 1900 par. 18>

During that sleepless night the king thought as he had never thought before. Early the next morning, hoping and yet despairing, condemning himself, and praying to him whom he began to recognize as the true God, Darius went to the lion's den, and cried aloud: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" <YI, November 1, 1900 par. 19>

With intense anxiety he waited for an answer, and unspeakable thankfulness filled his heart as a voice came up from below: "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me and also before thee, O king, have I done no hurt. <YI, November 1, 1900 par. 20>

"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." And we read of him, "Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." <YI, November 1, 1900 par. 21>

Thus the Lord cared for his faithful servant, and thus will he care for all who put their trust in him. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Mrs. E. G. White. <YI, November 1, 1900 par. 22>

November 8, 1900 Ye Are Not Your Own

We sometimes hear the questions: Am I never to do as I please? Am I never to have my own way? Am I always to be restrained? Can I never act in accordance with my inclinations? <YI, November 8, 1900 par. 1>

The less you follow natural inclinations, the better it will be for yourself and for others. The natural inclinations have been perverted, the natural powers misapplied. Satan has brought man into collision with God. He works continually to destroy the divine image in man. Therefore we must place a restraint on our words and actions. <YI, November 8, 1900 par. 2>

When the grace of God takes possession of the heart, it is seen that the inherited and cultivated tendencies to wrong must be crucified. A new life, under new control, must begin in the soul. All that is done must be done to the glory of God. This work includes the outward as well as the inward man. The entire being, body, soul, and spirit, must be brought into subjection to God, to be used by him as an instrument of righteousness. <YI, November 8, 1900 par. 3>

The natural man is not subject to the law of God; neither, indeed, of himself, can he be. But by faith he who has been renewed lives day by day the life of Christ. Day by day he shows that he realizes that he is God's property. <YI, November

8, 1900 par. 4>

Body and soul belong to God. He gave his Son for the redemption of the world, and because of this, we have been granted a new lease of life, a probation in which to develop characters of perfect loyalty. God has redeemed us from the slavery of sin, and has made it possible for us to live regenerated, transformed lives of service. <YI, November 8, 1900 par. 5>

God's stamp is upon us. He has bought us, and he desires us to remember that our physical, mental, and moral powers belong to him. Time and influence, reason, affection, and conscience,--all are God's, and are to be used only in harmony with his will. They are not to be used in accordance with the direction of the world; for the world is under a leader who is at enmity with God. <YI, November 8, 1900 par. 6>

The flesh, in which the soul tabernacles, belongs to God. Every sinew, every muscle, is his. In no case are we by neglect or abuse to weaken a single organ. We are to co-operate with God by keeping the body in the very best possible condition of health, that it may be a temple where the Holy Ghost may abide, molding, according to the will of God, every physical and spiritual power. <YI, November 8, 1900 par. 7>

The mind must be stored with pure principles. Truth must be graven on the tablets of the soul. The memory must be filled with the precious truths of the word. Then, like beautiful gems, these truths will flash out in the life. <YI, November 8, 1900 par. 8>

The value that God places on the work of his hands, the love he has for his children, is revealed by the gift he made to redeem men. Adam fell under the dominion of Satan. He brought sin into the world, and death by sin. God gave his only begotten Son to save man. This he did that he might be just, and yet the justifier of all who accept Christ. Man sold himself to Satan, but Jesus bought back the race. <YI, November 8, 1900 par. 9>

At an infinite cost to heaven we have been given a second probation. Then should not God be in all our thoughts? Should not his will control our actions? <YI, November 8, 1900 par. 10>

You are not your own. Jesus has purchased you with his blood. Do not bury your talents in the earth. Use them for him. In whatever business you may be engaged, bring Jesus into it. If you find that you are losing your love for your Saviour, give up your business, and say, "Here I am, Saviour; what wilt thou have me to do?" He will receive you graciously, and love you freely. He will abundantly pardon; for he is merciful and long-suffering, not willing that any should perish. He is a loving Redeemer, whose pity survives the neglect and abuse of his mercy, the resistance of his claims. <YI, November 8, 1900 par. 11>

We, and all that we have, belong to God. We should not regard it as a sacrifice to give him the affection of our hearts. The heart itself should be given to him as a willing offering. <YI, November 8, 1900 par. 12>

Impressed with man's great obligation to God, Paul wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He urges a recognition of God's claims. "Know ye not," he asks, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Mrs. E. G. White. <YI, November 8, 1900 par. 13>

November 15, 1900 From Persecutor to Disciple

I

Christ had suffered an ignominious death; and, in the most positive terms, the Sanhedrin had forbidden the disciples to preach the doctrines of Christianity. But every effort to put down the new religion seemed only to increase its strength, till it threatened to destroy the rites of the temple, and the customs which for generations had been followed by the Jewish nation. <YI, November 15, 1900 par. 1>

Saul was aroused. He saw that decisive measures must be taken to suppress the new faith. A sensation had been created in Jerusalem by the death of Stephen. The persecution that followed drove the disciples abroad, and the priests and rulers hoped that by vigilant efforts and stern discipline the heresy might be suppressed. <YI, November 15, 1900 par. 2>

In Damascus the new faith seemed to have acquired fresh life and energy. The work of suppression must be begun there, and Saul was selected for this work. "Breathing out threatenings and slaughter against the disciples of the Lord," he went to the high priest, "and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound up to Jerusalem." <YI, November 15, 1900 par. 3>

As Saul journeyed, "suddenly there shined round about him a light from heaven." Frightened, bewildered, and blinded, he fell to the earth. As he fell, he heard a voice saying to him: "Saul, Saul, why persecutest thou me? And he

said, Who, art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." <YI, November 15, 1900 par. 4>

A general slain in battle is a loss to his army, but his death gives no additional strength to the enemy. But when a man of integrity and sterling principle joins the opposing force, not only are his services lost, but those to whom he joins himself gain a decided advantage. Saul of Tarsus might easily have been struck dead by the Lord, as he was on his way to Damascus, and much force would have been withdrawn from the persecuting power. But his life was spared, and by the mighty power of God he was carried from the side of the enemy to the side of Christ. <YI, November 15, 1900 par. 5>

Saul had talents that would have enabled him to serve in any position. He was courageous, independent, and persevering. His reasoning powers were of no ordinary value. By his withering sarcasm he could place an opponent in no enviable position. He was an eloquent speaker and a severe critic. A man of stern purpose and undaunted courage, he possessed the very qualifications needed in the Christian church. <YI, November 15, 1900 par. 6>

After Paul's conversion, he spent some time in Damascus, showing his brethren there the genuineness of his experience. Then he went to Arabia. Returning to Jerusalem, he tried to join himself to the disciples, that he might be recognized as a follower of the Saviour. But they were all afraid of him, not believing that he was a disciple. So great had been his zeal in persecuting the church, that the believers thought his conversion only a pretense. It was difficult for them to believe that so bigoted a Pharisee, one who had done so much to destroy the church, could become a sincere follower of Jesus. <YI, November 15, 1900 par. 7>

"But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus." <YI, November 15, 1900 par. 8>

In the past the labors of the apostles had been put forth wholly in Palestine. Round this place their hopes had clustered. They regarded the Jews as the covenant people of God. Paul was raised up by God to preach the gospel to the Gentiles. Of him God said to Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." While Paul and Barnabas were laboring in Antioch, the Holy Spirit gave direction, "Separate unto Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." <YI, November 15, 1900 par. 9>

Paul went to Greece to proclaim as the Christ a Jew of lowly origin, brought up in a town proverbial for its wickedness, a man who had been rejected by his own nation, and crucified as a malefactor. How could Paul awaken an interest in this man? <YI, November 15, 1900 par. 10>

The Greeks looked upon philosophy and science as the only road to true elevation and honor. They believed that there was need of elevating the race; but could Paul lead them to believe that the cross of Christ would do this? There is to us a sacredness about the cross of Calvary. The scenes and associations connected with it are hallowed. But when Paul preached the gospel in Corinth, the cross was regarded with the same feeling of repulsion as the gibbet of today. Any reference to a Saviour who had met his death on the cross would naturally meet with opposition. <YI, November 15, 1900 par. 11>

Paul knew how his message would be regarded by the Greeks. "We preach Christ crucified," he said, "unto the Jews a stumbling-block, and unto the Greeks foolishness." In the estimation of the Greeks his words would be absurd folly. They would look upon Paul as weak-minded for endeavoring to show how the cross could have any connection with the elevation of the race or the salvation of men. <YI, November 15, 1900 par. 12>

But the cross was to Paul the one object of interest in the world. He determined to know nothing among the Corinthians "save Jesus Christ, and him crucified." He presented the cross to them as the only means of salvation. He stood forth before them declaring: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." <YI, November 15, 1900 par. 13>

By Paul's labors in Corinth a church was established. Many were turned from the worship of idols.

Mrs. E. G. White. <YI, November 15, 1900 par. 14>

November 22, 1900 From Persecutor to Disciple

On one occasion Paul said: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." <YI, November 22, 1900 par. 1>

These words explain the secret of Paul's power and success. He kept back nothing that was profitable for the people. He preached Christ publicly, in the market-places and the synagogues. He taught from house to house, availing himself of the familiar intercourse of the home circle. He visited the sick and sorrowing, comforting the afflicted, and lifting up the oppressed. And in all that he said and did, he preached a crucified and risen Saviour. <YI, November 22, 1900 par. 2>

Paul's great desire was to preach the gospel at Rome. In his letter to the church at that place he wrote: "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." <YI, November 22, 1900 par. 3>

It was not curiosity that made Paul desire to see the capital of the world. He had been assured in a vision that he would be permitted to bear witness for the Lord in Rome. <YI, November 22, 1900 par. 4>

Paul went to Rome as a prisoner. As he approached the city, his brethren came out to meet him. In the eyes of the world he was a criminal worthy of death, but in the eyes of his fellow Christians he was worthy of special honor. He tells us what effect his bonds had upon them. "Many of the brethren in the Lord," he declares, "waxing confident by my bonds, are much more bold to speak the word without fear." <YI, November 22, 1900 par. 5>

After Paul had been in Rome three days, he called the chief men of the Jews together, and explained why he had been brought to Rome as a prisoner. He stated that he had done nothing against the people or the customs of the fathers; and that after being examined before the Roman authorities, he would have been set at liberty, had it not been for the opposition of his countrymen. <YI, November 22, 1900 par. 6>

Paul manifested true Christian forbearance. He had been falsely accused by his countrymen in Judea, and had been subjected by them to an unjust trial. He had endured the hardships and perils of the journey to Rome, and was now awaiting his trial before the emperor. Yet when he told his brethren in Rome about his imprisonment, he made no complaint. Not that I had ought to accuse my nation of, he said; I did not come to accuse any one. I have called you together to speak of the hope of Israel, for which I am held in bonds. Acts 28:30. <YI, November 22, 1900 par. 7>

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." <YI, November 22, 1900 par. 8>

Though kept a prisoner at Rome, Paul exerted a powerful influence. He was near the palace of the emperor, and he wrote to the Philippians: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places." We know that converts were made in the court of the emperor; for in concluding his letter to the Philippians, Paul said, "All the saints salute you, chiefly they that are of Caesar's household." <YI, November 22, 1900 par. 9>

For hundreds of years after Paul had laid off his armor, the papacy bore sway. Then Luther, an Augustine monk, brought up under the strictest rules of the papacy, went on a pilgrimage to Rome. He sought for salvation in the rites and ceremonies of a corrupt church. As he was performing an act of penance, slowly climbing on his knees up Pilate's staircase, the words of Paul to the Romans came with peculiar force to his darkened mind, arousing his senses and touching his heart. "The just shall live by faith," a voice seemed to say to him. That one sentence changed Luther's whole life, and brought about one of the greatest reformations the world has ever witnessed.

Mrs. E. G. White. <YI, November 22, 1900 par. 10>

December 6, 1900 In Meekness and Lowliness of Heart

God desires that meekness and gentleness, the distinguishing characteristics of Christ, shall be brought into the lives

of his followers. The Saviour gives to all the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." <YI, December 6, 1900 par. 1>

In self-love, self-exaltation, and pride there is great weakness; but in humility there is strength. True dignity is not maintained when we think most of self, but when God is in all our thoughts, and when our hearts are all aglow with love for our Redeemer and for our fellow men. In pride and separation from God we are constantly seeking to exalt self, and we forget that lowliness of mind is power. Christ's power lay, not in sharp words that would pierce the soul, but in his gentleness. This made him a conqueror of hearts. We are invited to learn of him who was meek and lowly in heart. <YI, December 6, 1900 par. 2>

The life of Christ is to be our pattern. His life and work in the world are a sample of what our life and work should be. "I receive not honor of men," he said. In his service we need not expect ease of worldly honor; for the Majesty of heaven did not receive these things. "He was despised and rejected of men." <YI, December 6, 1900 par. 3>

The light reflected from the cross of Calvary will humble every proud thought. Those who seek God with all the heart, and accept the great salvation offered them, will open the door of the heart of Jesus. They will cease to ascribe glory to themselves. They will not pride themselves on their acquirements, or take credit to themselves for their capabilities, but will regard all their talents as God's gifts, to be used to his glory. Every intellectual ability they will regard as precious only as it can be used in the service of Christ. "If any man be in Christ," the apostle says, "he is a new creature: old things are passed away; behold, all things are become new." Everything in life or character that is unlike Christ is put away. An indwelling Christ purifies the soul from selfishness and iniquity. A new life enters the dry, sapless branch, and it becomes fruit-bearing. Love, joy, peace, long-suffering, gentleness, goodness, patience, faith, meekness, are revealed in the life. <YI, December 6, 1900 par. 4>

True greatness never has a tendency to exalt self. Truly great men are invariably humble. Those who have stored their minds with useful knowledge, and who possess genuine attainments and refinement, will be the most willing to admit their own weakness. They are not self-confident nor boastful; but in view of the higher attainments to which they might rise, they seem to themselves to have only begun the ascent. <YI, December 6, 1900 par. 5>

The enemy of God and man takes advantage of the weak points in the characters of men and women. If men are inclined to self-esteem and self-exaltation, he makes a special effort in that direction. If one is puffed up with vain conceit, Satan says: I will set my agents to work to surround that man with temptations. I will make him believe that he is of great consequence. I will work his ruin by extolling him and seconding all his efforts. Thus I will lead him to trust to himself, and walk in the sparks of the fire of his own kindling. For a time the world is stirred with an apparently deep interest in the man whom Satan is seeking to deceive and ruin; but when he has separated himself from God, and the object of the enemy is accomplished, the world no longer interests itself in him. It has led him into difficulties, but it does not lead him out again, and Satan rejoices in the ruin of his soul. <YI, December 6, 1900 par. 6>

Salvation has been brought within the reach of man at an infinite cost. It is the free gift of God. Nothing can be added to it, nothing can be taken from it. It is complete, perfect. Christ does not say to any one of us, You are complete in yourself, in your own talents, your trusted endowments; but he does say, "Ye are complete in him." "He that believeth on me hath everlasting life." Not the possessions of a man determine his character, but the heart purity, the steadfast purpose. The character built with good and noble deeds is a monument that the angelic hosts respect,--the character which, when life has closed, lives in the memory, perpetuated by the good deeds done for others. <YI, December 6, 1900 par. 7>

The true Christian will not think of himself more highly than he ought to think. He will not be ambitious for worldly honor and esteem. A learner in the school of Christ, he will be gentle, distrustful of self. His life will be characterized by a Christlike simplicity. Luxury, ease, and wealth have no attractions for him; for he looks to the one who for his sake became a man of sorrows and acquainted with grief, who was wounded for his transgressions, bruised for his iniquities, and by whose stripes he is healed. It is "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." The meek and quiet spirit will testify of itself in good works. This is that which distinguishes the people of God from worldlings. In their sympathy for others, their tenderness, their meekness and lowliness of heart, they reveal that they wear Christ's yoke, and are recipients of the gift of the Holy Spirit.

Mrs. E. G. White. <YI, December 6, 1900 par. 8>

Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God: "Sacrifice and offering thou wouldst not, but a body hast thou prepared me: . . . then said I, Lo, I come:" "in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Here is made the announcement that Christ is to visit our world, and become incarnate. <YI, December 13, 1900 par. 1>

God ordained that his chosen church should be educated in regard to the coming of the Redeemer. Ways were appointed whereby the infinite sacrifice to be made for the redemption of man might be gradually revealed. Impressive symbols were employed to unfold the plan of God. Those who desired to look into these things might understand them. <YI, December 13, 1900 par. 2>

This system is not to be passed over in our study of the revelation of truth. From the time when the promise was made in Eden, Christ was shadowed forth in types and symbols. The light gradually increased,--becoming more and more distinct until the fullness of the time came. Then the great Antitype, the originator of all the Jewish economy, appeared in our world. In Christ, type met antitype. The gloomy shadows were lightened by the appearance of him who was the full signification of all the symbols. <YI, December 13, 1900 par. 3>

The burning bush, in which God appeared to Moses, revealed Christ. There is living truth in this spectacle. In mercy God was about to deliver his people from Egyptian bondage; and he appeared to Moses, telling him that he had been selected as the visible leader of God's people. Moses was chosen by the Lord as his representative to bear a message to Pharaoh. He must receive his commands directly from God: a most important responsibility had been placed upon him. <YI, December 13, 1900 par. 4>

Moses had received a thorough education in the court of the king of Egypt. He was qualified to be the honored general of armies, and to engage in warfare with other nations. But although he was the king's recognized grandson, with a prospective kingdom before him, and although he had enjoyed the highest educational advantages that Egypt could offer, he was not qualified to engage directly in the work to which the Lord saw fit to call him; he was not fitted to take his place as the visible leader of a vast multitude, receiving from God instruction in regard to framing their laws, and laying the foundation of their economy in a system of types and symbols; he could not then lead the people of God through the rocky, barren desert into the land of promise. He must first receive an education from heaven. <YI, December 13, 1900 par. 5>

He who sees the end from the beginning, watched over and guarded his servant. God transferred Moses from the courts of luxury, where his every wish was gratified, to a more private school. Here the Lord could commune with Moses, and so educate him that he would obtain a knowledge of the hardships, trials, and perils of the wilderness. He gave him sheep to care for, that he might become qualified to be the shepherd of God's people. God saw that the experience Moses would gain while minding sheep would qualify him to be the leader of his people; it would enable him to sympathize with those who had everything to learn. It was necessary to select for this position a man who was tender, patient, and sympathizing,--a man whose heart would ever be touched by human woe, as a shepherd is touched by the sufferings of the sheep and lambs of his flock. <YI, December 13, 1900 par. 6>

God designed to make of Moses a channel through which he could communicate instruction to an undisciplined people, whose worship of God was mingled with idolatrous sentiments. From these sentiments this worship must be purified before they could be made the depositaries of truth, which was to be held in trust for future generations. During the forty years in which Moses was engaged in pastoral work, he was obtaining a knowledge of God. It was while he was following this lowly calling, that the Lord appeared to him in a flame of fire in the midst of a bush. Moses looked, "and behold, the bush burned with fire, and the bush was not consumed." This arrested his attention, and he said: "I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." <YI, December 13, 1900 par. 7>

Let this lesson be carefully studied. Before God could talk with Moses, he educated him in the mountains, among the sheepfolds. Exiled from the courts of Egypt and from the temptations of city life, Moses held communion with God. For forty years God tested and disciplined him, preparing him for his important work. For forty years Moses dwelt in the wilderness, receiving from God an education that made him a wise, tender, humble man. When this time was ended, his self-confidence was gone; he was meek and lowly, so divested of self that God could communicate to him his will in regard to the people he had chosen, and whom he designed to educate and discipline in their wilderness life, while he was preparing for them a home in the land of Canaan.

Mrs. E. G. White. <YI, December 13, 1900 par. 8>

December 20, 1900 Christ's Humiliation

It will baffle the keenest intellect to interpret the divine manifestation of the burning bush. It was not a dream; it was not a vision; it was a living reality,--something that Moses saw with his eyes. He heard the voice of God calling to him out of the bush, and he covered his face, realizing that he stood in the immediate presence of God. God was conversing with humanity. Never could Moses describe the impression made upon his mind by the sight he then saw, and by the sound of the voice that spoke to him; but this impression was never effaced. Heaven came very near to him as, with reverent awe, he listened to the words, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." What wondrous condescension for God to leave the heavenly courts, and manifest himself to Moses, talking with him face to face, "as a man speaketh unto his friend." <YI, December 20, 1900 par. 1>

This lesson contains instruction that is profitable for all. Here is revealed a symbol radiant with the glory of Christ, the Great Teacher. The symbol chosen for the representation of the Deity was not a cedar of Lebanon, but a lowly bush, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded his glory in a most humble type, that Moses might look upon it, and live. God declared: "Thou canst not see my face: for there shall no man see me, and live." All the manifestations of God's glory have been shrouded, that man might behold it, and not be consumed. Veiled in a pillar of cloud by day, and a pillar of fire by night, God could honor finite man by communicating to him his will, and imparting to him his grace. God's glory must be subdued, and his majesty veiled, that the weak vision of finite man may look upon it. <YI, December 20, 1900 par. 2>

This symbol, obscuring the manifestation of God's glory, foreshadowed Christ's appearance in our world, his divinity clothed with humanity. Surely in the eyes of the world Christ possessed no beauty that they should desire him, yet he was the incarnate God. This is the mystery of godliness. Human science, even though it be of the highest order, can not explain it. Men may think that they possess superior qualities, represented by the noble oak, or the stately cedar. Mark the humble birth of Christ, his condescending grace, his infinite humility, the depths to which he descended. He is the eternal Word. Yet he was made flesh, and dwelt among us. <YI, December 20, 1900 par. 3>

Before Christ came in the likeness of men, he existed in the express image of his Father. He thought it not robbery to be equal with God. Nevertheless he voluntarily emptied himself, and took the form of a servant. He was the incarnate God, the light of heaven and earth. In him are hid all the treasures of wisdom and knowledge. Yet he was born in a stable, in Bethlehem of Judea. He was the son of Mary, supposed to be the son of Joseph, and he grew up as any other child. His earthly life was one of self-denial and self-sacrifice. "The foxes have holes," he said, "and the birds of the air have nests; but the Son of man hath not where to lay his head." <YI, December 20, 1900 par. 4>

"We see Jesus," writes Paul, "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." Thus will the testimony appear in clear lines in that day when all must hear the final decision of a righteous Judge, when every case will be decided, and every man rewarded according to his works. The loyal and believing children of God will then be separated from the children of the wicked one, as the sheep are divided from the goats. The righteous will be placed on the right hand of God, while the transgressors will be placed on his left hand. <YI, December 20, 1900 par. 5>

Prophecy foretold that Christ was to appear as a root out of dry ground. "He hath no form nor comeliness," wrote Isaiah, "and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." This chapter should be studied. It presents Christ as the Lamb of God. Those who are lifted up with pride, whose souls are filled with vanity, should look upon this picture of their Redeemer, and humble themselves in the dust. The entire chapter should be committed to memory. Its influence will subdue and humble the soul defiled by sin and uplifted by self-exaltation. <YI, December 20, 1900 par. 6>

Think of Christ's humiliation. He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam. <YI, December 20, 1900 par. 7>

The glory of Christ was veiled, that the majesty and beauty of his outward form might not become an object of attraction. In this is a lesson for all humanity. "Verily man at his best state is altogether vanity." Christ came with no outward display. Finding himself in fashion as a man, he humbled himself, showing that fallen man must ever walk humbly before God. Riches, worldly honor, human greatness, can never save a soul from death. "To this man will I look," declares the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word."

December 27, 1900 Rejoice in the Lord

Christ says to his followers, "Ye are the light of the world." Then let your light shine forth in clear, steady rays, Do not wrap about you a cloud of darkness. Cease to suspect others. By good works represent the character of Christ. When you are tempted to yield to despondency, look to Jesus, and talk with him. Your Elder Brother will never make a mistake. He will judge righteously. He will guide you aright. <YI, December 27, 1900 par. 1>

God is not pleased to see his children wrapped in gloom and sadness. His arm is mighty to save all who will lay hold on him. He desires us to be cheerful, but not trifling. He says to each one of us, "But as he which hath called you is holy, so be ye holy in all manner of conversation." God wants us to be happy. He desires to put a new song on our lips, even praise to our God. He wants us to believe that he forgives our sins, and takes away our unrighteousness. He wants us to make melody in our hearts to him. <YI, December 27, 1900 par. 2>

The "hope set before us"--what is it?--The hope of eternal life. Nothing short of this will satisfy the Redeemer; and it is our part to lay hold of this hope by living faith in him. If we are partakers with him in his sufferings, we shall be partakers with him in the glory which will be his; for his merits have purchased forgiveness and immortality for every sinful, perishing soul. "This hope we have as an anchor of the soul, both sure and steadfast." Our trust in this hope, purchased for us by the atonement and intercession of Christ, is to keep us steadfast and unmovable in every hour of conflict. With such a hope as this before us, shall we allow Satan to cast his shadow across our pathway, to eclipse our view of the future? <YI, December 27, 1900 par. 3>

Christ values human beings with a value that is beyond any human computation. Then let us encourage faith. Take your eyes off yourself. Faith and hope are not to be centered in self: they are to enter into that within the veil, whither our Forerunner is for us entered. Talk of the blessed hope and glorious appearing of our Lord and Saviour Jesus Christ. We are exposed to great moral danger; and if we trust in self, looking no higher, we shall make shipwreck of faith. Do not fail nor be discouraged. Hope is an anchor to the soul, both sure and steadfast when it enters into that within the veil. Thus the tempest-tossed soul becomes anchored in Christ. Amid the raging of temptation, he will neither be driven upon the rocks nor drawn into the whirlpool. His ship will outride the storm. <YI, December 27, 1900 par. 4>

Close the door of the heart to distrust, and throw it open to the heavenly Guest. Put away all fretting and complaining; for these things are a snare of the devil. Let us make a pledge before God and the heavenly angels that we will not dishonor our Maker by cherishing darkness and unbelief, by speaking words of discouragement and mistrust. Let every word we utter, every line we write, be fraught with encouragement and unwavering faith. If we live faith, we shall talk faith. Think not that Jesus is the Saviour of your brother only. He is your personal Saviour. If you entertain this precious thought, you will beat back the clouds of despondency and gloom, and make melody to God in your soul. It is our privilege to triumph in God. It is our privilege to lead others to see that their only hope is in God, and to flee to him for refuge. <YI, December 27, 1900 par. 5>

Every act of consecration to God brings joy; for as we appreciate the light he has given us, more and greater light will come. We must banish the spirit of complaining, and open the heart to the bright beams of the Sun of Righteousness. There is peace in perfect submission. Peace follows grace. They work in perfect harmony, and are multiplied in progression. When the hand of faith takes hold of the hand of Christ, the expression of the heart is: "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." <YI, December 27, 1900 par. 6>

Open the windows of the soul heavenward, and let the rays of the Sun of Righteousness in. Look on the bright side. Let the peace of God reign in your soul. Then you will have strength to bear all suffering, and you will rejoice that you have grace to endure. Praise the Lord; talk of his goodness; tell of his power. Sweeten the atmosphere that surrounds your soul. Do not dishonor God by words of fretfulness and repining. Praise, with heart and soul and voice, him who is the health of your countenance, your Saviour, and your God.

January 3, 1901 Tempted in All Points

Christ offered himself as a willing sacrifice in our behalf. He stooped from his high place in heaven to rescue human

beings from the slavery of sin. The Son of God gave up his honor and glory, and tasted the bitterness of death, that men might become partakers of the divine nature. He died that all might have an opportunity to choose God as their leader.

<YI, January 3, 1901 par. 1>

"When the fullness of the time was come, God sent forth his Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." The star of hope arose upon our world, and its brightness increased as our Saviour increased in wisdom and stature, and in favor with God and man. <YI, January 3, 1901 par. 2>

In the wilderness Christ endured temptations that no human being can comprehend. Here he was brought face to face with Satan, the fallen angel, who tempted him with all his subtle power. The enemy began by disputing Christ's divinity. If you are the Son of God, he said, give me evidence that you are. Here you are in the wilderness, hungry, starving for food. You do not look like a sovereign. Give me evidence that you are what you claim to be. Command that these stones be made bread. <YI, January 3, 1901 par. 3>

But the One whom Satan was trying to overcome was the Lord of heaven, and all the tempter's efforts were without avail. Though Jesus was physically weak from his long fast, he would not yield one inch to the wily foe. His will was anchored in the will of his Father. "It is written," came from his pale and quivering lips, as Satan told him to turn the stones into bread, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." <YI, January 3, 1901 par. 4>

Satan then took Christ to the pinnacle of the temple, and challenged him to cast himself down, saying: "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Thus Satan tried to lead Christ to commit the sin of presumption. He reminded him that God had promised to protect him by angel ministrations. But no temptation could induce the Saviour to accept the challenge. "It is written again," he said, "Thou shalt not tempt the Lord thy God." Christ's time to show his divine power had not yet come. He was fully aware of the glory he had with the Father before the world was. But then he willingly submitted to the divine will, and he was unchanged now. This was his time of trial and temptation; he must endure the test, however cruel it might be. But he knew that by suffering and sorrow and a cruel death he was to bruise the serpent's head. The giving of his life was to be the price of the world's redemption. <YI, January 3, 1901 par. 5>

Satan next took Christ to the top of a high mountain, and there presented before him all the kingdoms of the world and the glory of them, saying: "All this power will I give thee, . . . for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Then it was that divinity flashed through humanity, and the fallen angels saw Christ glorified as he said, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." <YI, January 3, 1901 par. 6>

The victory was gained. Christ had redeemed Adam's disgraceful failure and fall, and had placed man on vantage-ground. <YI, January 3, 1901 par. 7>

"Then the devil leaveth him, and, behold, angels came and ministered unto him." The angels had been watching the contest, but they could do nothing to relieve the Saviour until the last temptation had been resisted. The commander of heaven, Christ was accustomed to receive the attendance and adoration of angels; and at any time during his life on this earth he could have called to his Father for the help of angels. But no bribe, no temptation, could induce him to deviate from the path of God's appointment. Great cunning was shown by the tactics that Satan followed. He assailed Christ on the point of appetite. He appealed to his trust in God. He presented to him earth's most captivating scenes. But Christ failed not. He saw a world perishing in sin, and steadfastly and firmly he moved forward in the path of resistance. He had a world to rescue. He had come to seek and save that which was lost. <YI, January 3, 1901 par. 8>

Christ passed over the ground where Adam fell, and overcame in our behalf. He endured every test that man will ever be called upon to endure. He met all the temptations that man will have to meet. He traveled over the path in which he calls us to walk. Every step Christ took was taken in dependence upon God, and upon not a single point did the enemy overcome him. <YI, January 3, 1901 par. 9>

When God gave Jesus to our world, he gave all heaven. This gift has secured for us our adoption into God's family. The Father's promise is Yea and Amen in Christ Jesus. Never will he falsify. Never will he alter the thing that has gone out of his mouth. The clouds of uncertainty and unbelief rolled back as the Saviour cried out upon the cross, "It is finished." And today he who overcame the world, stands in the heavenly courts as our Advocate. He is touched with the feeling of our infirmities; for he was "in all points tempted like as we are, yet without sin."

Mrs. E. G. White. <YI, January 3, 1901 par. 10>

January 10, 1901 Rejoice in the Lord Alway

In this life we shall be tempted and tried. Friends may prove treacherous, enemies may be inspired by Satan to cause sadness. In these trials let us turn to the Strong for strength. There we shall find comfort, consolation, and tender sympathy. <YI, January 10, 1901 par. 1>

Christ interposes between us and the difficulties that appear so formidable. The flame and the flood are behind him. Then lift him up, with voice and song, and let the melody of thanksgiving and praise ascend to heaven in your life service. Keep cheerful, full of faith and courage and hope. Elijah was subject to like passions as we are, yet the Lord was his strength. He prayed most earnestly, and the Lord heard his prayer. Let us, under all circumstances, preserve our confidence in Christ. He is to be everything to us,—the first, the last, the best in everything. Then let us educate our tongues to speak forth his praise, not only when we feel gladness and joy, but at all times. <YI, January 10, 1901 par. 2>

Let us keep the heart full of God's precious promises, that we may speak words that will be a comfort and strength to others. Thus we may learn the language of the heavenly angels, who, if we are faithful, will be our companions through the eternal ages. Every day we should make advancement in gaining perfection of character, and this we shall certainly do if we press toward the mark of the prize of our high calling in Christ Jesus. Let us not talk of the great power of Satan, but of the great power of God. We are to speak even as Christ spoke, allowing no harsh, impatient words to fall from our lips. Thus we shall be a savor of life to all with whom we come in contact. <YI, January 10, 1901 par. 3>

In every soul two powers are struggling earnestly for the victory. Unbelief marshals its forces, led by Satan, to cut us off from the source of our strength. Faith marshals its forces, led by Christ, the author and finisher of our faith. Hour by hour, in the sight of the heavenly universe the conflict goes forward. This is a hand-to-hand fight, and the great question is, Which shall obtain the mastery? This question each must decide for himself. In this warfare all must take a part, fighting on one side or the other. From the conflict there is no release. <YI, January 10, 1901 par. 4>

Paul says to those who are fighting on the side of truth: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are urged to prepare for this conflict. "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." The warning is repeated, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." <YI, January 10, 1901 par. 5>

He who is mighty in counsel, to whom all power in heaven and earth has been given, will come to the help of those who trust in him. In the Scriptures we read that in certain places Christ could not do many mighty works, because of the unbelief existing there. It is of great importance that we have a faith that will not wait for the evidence of sight before it ventures to advance. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Mrs. E. G. White. <YI, January 10, 1901 par. 6>

January 17, 1901 Faithful in That Which Is Least

"He that is faithful in that which is least is faithful also in much." <YI, January 17, 1901 par. 1>

It is conscientious attention to what the world terms "little things" that makes life a success. Little deeds of charity, little acts of self-denial, speaking simple words of helpfulness, watching against little sins,—this is Christianity. A grateful acknowledgment of daily blessings, a wise improvement of daily opportunities, a diligent cultivation of intrusted talents,—this is what the Master calls for. <YI, January 17, 1901 par. 2>

He who faithfully performs small duties will be prepared to answer the demands of larger responsibilities. The man who is kind and courteous in the daily life, who is generous and forbearing in his family, whose constant aim it is to make home happy, will be the first to deny self and make sacrifices when the Master calls. <YI, January 17, 1901 par. 3>

We may be willing to give our property to the cause of God, but this will not count unless we give him also a heart of love and gratitude. Those who would be true missionaries in foreign fields must first be true missionaries in the home. Those who desire to work in the Master's vineyard must prepare themselves for this by a careful cultivation of the little piece of vineyard he has intrusted to their care. <YI, January 17, 1901 par. 4>

As a man "thinketh in his heart, so is he." Many thoughts make up the unwritten history of a single day; and these

thoughts have much to do with the formation of character. Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind. If the thoughts are pure and holy, the man is better for having cherished them. By them the spiritual pulse is quickened, and the power for doing good is increased. And as one drop of rain prepares the way for another in moistening the earth, so one good thought prepares the way for another. <YI, January 17, 1901 par. 5>

The longest journey is performed by taking one step at a time. A succession of steps brings us to the end of the road. The longest chain is composed of separate links. If one of these links is faulty, the chain is worthless. Thus it is with character. A well-balanced character is formed by single acts well performed. One defect, cultivated instead of being overcome, makes the man imperfect, and closes against him the gate of the Holy City. He who enters heaven must have a character that is without spot or wrinkle or any such thing. Naught that defileth can ever enter there. In all the redeemed host not one defect will be seen. <YI, January 17, 1901 par. 6>

God's work is perfect as a whole because it is perfect in every part, however minute. He fashions the tiny spear of grass with as much care as he would exercise in making a world. If we desire to be perfect, even as our Father in heaven is perfect, we must be faithful in doing little things. That which is worth doing at all, is worth doing well. Whatever your work may be, do it faithfully. Speak the truth in regard to the smallest matters. Each day do loving deeds and speak cheerful words. Scatter smiles along the pathway of life. As you work in this way, God will place his approval on you, and Christ will one day say to you, "Well done, thou good and faithful servant." <YI, January 17, 1901 par. 7>

At the day of Judgment, those who have been faithful in their every-day life, who have been quick to see their work and do it, not thinking of praise or profit, will hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Christ does not commend them for the eloquent orations they have made, the intellectual power they have displayed, or the liberal donations they have given. It is for doing little things which are generally overlooked that they are rewarded. "I was an hungered, and ye gave me meat," he says. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mrs. E. G. White. <YI, January 17, 1901 par. 8>

January 24, 1901 The Christian Pathway

To be a Christian means to possess the attributes of Christ's character, to have a heart imbued with love for God, to delight to honor God, to reach earnestly after heavenly attainments. It means to render to God grateful songs of praise from a heart swelling with gratitude, to appreciate all that has its origin in God and heaven. The Christian loves what God loves. A heart filled with Christian love is lifted far above the atmosphere of selfishness. It lives in a pure, bright, holy atmosphere. The love that God puts into the heart is a love dictated by holy impulses, sustained by a sense of duty, and cherished by a resolute will. In the soul where this love is cherished, virtue will grow like a tree in a well-cultivated garden. <YI, January 24, 1901 par. 1>

To be a Christian means to possess the Christian graces, to bear fruit unto righteousness, even the fruits of the Spirit,--"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." To be a Christian means to practice religion in the home. Where is it more needed? Home influence, all-powerful for good, is such only as it is carefully cherished. It can not bear the blast of rudeness or neglect without receiving a wound which can with difficulty be healed. <YI, January 24, 1901 par. 2>

The motives and tastes of the Christian are entirely opposite to those of the worldling. It is impossible to be in harmony with Christ and with the world at the same time. But among the people of God, the love of the world has been increasing to an alarming extent. We feel alarmed as we see so many who profess to accept Christ going on from day to day the same as before. Too often believers act in such a way that unbelievers have no cause to think that they are living any nearer Christ than they themselves. Their conversation is flippant, their actions are unlike Christ. Many who take upon themselves baptismal vows do not live these vows even for one day. They have not come out from the world. They do not know what it means to hold communion with God. We fear that many youth have stopped short of genuine conversion. By their actions they testify that they have no part with Christ,--that they are only pretenders. <YI, January 24, 1901 par. 3>

"Ye shall know them by their fruits." A genuine change of heart carries its evidence with it. The life of the one who is truly converted is separate and distinct from the life of the worldling. Instead of being absorbed in worldly pleasure, the Christian hungers and thirsts for the bread of life and the water of salvation. He is more anxious to learn the way of the Lord, and to secure his favor, than to please himself or those who are not in harmony with God. <YI, January 24, 1901 par. 4>

"Enter ye in at the strait gate. . . . Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." When Christ spoke these words, many of his hearers were convinced of his doctrine, but they needed to be aroused to greater earnestness in regard to their eternal welfare. They had come to the place where two roads met, the wrong one apparently the most attractive. They had good desires, but they were not wholly decided to serve God. They followed the Saviour "afar off." The world's Redeemer saw their peril, and sought to rouse them to a realization of their danger. He longed to see them making an entire surrender to God. It pained him to see them living in a state of indecision. <YI, January 24, 1901 par. 5>

His voice was raised in earnest entreaty in their behalf. "Wide is the gate, and broad is the way, that leadeth to destruction," he said, "and many there be which go in thereat." This road is wide; and in it the pleasure-lovers and the proud will find abundant room. The selfish, the covetous, the hypocrite, the sons and daughters of levity, the unthankful and unholy, will find the broad road well suited to their taste. <YI, January 24, 1901 par. 6>

To walk in the narrow road requires earnest, self-denying effort. It is because of the straitness of this way that so few find it. Many seek to enter, but fail because of lack of earnestness. And in the end they step into the broad road, failing to see that the narrow way has joys that would compensate for any trials. <YI, January 24, 1901 par. 7>

Some who have entered the broad road hear God's voice calling to them, "Enter ye in at the strait gate," and make a decided stand, determined to proceed no farther in the broad road. Through repentance and faith in Christ they enter the strait gate. They realize that all self-indulgence must be given up, that pride must be humbled, and self crucified. They see that they must lay aside every weight, and the sin that so easily besets them. They must urge their way through every obstacle, denying self, lifting the cross, resisting temptation, grasping all the help that God has placed within their reach. In deed and in truth they must accept the Saviour. They must press their way along the narrow path of self-sacrifice; for it is the path of salvation. Although the voices of pleasure-lovers invite them to carelessness and selfish enjoyment, they must turn neither to the right hand nor to the left.

Mrs. E. G. White. <YI, January 24, 1901 par. 8>

January 31, 1901 Idleness Is Sin

Ministers and physicians should understand their own building, the body. They should learn how to use and develop their capabilities. They should see the need of learning how to use every part of the human machinery, how to give solidity to the muscles by employing them in taxing, useful labor. Young men who do not think deeply enough to take in the situation, who do not reason from cause to effect, will never succeed as physicians. The love of ease, and I may say, of physical laziness, unfits a man to be either a physician or a minister. Those who are preparing to enter the medical work or the ministry should train brain, bone, and muscle to do hard work; then they can do hard thinking. <YI, January 31, 1901 par. 1>

For healthy young men, stern, severe exercise is strengthening to the whole system. And it is an essential preparation for the difficult work of the physician. Without such exercise the mind can not be kept in working order. It becomes inactive, unable to put forth the sharp, quick action that will give scope to its powers. Unless he changes, the youth with such a mind will never become what God designed he should be. He has established so many resting-places that his mind has become like a stagnant pool. The atmosphere surrounding him is charged with moral miasma. <YI, January 31, 1901 par. 2>

Study the Lord's plan in regard to Adam. He was created pure, holy, and healthy; and he was given something to do. He was placed in the garden of Eden "to dress it and to keep it." He was not to be idle. He must work. <YI, January 31, 1901 par. 3>

God has ordained that the beings he has created shall work. Upon this their happiness depends. Healthy young men and women have no need of cricket, ball-playing, or any kind of amusement just for the gratification of self, to pass away the time. There are useful things to be done by every one of God's created intelligences. Some one needs from you something that will help him. No one in the Lord's great domain of creation was made to be a drone. Our happiness increases, and our powers develop, as we engage in useful employment. <YI, January 31, 1901 par. 4>

Action gives power. Entire harmony pervades the universe of God. All the heavenly beings are in constant activity, and the Lord Jesus, in his life-work, has given an example for every one. He went about "doing good." God has established the law of obedient action. Silent but ceaseless, the objects of his creation do their appointed work. The ocean is in constant motion. The springing grass, which today is, and tomorrow is cast into the oven, does its errand, clothing the field with beauty. The leaves are stirred to motion, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their mission. <YI, January 31, 1901 par. 5>

At all times the machinery of the body continues its work. Day by day the heart throbs, doing its regular, appointed task, unceasingly forcing its crimson current to all parts of the body. Action, action, pervades the whole living machinery. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. He is not to be idle. Idleness is sin. <YI, January 31, 1901 par. 6>

There is true dignity in labor. Among the believers in Christ there was not one apostle who was exalted as was Paul by the revelation of the Saviour in his conversion. And Paul labored with his hands as a tent-maker. In the midst of his zeal in persecuting the Christians, Paul had been arrested by a voice and a great light from heaven. During his ministerial labors he had several visions, of which he spoke little. He saw and heard many things not lawful for a man to utter. That which was given him as a special revelation from God was not at all times dwelt upon when he spoke to the people. But the impression was ever with him, enabling him to give a correct representation of the Christian life and character. The impression made upon his mind by the revelation of Christ never lost its force. It influenced his estimation and delineation of Christian character. <YI, January 31, 1901 par. 7>

The history of the apostle Paul is a constant testimony that manual labor can not be degrading, that it is not inconsistent with true elevation of character. Paul worked day and night to avoid being a burden to his brethren, and at times he supported his fellow workers, he himself suffering from hunger in order to relieve the necessities of others. His toil-worn hands, as he presented them before the people, bore testimony that he was not chargeable to any man for his support. They detracted nothing, he deemed, from the force of his pathetic appeals, sensible, intelligent, and eloquent beyond those of any other man who had acted a part in the Christian ministry. <YI, January 31, 1901 par. 8>

In Acts 20:17-35 we see outlined the character of a Christian minister who faithfully performed his duty. He was an all-round minister. We do not think it is obligatory on all ministers to do in all respects as Paul did. Yet we say to all that Paul was a Christian gentleman of the highest type. His example shows that mechanical toil does not necessarily lessen the influence of any one, that working with the hands in any honorable employment should not make a man coarse and rough and discourteous.

Mrs. E. G. White. <YI, January 31, 1901 par. 9>

February 7, 1901 Idleness Is Sin

II

In the life-insurance plan given us in the first chapter of second Peter, a work of addition is presented. As in our character-building we add grace to grace, the great Giver will work for us on the plan of multiplication. Grace and peace will be multiplied to us. The young man who is seeking a preparation for usefulness needs to lay the foundation himself, by acquiring, through hard, diligent labor, the means to prosecute his designs. If the young men around him have allowed their parents to carry the burden of their education, let him say, I will never do that. I will, by using my physical and mental powers combined, make of myself all that it is possible. <YI, February 7, 1901 par. 1>

No man is excusable for being without financial ability. Of many a man it may be said, He is kind, amiable, generous, a good man, and a Christian, but he is not qualified to manage his own business. As far as the proper outlay of money is concerned, he is a mere child. He has not been educated by his parents to understand and practice the principles of self-support. Such a man is not fitted to become a minister or a physician. The churches everywhere are suffering through the neglect of parents to train their children to bear hard, stern responsibilities. Too often the wicked love to do nothing but use the mind takes possession of children and youth. Then the enemy takes control, and makes the mind his workshop, using in his service the ability needed in the family and in the church. <YI, February 7, 1901 par. 2>

Many are destitute of the stern virtues required to build up the church. They are not capable of devising methods and plans of a healthy, solid character. They are deficient in the qualifications necessary to the prosperity of the church. It is this kind of education that needs to be changed to an education that is sound and sensible, in harmony with Bible principles. <YI, February 7, 1901 par. 3>

Let your aspirations and your motives be pure. In every business transaction be rigidly honest. However you may be tempted, never deceive nor prevaricate. At times a natural impulse may tempt you to vary from the straightforward path of honesty, but do not yield to this impulse. If in any matter you make a statement as to what you will do, and afterward find that you have favored others to your own loss, do not vary one hair's breadth from principle. Carry out your agreement. By seeking to change your plans, you would show that you could not be depended on. And if you should draw back in small transactions, you would draw back in larger ones. Under such circumstances, some are tempted to deceive, saying that they were not understood. They did mean what they said, but lost the good impulse, and then

wanted to draw back from their agreement, lest it prove a loss to them. <YI, February 7, 1901 par. 4>

Let the youth set up well-defined landmarks, by which they may be governed in emergencies. When a crisis comes that demands active, well-developed physical powers, and a clear, strong, practical mind; when difficult work is to be done, where every stroke must tell, where perplexities will arise which can be met only by wisdom from on high, then the youth who have learned how to overcome difficulties can respond, to the call for workers, "Here am I; send me." Let the hearts of young men and women be as clear as crystal. Let not their thoughts be trivial, but sanctified by virtue and holiness. If their thoughts are made pure by the sanctification of the Spirit, their lives will be elevated and ennobled. <YI, February 7, 1901 par. 5>

I repeat: It should be the fixed purpose of the youth to aim high in all their plans for their life-work. They should adopt for their government in all things the standard which God's word presents. This is the Christian's positive duty, and it should be also his positive pleasure. Cultivate respect for yourself because you are Christ's purchased possession. Success in the formation of rights habits, advancement in that which is noble and just, will give you an influence that all will appreciate and value. Live for something besides self. If your motives are pure and unselfish, if you are ever looking for work to do, if you are always on the alert to show kindly attentions and do courteous deeds, you are unconsciously building your own monument. This is the work God calls upon all children and youth to do. Do good, if you would be cherished in the memory of others. Live to be a blessing to all with whom you come in contact, wherever your lot may be cast. Let the children and youth awake to their opportunities. By kindness and love, by self-sacrificing deeds, let them write their names in the hearts of those with whom they associate.

Mrs. E. G. White. <YI, February 7, 1901 par. 6>

February 14, 1901 Ministering Spirits

God has recorded many narratives in his inspired word to teach us that the human family is the object of the special care of heavenly angels. Man is not left to become the sport of Satan's temptations. All heaven is actively engaged in the work of communicating light to the inhabitants of the world, that they may not be left without spiritual guidance. An eye that never slumbers nor sleeps is guarding the camp of Israel. Ten thousand times ten thousand, and thousands of thousands of angels are ministering to the needs of the children of men. Voices inspired by God are crying, This is the way, walk ye in it. If men will hear the voice of warning, if they will trust to God's guidance and not to finite judgment, they will be safe. <YI, February 14, 1901 par. 1>

The experience of Paul shows that the Lord will open up ways before those who will put their trust in him. Paul was on his way to Damascus to persecute the believers in Christ. Full of zeal, he determined to take all, both men and women, and punish them with imprisonment and death. The record declares that he was "exceeding mad" against them. But the Commander of heaven beheld the suffering brought upon his church, and he made his voice heard to arrest the bold persecutor. As Paul journeyed, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." <YI, February 14, 1901 par. 2>

Again, in the case of Cornelius we are taught that God is interested in every human being. Cornelius was following on to know the Lord, and this won for him the salvation of all his house. He "feared God with all his house," and "gave much alms to the people, and prayed to God alway. He saw in a vision, evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." <YI, February 14, 1901 par. 3>

The Lord knows every child of his by name. When we truly believe this, we shall have courage, faith, and patience to work out our own salvation with fear and trembling; for we shall know that it is God who worketh in us. With fear and trembling we shall co-operate with God. <YI, February 14, 1901 par. 4>

Heavenly angels watch those who are seeking for enlightenment, and co-operate with those who try to win souls to Christ. This is shown in the experience of Philip and the Ethiopian. <YI, February 14, 1901 par. 5>

A heavenly messenger was sent to Philip to show him his work for the Ethiopian. The evangelist was directed to "arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read

Esaias the prophet." <YI, February 14, 1901 par. 6>

Angels of God were taking notice of this seeker for light. The Ethiopian could not understand the prophecy that he read: and the Spirit directed Philip to go and teach him, saying, "Go near, and join thyself to this chariot." This man of high authority was being drawn to the Saviour, and he did not resist the drawing. He did not make his position an excuse for refusing to accept the crucified One. The evangelist asked him: "Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him," and explain to him the word of God. <YI, February 14, 1901 par. 7>

Today, as then, angels are leading and guiding those who will be led and guided. The angel sent to Philip could himself have done the work for the Ethiopian, but this was not God's way of working. As God's instruments, men must work for others. <YI, February 14, 1901 par. 8>

When God pointed out to Philip his work, the disciple did not say, as many are saying today, God does not mean that. I will not be too confident, or I shall make a mistake. Philip that day learned a lesson of conformity to God's will that was worth everything to him. He learned that every soul is precious in the sight of God, and that angels will bring light to those who are in need of it. Through the ministration of angels, God sends light to his people, and through his people this light is to be given to the world. The Holy Spirit will guide and instruct men and women if they will show themselves willing to be guided, by placing themselves in a position where they can communicate the light received. <YI, February 14, 1901 par. 9>

While angels from heaven are doing their work, evil angels are seeking to draw the mind to something else. Satan is interposing obstacles, so that the mind that would understand the word of God shall become confused. Thus he worked with Christ in the wilderness of temptation. Had Philip left the eunuch with his case hanging in the balance, he might never have accepted the Saviour. Evil angels were waiting for an opportunity to press in their falsehoods, and divert the Ethiopian from seeking after truth. The Lord's agencies must be wholly consecrated to his service, that they may be quick to understand their work. As wise stewards, they must take advantage of every circumstance to draw men to Christ. <YI, February 14, 1901 par. 10>

Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. Because evil agencies are striving to eclipse every ray of light, heavenly beings are appointed to do their work of ministry,--to guide, guard, and control those who shall be heirs of salvation. None need despair because of inherited tendencies to evil. When the Holy Spirit convicts of sin, the wrong-doer must repent, and confess and forsake the evil. Faithful sentinels are on guard, to direct souls in right paths.

Mrs. E. G. White. <YI, February 14, 1901 par. 11>

February 21, 1901 Christ's Entry Into Jerusalem

I

The time of Christ's entry into Jerusalem was the most lovely season of the year. The mount of Olives was carpeted with green, and the groves were beautiful with varied foliage. From the regions round about Jerusalem many people had come to the feast with an earnest desire to see Jesus. The crowning miracle of the Saviour, in raising Lazarus from the dead, had had a wonderful effect upon the people, and a large and enthusiastic multitude was drawn to the place where Jesus was tarrying. <YI, February 21, 1901 par. 1>

The afternoon was half spent when Jesus sent his disciples to the village of Bethphage, saying: "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them." <YI, February 21, 1901 par. 2>

This was the first time during his life of ministry that Christ had consented to ride, and the disciples interpreted this move to be an indication that he was about to assert his kingly power and authority, and take his position on David's throne. <YI, February 21, 1901 par. 3>

Joyfully they executed the commission. They found the colt, and loosed him. "And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, . . . and he sat upon him." <YI, February 21, 1901 par. 4>

As Jesus takes his seat upon the animal, the air becomes vocal with acclamations of praise and triumph. He is the object of universal homage. He bears no outward sign of royalty. He wears no dress of state, nor is he followed by a train of soldiers. But he is surrounded by a company wrought up to the highest pitch of excitement. They can not

restrain the joyous feelings of expectancy that animate their hearts. <YI, February 21, 1901 par. 5>

Many flatter themselves that the hour of Israel's emancipation is at hand. In imagination they see the Roman army dispersed, and driven from Jerusalem, and the Jewish nation once more free from the yoke of the oppressor. From lip to lip the question passes, "Will he at this time restore again the kingdom to Israel?" Many in the throng recall the word of the prophet: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass." Each strives to excel the other in responding to the prophetic past. The shout echoes from mountain and valley, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; hosanna in the highest." <YI, February 21, 1901 par. 6>

No mourning nor wailing is heard in that wonderful procession. No captives are to be seen in chains of humiliation. Those who have once been blind, but whose eyes have felt the healing touch of the Son of God, lead the way. They press close to the side of Jesus, while one whom he has raised from the dead leads the animal upon which he is seated. Those once deaf and dumb, with ears opened and tongues unloosed, help to swell the glad hosannas. Cripples, now with buoyant steps and grateful hearts, are most active in breaking down palm branches, and strewing them in his path, as their tribute of homage to the mighty healer. <YI, February 21, 1901 par. 7>

The leper, who has listened to the dread words of the priest, "Unclean!" which shut him out from intercourse with his fellow men, is there. But the curse of the loathsome disease no longer contaminates those within touch of him. He has felt the compassionate touch of the Saviour, and has been cleansed by his power. Now he lays his untainted garment in the path of the Saviour, exclaiming, "O give thanks unto the Lord; for he is good: for his mercy endureth forever." <YI, February 21, 1901 par. 8>

The healed demoniac is there, not now to have the words wrenched from his lips by satanic power, "Let us alone;" but "clothed, and in his right mind." He adds his testimony to that of others: "The Lord hath done great things for me, whereof I am glad." <YI, February 21, 1901 par. 9>

The restored dead are there. Their tongues, once palsied by the power of Satan, take up the song of rejoicing, He hath brought the dead from their graves; I will open my lips in praise to him. <YI, February 21, 1901 par. 10>

The widow and the orphan are there to tell of his wonderful works. Little children are inspired by the scene. There are present those who have been healed of their diseases, and brought back from the grave by the word of the Life-giver; and with palm branches and flowers these bestrew the path of the Redeemer.

Mrs. E. G. White. <YI, February 21, 1901 par. 11>

February 28, 1901 Christ's Entry Into Jerusalem

II

On the crest of Olivet the procession pauses. Before them lies the city of Jerusalem, with its temple of pure white marble, which just now is gilded with glory by the rays of the setting sun. It is a picture of unsurpassed loveliness. Well might the people apply to this city the words of the prophet, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." At the entrancing sight, the throng join with renewed fervor in their shouts of praise. Branches are stripped from the palm trees, and placed in the path of the Saviour, while hill and mountain give back the glad shouts of the joyous and triumphant multitude. Their eyes turn to Christ, to see how he is impressed by the scene; but lo, the Son of God is in tears. <YI, February 28, 1901 par. 1>

The glad company can not understand the cause of the Saviour's sorrow; they do not know that the iniquities of Jerusalem are bringing her final calamities upon her. A mysterious awe falls upon the procession, and calms in a degree its enthusiasm. <YI, February 28, 1901 par. 2>

As Christ's eyes rest upon the temple so soon to be desolated, he weeps. The Israel of God, to whom he has given every advantage, will soon reject their King and their God. In a few short hours the world's Redeemer will be taken by wicked hands and crucified. Not the Romans, not the Gentiles, but the people for whom he has done so much, are to be his murderers. Christ's prophetic eye takes in the future of Jerusalem, when the glory which God designed should rest upon this chosen nation would be removed, and the grace which bringeth salvation would no longer be heard in the city. This is the cause of the Saviour's sorrow. He weeps not for himself, but for those who have rejected his love and despised his mercy. The tender tears he sheds over Jerusalem are the tears of rejected love. In a voice of anguish and lamentation he cries: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." <YI, February 28, 1901 par. 3>

Christ had come to the earth to reveal the principles of the kingdom of heaven. His character as Saviour and Life-giver had been demonstrated only a short time before at the grave of Lazarus but in their pride the Jews rejected him. To the Hebrew nation had been committed the oracles of God. They had been taught the commandments and statutes and judgments of the Lord. God designed that the faith of this people should be communicated to all other peoples on the face of the earth. How different would have been Christ's attitude, had the priests and rulers been true to the trust reposed in them! Had they done the work that God designed they should do, the glory of the Lord would have been revealed to the idolatrous nations. <YI, February 28, 1901 par. 4>

"And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee." A large number in that throng bear in their own bodies the evidence that divine power is among them, and each has his story to tell of the merciful works of Christ. The relation of these wonderful works only increases the fervor of their feelings. Disciples and people join together in the songs of praise. <YI, February 28, 1901 par. 5>

"Who is this?" We ask Isaiah, and he answers: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." John the Baptist tells us who he is: "Behold the Lamb of God," he says, "which taketh away the sin of the world." And the beloved disciple adds his testimony: "In the beginning was the Word, and the Word was with God, and the Word was God."

Mrs. E. G. White. <YI, February 28, 1901 par. 6>

March 21, 1901 "Show Us a Sign From Heaven"

The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" <YI, March 21, 1901 par. 1>

The sign they asked was a miracle,--some wonderful token in the heavens to gratify their curiosity. Signs were frequently given by the prophets; and if he were the Messiah, they argued, he would give some evidence to prove it. Those miracles which included only the relief of human necessities, the healing of the woes of mankind, had no particular interest for them; for they looked upon suffering and distress with hard-hearted, unsympathetic indifference. In relieving the oppressed and suffering, Christ cast a reproach upon them, not only for their careless indifference toward the poor, but because they were themselves the direct cause of much of the misery that existed. <YI, March 21, 1901 par. 2>

Well had the prophet declared of this people: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. . . . Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . Every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." <YI, March 21, 1901 par. 3>

Christ tried to present before the Pharisees their inconsistency. By certain indications in the heavens they professed themselves wise to foretell the weather. "When it is evening," he said, "ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" If these signs in the heavens are sufficient evidence on which to base your faith, why do you not believe the evidence given of my mission? The works that I do, they testify of me. <YI, March 21, 1901 par. 4>

The relation of the Jewish nation to God has often been presented as a marriage relation,--God the husband, the nation the wife. Their separation from God by wicked works is called adultery. The Jews had been unfaithful to the covenant that God had made with them. Not only spiritually but literally they were transgressors of the law of God. Christ would work no miracle to satisfy the curiosity of the people. "A wicked and adulterous generation seeketh after a sign," he said, "and there shall no sign be given unto it, but the sign of the prophet Jonas." <YI, March 21, 1901 par. 5>

It was not Christ's mission to exalt himself as an astrologer. His work was with sinful human beings, whom he came

to save from hopeless woe and misery. The angel that foretold his birth declared, "Thou shalt call his name Jesus: for he shall save his people from their sins." And more than six hundred years before, he himself had declared: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." This was his mission. [<YI, March 21, 1901 par. 6>](#)

Even the wicked Herod could perceive the greatness of the works of Christ; but the scribes and Pharisees could not be convinced. The works which they could not explain away they charged to the agency of the devil. The Holy Spirit was sent down to bless this people, but they barred the door of their hearts against his influence. Christ well knew that however strong and uncontrovertible the evidence he might give them, they would not receive it. Therefore he kept steadily at the work which had been planned in the councils of heaven, healing the sick and relieving the oppressed. He knew that in this work he was giving ample proof of his mission to those who were honest in heart. His heart was grieved by their obstinacy and determined resistance of light and truth. "If I had not done among them the works which none other man did," he said, "they had not had sin: but now have they both seen and hated both me and my Father."

[<YI, March 21, 1901 par. 7>](#)

Christ was God manifest in the flesh; in him dwelt "all the fullness of the Godhead bodily." All this glory he longed to pour upon the world, but men refused to receive it. They were given evidence upon evidence; but they bound themselves up in their stubborn unbelief and prejudice. Therefore they were without excuse. [<YI, March 21, 1901 par. 8>](#)

We are to learn a lesson from the sin of this people. Today there are many who have taken their position on the side of unbelief, as if it were a virtue, the sign of a great mind, to doubt. Because the works of God can not be explained by finite minds, Satan brings his sophistry to bear upon them, and entangles them in the meshes of unbelief. If these doubting ones would come into close connection with God, he would make his purposes clear to their understanding.

[<YI, March 21, 1901 par. 9>](#)

The position of those who resist light is thus set forth by the apostle Paul: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The operation of the Spirit is foolishness to the unrenewed heart; but to those who are humble, teachable, honest, childlike, and who desire to know the will of the Father, his word is revealed as the power of God unto salvation.

Mrs. E. G. White. [<YI, March 21, 1901 par. 10>](#)

April 4, 1901 How to Meet Criticism

There are those who can not speak in favor of the very best of blessings without attaching a criticism, to cast a shadow of reproach. Let us be guarded. Let us refuse to allow the criticisms of any one to implant objections in our minds. Let us educate ourselves to praise that which is good when others criticise. Murmurers will always pick flaws, but let us not be saddened by the accusing element. Let us not look upon it as a virtue to make and suggest difficulties, which will harass and perplex. Keep the atmosphere surrounding the soul clear by dwelling upon the bright sunshine of heaven, which is always shining to make us happy. Let us bring all the pleasantness possible into our lives. [<YI, April 4, 1901 par. 1>](#)

When others begin to question and criticise, let us be determined, either by silence or by turning the conversation into another channel, to cut off the words which would not be spoken in wisdom. We are to continue to wait upon the Lord, making every effort to keep the door of our lips, so that we shall not utter one word savoring of unbelief. [<YI, April 4, 1901 par. 2>](#)

We are to walk by faith, practicing the very things we have asked the Lord to give us grace to do. Thus we work out our own salvation, trying to help and save those in trouble by faithful words and kind deeds. It is God who works in us, both to will and to do of his good pleasure. The finite and the infinite are to unite in accomplishing the work that needs to be done. God has pledged himself to supply us with strength, cheerfulness, pleasantness, and joyfulness in our Saviour. Abiding in him, the word that would cast a shadow over others is left unsaid. [<YI, April 4, 1901 par. 3>](#)

Let us remember that every one has some dark spot in his experience; and let us do all we can to bring cheerfulness and hope into the lives of others. What a blessing this will be to them! In turn they will speak words of good cheer to others, to bring sunshine into their hearts. As we do this work, we shall be in a position to realize, that the Lord hears our prayers, because we work in harmony with them, fulfilling all the duty we owe to God and to ourselves. We shall go about our work in a thankful, prayerful frame of mind. [<YI, April 4, 1901 par. 4>](#)

By faith we may claim the promise, "Ask, and it shall be given you; seek, and ye shall find." Yes, we shall find the answer to our prayers; for God will do exceeding abundantly above our highest expectation. What precious witness we shall then bear for God! What an honor we shall be to the truth of his word! <YI, April 4, 1901 par. 5>

Doleful, discouraging words will do no good. When Christ abides in the heart, we shall not even repeat the false statements we hear. We shall not retaliate nor bring railing accusation against any, because this would wound our souls deeply, and make us forget our resting-place of confidence and peace in Christ. <YI, April 4, 1901 par. 6>

The enemy leads those whose hearts are not stayed upon God to admit into their minds unpleasant and disagreeable thoughts. These they ponder over, and then pass along as food for other minds. But this is food of Satan's preparation, and impoverishes the soul. <YI, April 4, 1901 par. 7>

With the sweet melody of song, in his childhood, youth, and manhood, Jesus corrected passionate, unadvised words and unbelieving, accusing utterances. When he was assailed by criticsers, his voice was raised in song: "Many, O Lord my God, are thy wonderful works, which thou hast done, and thy thoughts, which are to us ward: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. . . . I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me."

Mrs. E. G. White. <YI, April 4, 1901 par. 8>

April 11, 1901 In Gethsemane

When the passover supper was ended, Jesus left the upper chamber with his disciples, and together they crossed the brook Kedron. Sorrow and anguish pressed upon the heart of the Saviour, and with sadness he said to his disciples: "All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Peter, always foremost in speech, assured his Master of his fidelity. "Though all men shall be offended because of thee," he said, "yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him. Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." <YI, April 11, 1901 par. 1>

As Christ entered the garden of Gethsemane, he bade his disciples remain near the entrance, while he took Peter, James, and John with him a short distance. Then urging these three to watch and pray, he left them. The Saviour desired to be alone with God, that he might wrestle with him in prayer. The agony that pressed upon his soul was not for the physical suffering that he must endure. He was feeling the offensive character of the sin that he must bear. He must suffer the penalty of the broken law, and bear the Father's wrath. <YI, April 11, 1901 par. 2>

A little distance from his disciples, Christ fell on his face and prayed. "O my Father," he cried, "if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." <YI, April 11, 1901 par. 3>

In the deepening gloom that surrounded him, every stay seemed falling from Christ, and his soul reached out for human sympathy. At length, and pressed with an inexpressible weight of agony, he arose, and moved through the darkness to the place where he had left his three friends. But he found them sleeping. "What, could ye not watch with me one hour?" he asked. <YI, April 11, 1901 par. 4>

At this most important time--the time when Jesus had made special request for them to watch with him--the disciples slept. Christ had taken them with him that they might be a strength to him, and that the events they should witness that night, and the instruction they should receive, might be indelibly imprinted on their memories. This was necessary in order that their faith might not fail, but be strengthened for the test just before them. But instead of watching with Christ, they fell asleep. Even the ardent Peter, who only a few hours before had declared that he would suffer, and, if need be, die for his Lord, was asleep when Jesus needed his sympathy and prayers. <YI, April 11, 1901 par. 5>

With the words, "Watch and pray, that ye enter not into temptation," the lonely Sufferer turned again to his solitude and prayer. Again his voice was borne upon the sympathizing air: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. <YI, April 11, 1901 par. 6>

"And he left them, and went away again, and prayed the third time, saying the same words." The Saviour is alone in his sorrow. Jerusalem is in slumber; even the disciples in Gethsemane are sleeping. His form bowed to the earth, Jesus prays such a prayer as the angels have never before listened to. It is the voice of helpless suffering that speaks. "O my

Father," he says, "if it be possible, let this cup pass from me." His heart seems bursting with agony, and from his pale brow fall drops of blood. The very life-current seems flowing from his bleeding heart. <YI, April 11, 1901 par. 7>

The powers of darkness were encompassing the Son of God; for the destiny of a lost world hung in the balance. Satan was clothing him with the garments of sin. Christ had placed himself in the sinner's stead, and he felt that a great gulf separated him from his Father. It was a moment of soul-agony for the Son of God. It was the hour of the power of darkness. Shall he drink the cup? Shall he take upon his divine soul the guilt of a lost world, and consent to be numbered with the transgressors? It was here that the mysterious cup trembled in his hand. The billows of wrath were rolling over his head, but the woes of a lost world also rose before him; and he consented to the sacrifice.

"Nevertheless," he said, "not my will, but thine, be done." <YI, April 11, 1901 par. 8>

The Redeemer had poured out his soul with strong crying and tears unto Him who was able to save him from death; and he was heard. Even with Calvary before him, he had defeated the enemy, and his soul rested calmly in his Father's love. <YI, April 11, 1901 par. 9>

Again Christ came to his disciples, and found them sleeping. "Sleep on now," he said. "and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me." <YI, April 11, 1901 par. 10>

Soon glaring torches were seen among the trees, and the heavy tramp of an approaching mob broke the stillness of the night. Helmeted soldiers, with glittering swords and flaming torches, drew up around the Son of God. As his eye rested on them, Christ inquired, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he." As they looked upon the blood-stained face of Christ, their physical strength failed them, and they fell as dead men to the ground. It was not Christ's suffering that unnerved them; for they were accustomed to the sight of human suffering. It was the voice of God speaking to them through Christ that melted their hearts in terror. <YI, April 11, 1901 par. 11>

Seeing their foe fallen, the disciples took courage. "Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. . . . Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away."

Mrs. E. G. White. <YI, April 11, 1901 par. 12>

April 25, 1901 After the Crucifixion

Christ was crucified. The Prince of life had been taken by wicked hands and slain. In his spotless purity he has been killed as a disturber of the peace. He was lying in Joseph's new tomb. Christ descended into the grave as our sin-bearer, opening a grave for the sins of all who will accept him as their personal Saviour. <YI, April 25, 1901 par. 1>

The night following the crucifixion was the darkest night the church had ever known. But the redemption price for a fallen world had been paid; the sacrifice for sin had been offered. All heaven was triumphant. <YI, April 25, 1901 par. 2>

At the setting of the sun on the evening of the preparation day, trumpets sounded, signifying that the Sabbath had begun. The next day the courts of the temple were filled with worshipers. The high priest for Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of busy activity, were preparing to perform their duties. The ceremonies of the Passover moved on with the usual routine. But the imposing dress of the high priest covered a heart that needed the molding of the Spirit of God. The ostentatious and ceremonious rites of the Jewish religion were mingled with selfishness, fraud, discontent, and unholy passions. The priests had chosen Barabbas, and Barabbas they would have as long as life should last. They had cried out against Christ. "Crucify him, crucify him." "His blood be on us, and on our children." The blood they had invoked upon themselves would indeed rest upon them. The characters they had chosen would forever be their characters. By their lives they contradicted the meaning of their ceremonies. Jesus never spurned the true penitent, but he hated hypocrisy cloaked by a garment of religion. <YI, April 25, 1901 par. 3>

Some of the worshipers of the temple were not at rest as the blood of bulls and goats was offered for the sin of Israel. They were not conscious that type had met antitype, that an infinite sacrifice had been made for the sin of the world. But never before had the ritual service been witnessed with such conflicting feelings. The musical instruments and the voices of the singers were as loud and clear as usual. But a sense of strangeness pervaded everything. One after another inquired about the strange event that had taken place. Hitherto the most holy place had always been sacredly guarded from intrusion. Only once a year had it been entered, and then by the high priest. But now horror was seen on all countenances; for this apartment was open to all eyes. At the very moment when Christ had expired, the heavy veil of

tapestry, made of pure linen and beautifully wrought with gold and scarlet and purple, had been rent from top to bottom. The place where Jehovah had met with the priest, to communicate his glory, the place which had been God's sacred audience-chamber, lay open to every eye, no longer recognized by the Lord. <YI, April 25, 1901 par. 4>

Many who at this time united in the services of the Passover, never took part in them again. Light was to shine into their hearts. The disciples were to communicate to them the knowledge that the Messiah had come. <YI, April 25, 1901 par. 5>

According to their custom, the people brought their sick and suffering to the temple courts, inquiring, Who can tell us of Jesus of Nazareth, the Healer? Some had come from far to see and hear him who had healed the sick and raised the dead to life. With persistent earnestness they asked for him. They would not be turned away. But they were driven from the temple courts, and the people of Jerusalem could not fail to see the difference between this scene and the scenes of Christ's life. <YI, April 25, 1901 par. 6>

On every side was heard the cry, "We want Christ, the Healer!" A world without a Christ was blackness and darkness, not only to the disciples, but to the sick and suffering, to the priests and rulers. The Jewish leaders and even the Roman authorities found it harder to deal with a dead Christ than with a living Christ. <YI, April 25, 1901 par. 7>

The people learned that Jesus had been put to death. Inquiries were made regarding his death. The particulars of his trial were kept as private as possible, but during the time when he was in the grave, his name was on thousands of lips, and the report of his mock trial and of the cruelty of the priests and rulers was circulated everywhere. <YI, April 25, 1901 par. 8>

By men of intellect the priests were called upon to explain the prophecies concerning the Messiah, and while trying to frame some falsehood in reply, the priests became like men insane. Upon many minds rested the conviction that the Scriptures had been fulfilled. <YI, April 25, 1901 par. 9>

Entire justice was done in the atonement. In the place of the sinner, the spotless Son of God received the penalty, and the sinner goes free as long as he receives and holds Christ as his personal Saviour. Though guilty, he is looked upon as innocent. Christ fulfilled every requirement demanded by justice. God's character as a God of holiness, a God of goodness, compassion, and love combined, was revealed in his Son. In the cross of Christ, God gave the world a mighty pledge of his justice and love. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" <YI, April 25, 1901 par. 10>

When Christ bowed his head and died, he bore the pillars of Satan's kingdom with him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in his human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory.

Mrs. E. G. White. <YI, April 25, 1901 par. 11>

May 2, 1901 The Lord Is Risen

The Jewish rulers had carried out their purpose of putting the Son of God to death, but they did not feel the sense of victory that they had thought they would after silencing the voice of the great Teacher. Even in the hour of their apparent triumph they were harassed with doubt as to what would next take place. They dreaded a dead Christ more, a great deal more, than a living Christ. They had a deep conviction that their revenge against Jesus for exposing their hypocrisy would not bring rest to their souls. They had heard the cry, "It is finished," "Father, into thy hands I commend my spirit." They had seen the rocks rent, and had felt the mighty earthquake, and they were restless and uneasy. The words spoken by Christ when he was under their cruel power recurred to their minds. <YI, May 2, 1901 par. 1>

Not on any account would the priests have allowed Christ's body to hang on the cross during the Sabbath, for already the agitation caused by his death was giving publicity to his life and mission. When the people heard that the mighty Healer was dead, and that the sick and suffering had no one to relieve their distress, they applied to the priests and rulers for sympathy and relief. They were sent away empty; but apparently they were determined to have the living Christ among them again, and soldiers were stationed at the temple gates to keep back the multitude that came with their sick and dying, demanding entrance. <YI, May 2, 1901 par. 2>

The world without a Christ made an impression that a living Christ could not have made. People came from far and near to see the one of whom the priests and rulers had declared, "The world is gone after him." The recital of the deeds done by the priests shocked the people. They would not have allowed Christ to be thus treated; for had he not shown

compassion to their sick? Never had he turned one away with the harsh denunciations used by the Pharisees. <YI, May 2, 1901 par. 3>

Christ had said to his disciples, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." Overwhelmed with sorrow, the disciples did not see the hope and comfort in these words. By Judas they were repeated to the priests, and when they heard them, they mocked and ridiculed, speaking of Christ as a deceiver, a name that might appropriately have been applied to themselves. But now, when they heard the clamor for Jesus, the mighty Healer, who had cured the sick and raised the dead, they thought of his words, and remembered that he had said he would rise the third day, and they were horrified at the thought. Would he rise from the dead, and as judge arraign his accusers before his bar? <YI, May 2, 1901 par. 4>

Death and the grave must hold him whom they had crucified. "Command therefore," they said to Pilate, "that the sepulcher be made sure unto the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." "Ye have a watch," said Pilate, "go your way, make it as sure as ye can." <YI, May 2, 1901 par. 5>

The priests gave directions to have a stone rolled before the opening of the tomb. Across this they placed cords, sealing them with the Roman seal. Soldiers were then stationed around the sepulcher, to prevent it from being tampered with. The priests did all they could to keep Christ's body where they had laid it. He was sealed as securely in his narrow tomb as if he were to stay there through all time. <YI, May 2, 1901 par. 6>

So weak men counseled and planned to secure the body so hated by the Jewish dignitaries, and so precious to the disciples. Little did the murderers realize the uselessness of the efforts they were making to keep Christ in the tomb. By their actions Christ was glorified. The very efforts made to prevent Christ's resurrection are the most convincing proofs of his resurrection. The greater the number of soldiers placed around the tomb, the stronger would be the testimony borne in regard to his resurrection. <YI, May 2, 1901 par. 7>

There was only one entrance to the tomb, and neither human fraud nor force could tamper with the stone that guarded the entrance. Here Jesus rested during the Sabbath. A strong guard of angels kept watch over the tomb, and had a hand been raised to remove the body, the flashing forth of their glory would have laid him who ventured powerless on the earth. He who died for the sins of the world was to remain in the tomb for the allotted time. He was in that stony prison house as a prisoner of divine justice, and he was responsible to the Judge of the universe. He was bearing the sins of the world, and his Father only could release him. <YI, May 2, 1901 par. 8>

Christ had declared that he would be raised from the dead on the third day; and at the appointed time a mighty angel descended from heaven, parting the darkness from his track, and resting before the Saviour's tomb. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Brave soldiers, who had never been afraid of human power, were now as captives taken without sword or spear. The face they looked upon was not the face of mortal warrior; it was the face of a heavenly messenger, sent to relieve the Son of God from the debt for which he had become responsible, and for which he had now made a full atonement. This heavenly visitant was the angel that on the plains of Bethlehem had proclaimed Christ's birth. The earth trembled at his approach, and as he rolled away the stone from Christ's grave, heaven seemed to come down to earth. The soldiers saw him removing the stone as he would a pebble, and heard him call, Son of God, thy Father saith, Come forth. They saw Jesus come from the grave as a mighty conqueror, and heard him proclaim, "I am the resurrection, and the life." The angel guards bowed low in adoration before the Redeemer as he came forth in majesty and glory, and welcomed him with songs of praise.

Mrs. E. G. White. <YI, May 2, 1901 par. 9>

May 9, 1901 Sowing and Reaping

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." <YI, May 9, 1901 par. 1>

The choice we make in this life will be our choice through all eternity. We shall receive either eternal life or eternal death. There is no middle ground, no second probation. God calls upon us to overcome as Christ overcame, that we may sit down with the Saviour in his throne. He has provided us with abundant opportunities and privileges, making it possible for us to overcome. But in order to do this, there must be in our lives no petting of self. All selfishness must be cut out by the roots. <YI, May 9, 1901 par. 2>

When a man accepts Christ, he promises to represent him in this world. To him the words are spoken, "Ye are God's

husbandry, ye are God's building." "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Those engaged in the work of character-building should educate themselves to acknowledge the workmanship of God. Have faith that you can use every intrusted capability to God's glory. He has not given us talents to hide away in a napkin. We are to impart as we receive. Thus we are sowing seed which will bring forth a harvest of joy. <YI, May 9, 1901 par. 3>

When God gives many talents to one person, it is not that he shall exalt himself, as if he had not received these talents from God. He who depends on his own merits, placing great confidence in his knowledge and judgment, is not accepted by God. Only the faith that works by love and purifies the soul is acceptable to him. No amount of profession can take the place of honesty and fidelity. <YI, May 9, 1901 par. 4>

Fraud in any line is a grievous sin in God's sight; for the goods we are handling belong to him; and if we would be pure and clean in his sight, we must use them to the glory of his name. The religion that carries in its hand the scant measure and the deceitful balance is an abomination in the sight of God. He who cherishes such a religion will be brought to confusion; for God is a jealous God. <YI, May 9, 1901 par. 5>

God's law is the standard of character. To it we are required to conform, and by it we shall be judged in the last great day. In that day men will be dealt with according to the light they have received. The number of talents intrusted will determine the returns expected. The sinner's guilt will be measured by the opportunities and privileges which he failed to improve. He will not be punished merely for his own rejection of the offer of salvation. He will be called to account for the influence he has exerted in encouraging others in sin. He was given ability to use for the Lord. He was given opportunity to co-operate with the Redeemer. Had he been true and faithful, he would not only have won eternal life for himself, but would have drawn others to the kingdom. <YI, May 9, 1901 par. 6>

Those who reject Christ place themselves on the side of the great apostate. Those who do not accept the offer of salvation show open contempt for the Saviour, and their conduct makes others more bold and defiant. The punishment of the sinner will be measured by the extent to which he has influenced others in impenitence. He refused to wear the yoke of restraint and obedience, to surrender all to God, and thus he placed himself on the side of the enemy of Christ. His refusal to wear the yoke of Christ himself, kept others from seeing their wrong.

Mrs. E. G. White. <YI, May 9, 1901 par. 7>

May 16, 1901 Character-Building

God gives us strength, reasoning power, time, in order that we may build characters on which he can place his stamp of approval. He desires each child of his to build a noble character, by the doing of pure, noble deeds, that in the end he may present a symmetrical structure, a fair temple, honored by man and God. <YI, May 16, 1901 par. 1>

In our character-building we must build on Christ. He is the sure foundation,--a foundation which can never be moved. The tempest of temptation and trial can not move the building which is riveted to the Eternal Rock. <YI, May 16, 1901 par. 2>

He who would grow into a beautiful building for the Lord must cultivate every power of the being. It is only by the right use of the talents that the character can develop harmoniously. Thus we bring to the foundation that which is represented in the Word as gold, silver, precious stones--material that will stand the test of God's purifying fires. <YI, May 16, 1901 par. 3>

In our character-building Christ is our example. He placed himself at the head of the human race to show us how to live in a way that God can approve. He is the only one who has lived a perfect life, who has formed a pure, spotless character. He has shown us what it means to be a perfect human being. He has shown us what God is, and what we are to become,--godlike in character. <YI, May 16, 1901 par. 4>

God does not ask us to carry forward the work of character-building in our own strength. We are not sufficient of ourselves to think anything of ourselves. The Holy Spirit is our efficiency in this work. When we think ourselves capable of molding our character aright, we deceive ourselves. Never can we in our own strength obtain the victory over temptation. But he who trusts in Christ, and submits to the guidance of his Spirit, will grow daily into the likeness of God. His growth will be proportionate to his dependence on the Spirit's help. Such a one in every time of difficulty will turn, and not in vain, to the One who has said. "Come unto me, . . . and I will give you rest." On the one side is the all-wise, all-powerful God, infinite in wisdom, goodness, and compassion; on the other his frail, erring creatures, weak, sinful and absolutely helpless. God proposes to make them laborers together with him in the building of character, and all his mighty power is at their disposal as they co-operate with him. <YI, May 16, 1901 par. 5>

It is one thing to assent to a truth, and another to practice it; one thing to admire the grace of Christ, and another to

make that grace our own, reflecting in spirit and person the divine likeness. Many who profess to be children of God are a continual reproach to him because of their unconsecrated lives. They talk about sanctification and holiness. When there is a revival in the church, they mourn over their unchristian lives. They make many good resolutions, but they fail to carry them out. Their goodness is as lasting as the frost before the morning sun. Their words are many, but the Holy Spirit is not with them. <YI, May 16, 1901 par. 6>

He who would build a strong, symmetrical character, who would be a well-balanced Christian, must begin at the foundation. He must crucify self. He must give all and do all for Christ; for the Redeemer accepts no divided service. Daily he must learn the meaning of self-surrender. He must study the word of God, getting its meaning, and seeking to carry out its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement we may make if we are partakers of the divine nature. <YI, May 16, 1901 par. 7>

To be one with Christ, to build a character like his,--this is the high ideal set before us. Let us look earnestly at this ideal, and then strive to reach it. In the councils of love, provision was made to enable us to do this. We may be more than conquerors through him who has loved us. If at times we fail, let us not become discouraged, but try again, looking always to Jesus. Thus we shall become changed into his image. <YI, May 16, 1901 par. 8>

The Christian has the mind that is in Christ. His hopes and aspirations are pure and noble; for he is growing up into Christ. In his daily life he reveals the fragrance of Christ's character. Day by day God works with him, perfecting stroke by stroke the character which is to stand in the day of final test.

Mrs. E. G. White. <YI, May 16, 1901 par. 9>

June 6, 1901 Unquestioning Obedience

In a vision of the night, in his home at Beersheba, when he was one hundred and twenty years old, Abraham received the startling command: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." <YI, June 6, 1901 par. 1>

There was no more sleep for Abraham that night. The voice of God had spoken, and had been heard. Isaac, his only son, the son of promise, must be sacrificed. <YI, June 6, 1901 par. 2>

God had promised Abraham that in his old age he should have a son, and this promise had been fulfilled. But now God says: "Take now thy son, . . . and offer him there for a burnt-offering." God left Ishmael out of the question saying, "Thine only son Isaac." <YI, June 6, 1901 par. 3>

Had Abraham been a selfish, cold-hearted man, absorbed in ambitious projects, with no affection for his son, he would not have felt so deeply this terrible summons; but he loved his son tenderly. It seemed like sacrificing his own life to give up Isaac. <YI, June 6, 1901 par. 4>

As Abraham stepped out into the night, he seemed to hear the divine voice that called him out of Chaldea fifty years before, saying, "Look now toward heaven, and tell the stars, if thou be able to number them. . . . So shall thy seed be." Can it be the same voice that commands him to slay his son? He remembers the promise: "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." Is it not the voice of a stranger that commands him to offer his son as a sacrifice? Can God contradict himself? Would he cut off the only hope of the fulfillment of the promise? <YI, June 6, 1901 par. 5>

But Abraham does not reason; he obeys. His only hope is that the God who can do all things will raise his son from the dead. <YI, June 6, 1901 par. 6>

The knife was raised; but it did not fall. God spoke, saying, "It is enough." The faith of the father and the submission of the son had been fully tested. The Lord said, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." <YI, June 6, 1901 par. 7>

Abraham's test was the most severe that could come to a human being. Had he failed under it, he would never have been registered as the father of the faithful. Had he deviated from God's command, the world would have lost an inspiring example of unquestioning faith and obedience. <YI, June 6, 1901 par. 8>

The lesson was given to shine down through the ages, that we may learn that there is nothing too precious to be given to God. It is when we look upon every gift as the Lord's, to be used in his service, that we secure the heavenly benediction. Give back to God your intrusted possession, and more will be intrusted to you. Keep your possessions to yourself, and you will receive no reward in this life, and will lose the reward of the life to come. <YI, June 6, 1901 par. 9>

God tries his people today to test their faith and obedience. There are many who have never made an unreserved

surrender of themselves to God. They have not a right idea of the infinite sacrifice made by God to save a ruined world. If God should speak to them as he did to Abraham, they would not be sufficiently acquainted with his voice to know that he was calling upon them to make a sacrifice, in order to test the depth of their love and the sincerity of their faith.

<YI, June 6, 1901 par. 10>

The plague spot of selfishness is as contagious as leprosy. Those who enter the heavenly courts must be purified from every vestige of this plague. Look at the world's Redeemer, and remember that as he sacrificed, so must we. He did a work so large and broad that it included the world. His was the ministry of love, yet he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." <YI, June 6, 1901 par. 11>

The Lord has a great work for us to do, and he invites us to look to him, to trust in him, to walk with him, to talk with him. He invites us to make an unreserved surrender of all that we have and are to him, that when he shall call upon us to sacrifice for him, we may be ready and willing to obey. We shall enjoy the fullness of divine grace only as we give all to Christ. We shall know the meaning of true happiness only as we keep the fire burning on the altar of sacrifice. God will bequeath the most in the future to those who have done the most in the present. He chooses his helpers in accordance with their unselfish endeavor. Each day, under different circumstances, he tries us; and in each true-hearted endeavor he chooses his workers, not because they are perfect, but because they are willing to work unselfishly for him, and he sees that through connection with him they may gain perfection.

Mrs. E. G. White. <YI, June 6, 1901 par. 12>

June 13, 1901 Joshua's Last Words

For several years the children of Israel had been in possession of the land of Canaan. The wars of conquest ended, Joshua had withdrawn to the peaceful retirement of his home at Timnath-serah. <YI, June 13, 1901 par. 1>

"And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua . . . called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers." The Lord had impressed his faithful servant to do as Moses had done before him,--to recapitulate the history of the people, and call to mind the terms which the Lord had made with them when he gave them his vineyard. <YI, June 13, 1901 par. 2>

Several years had passed since the people had settled in their possessions, and already could be seen cropping out the same evils that had heretofore brought judgments upon Israel. As Joshua felt the infirmities of age stealing upon him, he was filled with anxiety for the future of his people. It was with more than a father's interest that he addressed them, as they gathered once more about him. "Ye have seen," he said, "all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you." Although the Canaanites had been subdued they still possessed a considerable portion of the land promised to Israel, and Joshua exhorted the people not to settle down at ease, and forget the Lord's commands utterly to dispossess these idolatrous nations. <YI, June 13, 1901 par. 3>

The people in general were slow to complete the work of driving out the heathen. The tribes had dispersed to their possessions, and it was looked upon as a doubtful and difficult undertaking to renew the war. But Joshua declared: "The Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left." <YI, June 13, 1901 par. 4>

Joshua appealed to the people themselves as witnesses that, so far as they had complied with the conditions, God had faithfully fulfilled his promises to them. "Ye know in all your hearts and in all your souls," he said, "that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." He declared that as the Lord had fulfilled his promises, so he would fulfill his threatenings. "It shall come to pass," he said, "that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things. . . . When ye have transgressed the covenant of the Lord, . . . then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you." <YI, June 13, 1901 par. 5>

Satan deceives many with the plausible theory that since God's love for his people is so great, he will excuse sin in them; that while the threatenings of God's word are to serve a certain purpose in his moral government, they are never to be literally fulfilled. But in his dealings with his creatures, God has maintained the principles of righteousness by revealing sin in its true character,--by demonstrating that its sure result is misery and death. The unconditional pardon of sin never has been and never will be. Such pardon would show the abandonment of the principles of righteousness which are the very foundation of the government of God. It would fill the unfallen worlds with consternation. God has

faithfully pointed out the results of sin, and if these warnings are not true, how can we be sure that his promises will be fulfilled? That so-called benevolence which would set aside justice, is not benevolence, but weakness. God is the Lifegiver. From the beginning, his laws were ordained to give life. But sin broke in upon the order that God had established, and discord followed. As long as sin exists, suffering and death are inevitable. It is only because the Redeemer has borne the curse of sin in our behalf, that man can hope to escape its dire results.

Mrs. E. G. White. <YI, June 13, 1901 par. 6>

June 20, 1901 Joshua's Last Words

II

Once again before his death Joshua summoned the people before him. He knew that the infirmities of age were upon him, and that soon he must lay his responsibilities upon the representative men of the nation. Obedient to his summons, the tribes assembled at Shechem. No spot in the land possessed so many sacred associations. It carried their minds back to God's covenant with Abraham and Jacob, and recalled also their own solemn vows upon their entrance to Canaan. Here were the mountains Ebal and Gerizim, the silent witnesses of those vows which now, in the presence of their dying leader, they had assembled to renew. On every side were reminders of what God had wrought for them; how he had given them a land for which they did not labor, and cities which they built not, vineyards and olive-yards which they planted not. <YI, June 20, 1901 par. 1>

By Joshua's direction the ark had been brought from Shiloh. The occasion was one of great solemnity, and this symbol of God's presence would deepen the impression which he wished to make upon the people. Earnestly and solemnly Joshua gave his last charge to those who would soon be left without his counsel. He reviewed once more the history of Israel, recounting the wonderful works of God, that all might have a sense of his love and mercy, and might serve him "in sincerity and truth." Briefly he mentioned the most important points of their history since leaving Egypt, reviving their faith by calling on them to remember that not one of God's promises had failed. <YI, June 20, 1901 par. 2>

After presenting the goodness of God toward Israel, Joshua called upon the people, in the name of Jehovah, to choose whom they would serve. The worship of idols was still to some extent secretly practiced, and Joshua endeavored now to bring the people to a decision that they would banish this sin from Israel. "If it seem evil unto you to serve the Lord," he said, "choose ye this day whom ye will serve." Joshua desired to lead them to serve God, not by compulsion, but willingly. Love to God is the very foundation of religion. To engage in his service merely from the hope of reward or the fear of punishment, would avail nothing. Open apostasy would not be more offensive to God than hypocrisy and mere formal worship. <YI, June 20, 1901 par. 3>

The aged leader urged the people to consider, in all its bearings, what he had set before them, and to decide if they really desired to live as did the idolatrous nations around them. If it seemed evil to them to serve Jehovah, the source of power, the fountain of blessing, let them that day choose whom they would serve,--"the gods which your fathers served," from whom Abraham was called out, "or the gods of the Amorites, in whose land ye dwell." These last words were a keen rebuke to Israel. The gods of the Amorites had not been able to protect their worshipers. Because of their abominable and debasing sins, that wicked nation had been destroyed, and the good land which they once possessed had been given to God's people. What folly for Israel to choose the deities for whose worship the Amorites had been destroyed. "As for me and my house," said Joshua, "we will serve the Lord." The holy zeal that inspired the leader's heart was communicated to the people. His appeal called forth the unhesitating response, "God forbid that we should forsake the Lord to serve other gods." <YI, June 20, 1901 par. 4>

"Ye can not serve the Lord," Joshua said; "for he is a holy God; . . . he will not forgive your transgressions nor your sins." Before there could be any permanent reformation, the people must be led to feel their utter inability, in themselves, to render obedience to God. They had broken his law; it condemned them as transgressors; and it provided no way of escape. While they trusted in their own strength and righteousness, it was impossible for them to secure the pardon of their sins; they could not meet the claims of God's perfect law, and it was in vain that they pledged themselves to serve God. It was only by faith in Christ that they could secure pardon of sin, and receive strength to obey God's law. They must cease to rely upon their own righteousness, they must turn from idolatry, and trust wholly in the merits of the promised Saviour, if they would be accepted by God. <YI, June 20, 1901 par. 5>

To us today Christ says, "Without me ye can do nothing." He is stronger than the strongest human power. The weaker you know yourself to be, the more you should realize the necessity of leaning on the Great Teacher, and the stronger

you may become in his strength. In your weakness he will perfect his strength. Sanctify the Lord God of hosts, and let him be your fear, and let him be your dread. Only trust him; and though weak, he will strengthen you; though faint, he will revive you; though wounded, he will heal you. <YI, June 20, 1901 par. 6>

Men gain nothing by rushing on before the Lord. Many have thought their own endowments sufficient for an enterprise. So Moses thought when he slew the Egyptian. But he was obliged to flee for his life to the desert. Here he kept sheep for forty years, until he learned to be a shepherd of men. He learned his lesson so perfectly that though the Lord revealed himself to him, and spoke with him face to face, as a man speaketh to a friend, he did not become lifted up. "Follow me," Jesus says. Do not run before me. Follow where my footsteps lead the way. Then you will not meet the armies of Satan alone. Let me go before you, and you will not be overcome by the enemy's planning.

Mrs. E. G. White. <YI, June 20, 1901 par. 7>

July 18, 1901 In the Wilderness With God

Obedient to the onward movement of the pillar of cloud, the children of Israel left Rephidim, and began their march to the desert of Sinai. They wound their way through narrow defiles, with high cliffs rising abruptly on either side. They climbed steep ascents, and descended into deep valleys. <YI, July 18, 1901 par. 1>

With intense interest the Israelites watched the movements of the cloud, which was leading them over plains of desolation, broken by rugged mountains. Often the question arose in their minds, Where will this weary march end? Was God leading them through the wild passes of the wilderness to their destruction? Again and again, when passing through the mountain fastnesses, they came to a place where their way appeared to be entirely hedged in. Then a passage would open before them. <YI, July 18, 1901 par. 2>

What a sight was this!--More than a million persons marching through the desert, led by day by a pillar of cloud, and guarded at night by a pillar of fire! <YI, July 18, 1901 par. 3>

Thus God led his people. The wilderness was their school. Christ was their Instructor. He desired to teach them to depend on him in all the circumstances of life. <YI, July 18, 1901 par. 4>

During all their march through the wilderness, the children of Israel were sustained by bread from heaven. The hoary-topped mountains, could they speak, would bear witness to the way in which the people were fed by the miraculous power of God. As the people lay in their tents, wrapped in slumber, bread from heaven fell quietly round the encampment. <YI, July 18, 1901 par. 5>

At length the people came in their march to a long range of mountains, with one lofty peak towering above the rest. Here the pillar of cloud rested, overlooking the plain where the people were to encamp. <YI, July 18, 1901 par. 6>

The encampment was placed in order. In harmony with God's direction, captains were appointed over different companies. The elders and judges chosen to relieve Moses of some of his many burdens, were given their work, that order and harmony might be preserved in the camp. <YI, July 18, 1901 par. 7>

I would that those who today rebel against rules and regulations could realize that it is God's plan to have all things done with order and discipline. <YI, July 18, 1901 par. 8>

In the morning, as the sun began to rise behind the ridge of eastern mountains, filling with light the dark gorges, it seemed as if golden beams of mercy from the throne of God were shining upon the weary, almost discouraged travelers. <YI, July 18, 1901 par. 9>

The encampment was soon astir, and the busy activities of the day began. With anxious eyes the people looked upon the pillar of cloud resting over the mountain, wondering where next it would lead them. Around them lay a country strange and solemn. Immense piles of rugged rock, stretching upward into the heavens, looked like the ruins of a world. Frequently the people contrasted the verdant valleys of Egypt with these dark and cheerless ravines. <YI, July 18, 1901 par. 10>

God had a purpose in leading his people to this place. He had gathered them to himself, apart from the world, that he might talk with them. In these mountain solitudes, where there was nothing to lead the mind away from the Creator, God was to give the people his law. Everything in this wild region tended to make the people feel their own nothingness, and the greatness of him who weigheth the mountains in scales, and the hills in a balance. <YI, July 18, 1901 par. 11>

God has left these hoary sentinels to stand through all the ages as a memorial of the time when the Infinite held communication with mortal man, giving him the law which was to rule the nations of the world through all time. <YI, July 18, 1901 par. 12>

God called Moses to come up into the mount, and Moses immediately obeyed. Placing his feet in steps made without

hands, he ascended the mount, and entered the presence of God. Here the Lord told him that it was his design to take Israel into close connection with himself. They were to be his church, a nation governed and controlled by him. <YI, July 18, 1901 par. 13>

For three days before the giving of the law, the people were encamped before the mount. They were given ample opportunity to review their past experiences, and to repent of their continual distrust and unbelief. <YI, July 18, 1901 par. 14>

God commanded Moses to sanctify the people, to instruct them, to point out to them what God required. Much was included in this command, and great responsibility was laid upon Moses. Faithfully he was to point out to the people their past wrongs, and show them their need of humbling the heart before God. <YI, July 18, 1901 par. 15>

The people were to spend their time in fasting and prayer. All outward impurity was to be put away, and their hearts were to be cleansed from all iniquity. Had there been one in that vast multitude who was defiling himself by the use of tobacco, he would have been required to cleanse himself from all filthiness. Had he failed to do this, he would have been slain by the bolts of God's wrath at the first revelation of his glory. <YI, July 18, 1901 par. 16>

The children of Israel were to do all in their power to cleanse themselves from inward and outward defilement. This is the work God requires us to do if we would be brought into close communion with him. The battle with wrong habits and sinful indulgence will be long and severe, but it must be undertaken. Through Christ, victory is sure. <YI, July 18, 1901 par. 17>

The divine presence of Christ could bring to the aid of the Israelites a power which, when combined with human effort, would sanctify them to God. So today this Presence can bring us power to consecrate ourselves wholly to God. <YI, July 18, 1901 par. 18>

Many look upon the days of Israel as a time of darkness, when men were without Christ, without repentance and faith. Many hold the erroneous doctrine that the religion of the children of Israel consisted in forms and ceremonies, in which faith in Christ had no part. But men in that age were saved by Christ as verily as men are saved by him today. They were under a discipline of mercy, and had special privileges in their day, even as we have in ours. Christ was shadowed forth in the sacrifices and symbols, which were to last till type should reach antitype in his coming to our world. The Hebrews rejoiced in a Saviour to come. We rejoice in a Saviour who has come, and who is coming again. <YI, July 18, 1901 par. 19>

Shrouded in the pillar of cloud, the world's Redeemer held communion with Israel. Let us not say, then, that they had not Christ. When the people thirsted in the wilderness, and gave themselves up to murmuring and complaint, Christ was to them what he is to us,--a Saviour full of tender compassion, the Mediator between them and God. After we have done our part to cleanse the soul-temple from the defilement of sin, Christ's blood avails for us, as it did for ancient Israel.

Mrs. E. G. White. <YI, July 18, 1901 par. 20>

July 25, 1901 With Power and Great Glory

Christ's second coming will be in marked contrast with his first coming. Then his glory was veiled with the garb of humanity. He came with no outward manifestation of glory. When he comes the second time, his divinity will not be concealed. He will come with his own glory and the glory of his Father. He will come as One equal with God, as his beloved Son, the Prince of heaven and earth. Instead of a crown of thorns, he will wear a crown of glory. Instead of a garment of humility, he will be clad in a garment of royalty. Upon his vesture will be written the name, "King of kings, and Lord of lords." <YI, July 25, 1901 par. 1>

At his first coming, Christ was denied and rejected by men, and by them dragged as a criminal to Pilate's bar, where they charged him with blasphemy. He was scourged and crucified. Nails were driven through his hands and feet. For three hours he hung on the cross, while his enemies said, tauntingly: "He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." <YI, July 25, 1901 par. 2>

At his second coming, the scene is changed. He is acknowledged by all as the King of glory. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus is the Christ, the Lord of heaven and earth, to the glory of God the Father. The angels bow in adoration before him. His enemies see the mistake they have made, and every tongue confesses his divinity. <YI, July 25, 1901 par. 3>

Christ's glory did not appear when he was upon this earth. He was then a man of sorrows and acquainted with grief. Men hid their faces from him. But he was following the path God had marked out for him. Still bearing humanity, he ascended to heaven, triumphant and victorious. He has taken the blood of his atonement into the holiest of all, sprinkled it upon the mercy-seat and his own garments, and blessed the people. Soon he will appear the second time to declare

that there is no more sacrifice for sin. His believing ones have made their calling and their election sure. They come forth at the first resurrection, and by innumerable voices is sung the song: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." [<YI, July 25, 1901 par. 4>](#)

Christ is soon to come in the clouds of heaven, with power and great glory. Are we preparing to meet him in peace, to be among that number in whom, when he comes, he can be admired? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Mrs. E. G. White. [<YI, July 25, 1901 par. 5>](#)

August 22, 1901 A Perfect Ideal

Christ is the ideal for all humanity. He has left a perfect example for childhood, youth, and manhood. He came to this earth, and passed through the different phases of human life. He talked and acted like other children and youth, except that he did no wrong. Sin found no place in his life. Ever he lived in an atmosphere of heavenly purity. From childhood to manhood he preserved unsullied his trust in God. The word says of him, "The child grew, and waxed strong in spirit, filled with wisdom." He "increased in wisdom and stature, and in favor with God and man." [<YI, August 22, 1901 par. 1>](#)

In the sanctuary of the home, Jesus received his education, not merely from his parents, but from his Heavenly Father. As he grew older, God opened to him more and more of the great work before him. But notwithstanding his knowledge of this, he assumed no airs of superiority. Never did he by disrespect cause his parents pain or anxiety. He delighted to honor and obey them. Although he was not ignorant of his great mission, he consulted their wishes, and submitted to their authority. [<YI, August 22, 1901 par. 2>](#)

Christ had been Commander of the heavenly host; but he did not because of this excuse himself from labor, allowing his parents to support him. While still quite young, he learned a trade, and faithfully discharged his daily duties, contributing to the support of the family. [<YI, August 22, 1901 par. 3>](#)

Christ was the light and joy of the family circle. How many children and youth are seeking to be like him,--kind, thoughtful, and obedient? How many, by following his example, are making their characters attractive? Those who seek to do this will enjoy the favor of God and man. [<YI, August 22, 1901 par. 4>](#)

There is a great difference between Christ and the youth of today. Many youth are restless and selfish, content to spend their days in idleness while their parents toil for them. They are disobedient, unthankful, and unholy. Whatever natural ability such youth may have, they are not increasing in wisdom and in favor with God and man. [<YI, August 22, 1901 par. 5>](#)

The youth may think to find happiness by seeking their own pleasure; but true happiness will never be theirs while they pursue this course. The Saviour lived not to please himself. We read of him that he went about "doing good." He spent his life in loving service, comforting the sorrowing, ministering to the needy, lifting up the bowed down. He had no home in this world, only as the kindness of his friends provided one for him as a wayfarer. Yet it was heaven to be in his presence. Day by day he met trials and temptations, yet he did not fail nor become discouraged. He was surrounded with transgressors, yet he kept his Father's commandments. He was always patient and cheerful, and the afflicted hailed him as a messenger of life and peace and health. He saw the needs of men and women, children and youth, and to all he gave the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest: Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [<YI, August 22, 1901 par. 6>](#)

What a wonderful example Christ has left for us in his life-work. Who of his children are living, as he did, for the glory of God? He is the Light of the world; and the one who works successfully for the Master must kindle his taper from that divine life. [<YI, August 22, 1901 par. 7>](#)

To his disciples Christ said: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." How careful, then, we should be to follow the example of Christ. Unless we do this, we are worthless--salt which has lost its savor. [<YI, August 22, 1901 par. 8>](#)

Only by following Christ's example can we find true happiness. When he is accepted, the heart is subdued, and its purposes are changed. [<YI, August 22, 1901 par. 9>](#)

Young friends, remember that in order to grow in favor with God and man, you must follow the example Christ has

left you. He loves you. It was because of this that he came from heaven to show you how to live a pure, true life. He knows every trial and sorrow of childhood and youth. He was once just your age. The temptations and trials which come to you came also to him. The sorrows which come to you came to him. But he was never overcome by temptation. His life held nothing that was not pure and noble. He is your helper, your Redeemer.

Mrs. E. G. White. <YI, August 22, 1901 par. 10>

September 12, 1901 Conquering Temptation

"Let the peace of God rule in your hearts, . . . and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." <YI, September 12, 1901 par. 1>

This was Christ's practice. He was often assailed by temptation, but in place of yielding or being provoked, he sang God's praises. With spiritual songs he stopped the fluent speech of those whom Satan was using to create strife. He sang with fervency and melody. <YI, September 12, 1901 par. 2>

When those who love God are tempted, let them sing the praises of their Creator rather than speak words of accusing or faultfinding. The Lord will bless those who thus try to make peace. Trust in God. Be careful not to give the enemy any advantage by your unguarded words. Keep looking to Jesus. He is your strength. By steadfastly beholding him, you will be changed into the same likeness. <YI, September 12, 1901 par. 3>

When the enemy tempts you to become discouraged, remember that Christ has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Draw nigh to God, and he will draw nigh to you. Then when the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. Your part is to take hold of the strength that is as firm as the throne of God. Believe in God. Although you have trials, lose not your faith. Remember that Christ was tempted in all points like as you are. Remember that nothing in this world is so dear to God as his church. The Lord knows and loves those who are his. <YI, September 12, 1901 par. 4>

"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." <YI, September 12, 1901 par. 5>

We must put on every piece of the armor, and then stand firm. The Lord has honored us by choosing us as his soldiers. Let us fight bravely for him, maintaining the right in every transaction. Rectitude in all things is essential to the welfare of the soul. As you strive for the victory over your own inclinations, he will help you by his Holy Spirit to be circumspect in every action, that you may give no occasion for the enemy to speak evil of the truth. Put on as your breastplate that divinely protected righteousness which it is the privilege of all to wear. This will protect your spiritual life. <YI, September 12, 1901 par. 6>

Be so considerate, so tender, so compassionate, that the atmosphere surrounding you will be fragrant with heaven's blessing. Do not discourage yourself and others by talking of defects of character. Talk of the light of which heaven is full. Look away from the imperfections of others to the perfection of Christ. Praise wherever you can. Love God and those around you. Forget yourself. <YI, September 12, 1901 par. 7>

Improve is the word I have for all. Use to a purpose the capabilities God has given you. Let the love of Christ lead you to strive for victory. You can, if you will do his will, reach the ideal which he has set before you. Let joy and love and the grace of Christ perfect your character. Let a willingness to obey make your path bright. Believe, and receive to impart. Without a murmur or complaint lift the cross. In the act of lifting it, you will find that it lifts you. You will find it alive with mercy, compassion, and pitying love.

Mrs. E. G. White. <YI, September 12, 1901 par. 8>

September 26, 1901 "A New Heart Also Will I Give You"

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." <YI, September 26, 1901 par. 1>

Many who speak to others of the need of a new heart do not themselves know what is meant by these words. The

youth especially stumble over this phrase, "a new heart." They do not know what it means. They look for a special change to take place in their feelings. This they term conversion. Over this error thousands have stumbled to ruin, not understanding the expression, "Ye must be born again." <YI, September 26, 1901 par. 2>

Satan leads people to think that because they have felt a rapture of feeling, they are converted. But their experience does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long, and are constantly referring to the feelings they had at such and such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than feeling. They build upon the sand, and when adverse winds come, their house is swept away. <YI, September 26, 1901 par. 3>

Many poor souls are groping in darkness, looking for the feelings which others say they have had in their experience. They overlook the fact that the believer in Christ must work out his own salvation with fear and trembling. The convicted sinner has something to do. He must repent and show true faith. <YI, September 26, 1901 par. 4>

When Jesus speaks of the new heart, he means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?--A changed life. There is a daily, hourly dying to selfishness and pride. <YI, September 26, 1901 par. 5>

Some make a great mistake by supposing that a high profession will compensate for real service. But a religion which is not practical is not genuine. True conversion makes us strictly honest in our dealings with our fellow men. It makes us faithful in our every-day work. Every sincere follower of Christ will show that the religion of the Bible qualifies him to use his talents in the Master's service. <YI, September 26, 1901 par. 6>

"Not slothful in business." These words will be fulfilled in the life of every true Christian. Even though your work may seem to be a drudgery, you may ennoble it by the way in which you do it. Do it as unto the Lord. Do it cheerfully, and with heaven-born dignity. It is the noble principles which are brought into the work that make it wholly acceptable in the Lord's sight. True service links the lowliest of God's servants on earth with the highest of his servants in the courts above. <YI, September 26, 1901 par. 7>

It means much to be a consistent Christian. It means to walk circumspectly before God, to press toward the mark of the prize of our high calling in Christ. It means to bear much fruit to the glory of him who gave his Son to die for us. As sons and daughters of God, Christians should strive to reach the high ideal set before them in the gospel. They should be content with nothing less than perfection; for Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." <YI, September 26, 1901 par. 8>

Let us make God's holy word our study, bringing its holy principles into our lives. Let us walk before God in meekness and humility, daily correcting our faults. Let us not by selfish pride separate the soul from God. Cherish not a feeling of lofty supremacy, thinking yourself better than others. "Let him that thinketh he standeth take heed lest he fall." Peace and rest will come to you as you bring your will into subjection to the will of Christ. Then the love of Christ will rule in the heart, bringing into captivity to the Saviour the secret springs of action. The hasty, easily-roused temper will be soothed and subdued by the oil of Christ's grace. The sense of sins forgiven will bring that peace that passeth all understanding. There will be an earnest striving to overcome all that is opposed to Christian perfection. Variance will disappear. He who once found fault with those around him will see that far greater faults exist in his own character. <YI, September 26, 1901 par. 9>

There are those who listen to the truth, and are convinced that they have been living in opposition to Christ. They are condemned, and they repent of their transgressions. Relying upon the merits of Christ, exercising true faith in him, they receive pardon for sin. As they cease to do evil and learn to do well, they grow in grace and in the knowledge of God. They see that they must sacrifice in order to separate from the world; and after counting the cost, they look upon all as loss if they may but win Christ. They have enlisted in Christ's army. The warfare is before them, and they enter it bravely and cheerfully, fighting against their natural inclinations and selfish desires, bringing the will into subjection to the will of Christ. Daily they seek the Lord for grace to obey him, and they are strengthened and helped. This is true conversion. In humble, grateful dependence he who has been given a new heart relies upon the help of Christ. He reveals in his life the fruit of righteousness. He once loved himself. Worldly pleasure was his delight. Now his idol is dethroned, and God reigns supreme. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness.

Mrs. E. G. White. <YI, September 26, 1901 par. 10>

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." <YI, October 3, 1901 par. 1>

Christ is the Good Shepherd. He leads the way, calling upon his sheep to follow him. Those who hear and obey his voice will follow his example in all things. Becoming acquainted with him, they will grow daily more and more like him. They will be meek and lowly, free from jealousy and envy. <YI, October 3, 1901 par. 2>

Do we hear Christ's voice? Are we following him? It is of great importance that we know whether we are following the True Shepherd. In order to know this, we must search his word; for it is his voice speaking to us. "What saith the Scriptures?" is to be our watchword at every step. In God's word we may find an answer to every question. From it light shines upon our pathway, revealing the Good Shepherd as he goes before us. <YI, October 3, 1901 par. 3>

Christ knew that man could not in his own strength overcome the enemy; so, laying aside his royal robe and kingly crown, he came to this earth to overcome in our behalf. He was tempted in all points like as we are, that he might know how to succor them that are tempted. He met and overcame Satan on every point. He has left us an example of perfect obedience. In his strength we can be more than conquerors. He is able to save to the uttermost all who come to God by him. <YI, October 3, 1901 par. 4>

Christ is a conqueror, and those who follow him will be on the conquering side. There are precious victories before the Christian. He may be weak, but the Redeemer knows his need, and is able to strengthen him. Jesus knows that Satan is trying to get control of men and women, and he stands ready to help all who come to him for help. He is not willing that any should perish. He has made it possible for every tempted son and daughter of Adam, in every time of temptation, to gain a glorious victory. He has placed the power of heaven within the reach of his children. <YI, October 3, 1901 par. 5>

God has done for us all that infinite love could suggest, and all he asks of us in return is obedience--conformity to his will. He has placed before us a standard of righteousness, which he desires us to reach. He calls upon us to return to our loyalty to him, that we may be admitted into the Eden-home from which Adam was banished by his disobedience. A young man came to Christ, asking him what he should do to inherit eternal life. The Saviour answered, "If thou wilt enter into life, keep the commandments." This is his answer to his followers for all time. Our duty is outlined in the commandments; and if we obey them, we shall gain eternal life. If we desire heaven and its joy, we must cease from transgression; for the law of God is the rule by which character is measured. <YI, October 3, 1901 par. 6>

Satan works zealously to prevent us from forming characters which will meet God's approval. But they that are with us are more than all they that are against us. God sends heavenly angels to the side of his children to keep them from evil. If we have placed ourselves in his care, we may rest securely; for he has promised that no man shall pluck us out of his hand. <YI, October 3, 1901 par. 7>

In the past many have suffered for the truth's sake. To them truth was dearer than all else, and they willingly gave up this present life for the life eternal. We shall be called upon to sacrifice for the truth's sake. Those who share in Christ's glory must share also in his suffering. But let us remember that in the home which the Saviour is preparing for us, there is no sorrow nor suffering. Of those who overcome it is written: "Therefore are they before the throne of God, and serve him day and night in his temple . . . 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." <YI, October 3, 1901 par. 8>

The royal command has gone forth, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." What greater honor could be conferred on mortal man? When men are going to appear before an earthly monarch, how carefully they prepare to meet him! How carefully, then, should we prepare,--we who expect to meet the King of kings? If our preparation meets his approval, we shall dwell with him forever, clothed in the spotless robe of Christ's righteousness. Surely this is worth striving for. The free gift of eternal life is ours on one condition: "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." May God help you to live so that you may enter the holy city, is my prayer.

Mrs. E. G. White. <YI, October 3, 1901 par. 9>

"And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. . . . And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." <YI, November 21, 1901 par. 1>

Thus did the children of Israel pledge themselves to obey the law which, amid awful manifestations of power, God had just spoken from Sinai. <YI, November 21, 1901 par. 2>

When the law was proclaimed, Satan said: "Here is work for us. At the foot of Sinai, in the very presence of God, let us lead the people to break the law." God called Moses into the mount, and during his absence Satan worked among the people. He told them that Moses would not return, and suggested that they make a golden calf to worship. <YI, November 21, 1901 par. 3>

The enemy obtained all that he wished. The people had entered into covenant relation with God. He had espoused them to himself, promising to make them a kingdom of priests if they would obey him. And they had promised to be obedient. But as soon as Moses left them, they treacherously revolted from their Leader. They changed the glory of God into the similitude of an ox. What a terrible sin! The heathen nations could boast of being true to their false gods; but Israel turned from the One who had done such marvelous things in their behalf, to a golden calf. "Up, make us gods, which shall go before us," they said to Aaron; "for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." <YI, November 21, 1901 par. 4>

Aaron saw the fierce determination of the ringleaders, and instead of firmly suppressing the discontent, he weakly yielded. Had he stood firm to principle, God would have vindicated his cause. But his wavering made the instigators of evil yet more persistent. Aaron's history will ever be tarnished by his failure to stand bravely against wrong. By yielding, he sanctioned a great sin, made tenfold greater because the people were in the immediate presence of God and the holy angels. <YI, November 21, 1901 par. 5>

"And all the people brake off their golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." <YI, November 21, 1901 par. 6>

God saw what was going on in the camp. He saw that the people, even while the divine glory still rested upon Sinai, had yielded to the temptations of Satan, and were plotting against the rule which they had promised to obey. He suffered the treason to rise to its height, that he might teach the evil of apostasy. Then he said to Moses, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto. . . . I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." <YI, November 21, 1901 par. 7>

Many men would have said: "It is the purpose of God. If he wishes to destroy Israel, I can not help it. They will be destroyed." Not so Moses. He loved his people better than himself, and in the very words, "Let me alone," he saw encouragement to hope that if God were earnestly importuned, he would spare the people. He resolved to intercede for them, and he chose the strongest argument he could find. He reminded the Lord of the wonderful work he had done in behalf of Israel. He entreated him not to forget how he had brought them forth out of the land of Egypt with great power and with a mighty hand. "Lord, what will the Egyptians say," he asked, "if you cut off those for whom you have done so much?" <YI, November 21, 1901 par. 8>

All the nations of the earth had heard how mightily God had worked in delivering his chosen people from Egyptian bondage,--how, because of Pharaoh's resistance, his land had been desolated, and all the firstborn of the Egyptians had been slain. They had heard how the host of Pharaoh, pursuing the Israelites, had been drowned in the Red Sea, and a terrible fear had fallen upon them. They wondered what the God of Israel would do next in defense of his people. And now, if Israel should be blotted out, their enemies would triumph, and the name of God would be dishonored. The heathen would say, Instead of the Israelites being delivered so that they could worship their God, they were taken into the wilderness to be destroyed. <YI, November 21, 1901 par. 9>

"Remember Abraham, Isaac, and Israel, thy servants," Moses said, "to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." <YI, November 21, 1901 par. 10>

"And the Lord repented of the evil which he thought to do unto his people." Nevertheless, sin must be punished. The people had broken the law, and it was time for God to work. He must show that he is the supreme Ruler, and that his commands must be obeyed. <YI, November 21, 1901 par. 11>

Going down to the camp, Moses stood in the gate, and said, "Who is on the Lord's side? let him come unto me." Opportunity was given for all to take their stand against idolatry. Those who remained obstinate and defiant must bear

the penalty of sin. To those who had taken their position on the Lord's side Moses said: "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men." [<YI, November 21, 1901 par. 12>](#)

Thus God showed the fearful result of bold, defiant sin. He commanded that the leaders of the treason should be slain. Thus he bore a public testimony against sin, so that in the future, when God's people condemned idolatry, and their enemies threw at them the taunt that they had themselves deserted God for a calf, they could answer, "It is true; but judgment fell upon the transgressors. God's government is unsullied; for swift punishment overtook those who rebelled against him."

Mrs. E. G. White. [<YI, November 21, 1901 par. 13>](#)

December 5, 1901 The Reward of Faithful Toil

Let the youth remember that the indolent forfeit the invaluable experience gained by a faithful performance of the daily duties of life. He who is indolent and willingly ignorant, places in his pathway that which will always be an obstruction. He refuses the culture that comes from honest toil. By failing to put forth a helping hand in behalf of humanity, he robs God. His career is very different from the career which God marked out for him; for to despise useful employment encourages the lower tastes, and effectually paralyzes the most useful energies of the being. [<YI, December 5, 1901 par. 1>](#)

Not a few, but thousands, of human beings exist only to consume the benefits which God in his mercy bestows on them. They forget to bring the Lord gratitude offerings for the riches he has intrusted to them in giving them the fruit of the earth. They forget that God desires them, by trading wisely on the talents lent them, to be producers as well as consumers. If they had a realization of the work the Lord desires them to do as his helping hand, they would not feel it a privilege to shun all responsibility and be waited on. [<YI, December 5, 1901 par. 2>](#)

Real happiness is found only in being good and doing good. The purest, highest enjoyment comes to those who faithfully fulfill their appointed duties. No honest work is degrading. It is ignoble sloth which leads human beings to look down on the simple, every-day duties of life. The refusal to perform these duties causes a mental and moral deficiency, which will one day be keenly felt. At some time in the life of the slothful his deformity will stand out clearly defined. Over his life-record is written the words, A consumer, but not a producer. [<YI, December 5, 1901 par. 3>](#)

From all the vocations of life, useful spiritual lessons may be learned. Those who till the soil may, as they work, study the meaning of the words, "Ye are God's husbandry." In the human heart the seeds of truth are to be sown, that the life may bear the beautiful fruit of the Spirit. God's impress on the mind is to mold it into graceful symmetry. The crude energies, both physical and mental, are to be trained for the Master's service. [<YI, December 5, 1901 par. 4>](#)

The youth who is studying for a physician has before him the very highest example, even the example of him who left heaven to live on this earth a man among men. To all Christ has given the work of ministry. He is the King of glory, yet he declared, "The Son of man came not to be ministered unto, but to minister." He is the Majesty of heaven, yet he willingly consented to come to this earth to do the work laid upon him by his Father. He has ennobled labor. That he might set us an example of industry, he worked with his hands at the carpenter's trade. From a very early age, he acted his part in sustaining the family. He realized that he was a part of the family firm, and willingly bore his share of the burdens. [<YI, December 5, 1901 par. 5>](#)

Children and youth should take pleasure in making lighter the cares of father and mother, showing an unselfish interest in the home. As they cheerfully lift the burdens that fall to their share, they are receiving a training which will fit them for positions of trust and usefulness. Each year they are to make steady advancement, gradually but surely laying aside the inexperience of boyhood and girlhood for the experience of manhood and womanhood. In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence. [<YI, December 5, 1901 par. 6>](#)

Remember, dear young friends, that each day, each hour, each moment, you are weaving the web of your own destiny. Each time the shuttle is thrown, there is drawn into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful. If you choose to follow your own inclinations, unchristlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many who, because of your wrong course, will never enjoy the glories of heaven. But if you make brave efforts to overcome selfishness, allowing no opportunity to pass for helping those around you, the light of your example will guide others to the cross.

January 16, 1902 A Call to Labor

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." <YI, January 16, 1902 par. 1>

The Lord calls upon young men to enter the harvest-field, and work diligently as harvest-hands. Let them go forth to trade on their talents. He who has called them to labor in the gospel will give them evidence that they are chosen vessels, and will give them words to speak. <YI, January 16, 1902 par. 2>

One of the very best ways in which young men can obtain a fitness for the ministry is by entering the canvassing field. Let them go into towns and cities as canvassers for the books which contain the truth for this time. In this work they will find opportunity to speak the words of life. The seeds of truth they sow will spring up to bear fruit. <YI, January 16, 1902 par. 3>

When young men take up the canvassing work filled with an intense longing to save their fellow men, they will see souls converted. From their work a harvest for the Lord will be reaped. Then let them go forth as missionaries to circulate present truth, praying constantly for increased light, and for the guidance of the Spirit, that they may know how to speak words in season to those that are weary. They should improve every opportunity for doing deeds of kindness, remembering that thus they are doing errands for the Lord. <YI, January 16, 1902 par. 4>

They will be invited to take meals with the families they visit. Flesh-meat will be passed to them. As they refuse it, giving their reasons for so doing, they will, perhaps, have opportunity to present the principles of health reform. In their work they should always take some health books with them; for health reform is the right hand of the message. <YI, January 16, 1902 par. 5>

The canvasser should speak modestly, and he should never engage in controversy. He should feel that he is on trial before the heavenly universe. "Behold, I send you forth as sheep in the midst of wolves." Christ said: "be ye therefore wise as serpents, and harmless as doves." You will meet many precious souls ripe for the harvest. Learn, therefore, to speak modestly and discreetly. Show that you have been with Jesus, and have learned of him. <YI, January 16, 1902 par. 6>

This is the rule we are to follow,--to be like him who went about doing good. Christ said, "If any man serve me, let him follow me." Study the life of the Saviour; and find out how he lived and worked. Strive each day to live his life. Wear his yoke, learn his meekness and lowliness, walking in the path that leads heavenward. <YI, January 16, 1902 par. 7>

Follow on to know the Lord, and you will know that his going forth is prepared as the morning. Seek constantly to improve. Strive earnestly for identity with the Redeemer. Live for the saving of the souls for whom he gave his life. Try in every way to help those with whom you come in contact. Let your love for Christ lead you to say, "Thy word have I hid in mine heart, that I might not sin against thee." Let your life fulfill the words, "Thou through thy commandments hast made me wiser than mine enemies." Talk with your Elder Brother; he will complete your education, line upon line, precept upon precept. A close connection with him who offered himself as a sacrifice to save a perishing world, will make you an acceptable worker. When you can lay your hand on truth, and appropriate it, when you can say, "My Lord and my God!" grace and peace and joy in rich measure will be yours.

Mrs. E. G. White. <YI, January 16, 1902 par. 8>

January 23, 1902 The Fair Flowers of Promise

As we look at a beautiful garden, with its opening buds, let us remember that this is an expression of our Father's love. As we note the varied tints of the flowers and inhale their delicate fragrance, let us think of the words, "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." God has given us the flowers to teach us lessons of trust. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" If the great Master Artist makes perfect and lovely that which is today, and tomorrow is cast into the oven, will he not care much more for the beings purchased by the blood of his only begotten Son? <YI, January 23, 1902 par. 1>

We are pilgrims and strangers on this earth, looking for a city which hath foundations, whose builder and maker is God. The path in which we travel is narrow, and calls for self-denial and self-sacrifice. We meet with trial and conflict. But God has not left us to travel without help. Our pathway to the heavenly Canaan is bordered with the fair flowers of

promise. They blossom all along the way, sending forth their rich fragrance, like the flowers in the gardens of this earth. <YI, January 23, 1902 par. 2>

To blot the promises of God from the word would be like blotting the sun from the sky. There would then be nothing to gladden our experience. God has placed the promises in his word to lead us to have faith in him. In these promises he draws back the veil from eternity, giving us a glimpse of the far more exceeding and eternal weight of glory which awaits the overcomer. Let us, then, rest in God. Let us praise him for giving us such a glorious revelation of his purposes. <YI, January 23, 1902 par. 3>

All along our pathway, God places the flowers of promise to brighten our journey. But many refuse to gather these flowers, choosing instead the thorns and thistles. At every step they weep and mourn, when they might rejoice in the Lord because he has made the road to heaven so pleasant. <YI, January 23, 1902 par. 4>

As we look at the promises of God, we find comfort and hope and joy; for they speak to us the words of the Infinite One. Properly to appreciate these precious promises, we should study them carefully, examining them in detail. How much joy we might bring into life, how much goodness into the character, if we would but make these promises our own! As we journey in the upward way, let us talk of the blessings strewn along the path. As we think of the mansions Christ is preparing for us, we forget the petty annoyances which we meet day by day. We seem to breathe the atmosphere of the heavenly country to which we are journeying, and we are soothed and comforted. <YI, January 23, 1902 par. 5>

Do not think to find happiness in selfish amusement. The flowers thus gathered soon wither and die. True happiness is found only in the Master's service. In him who is the Light of the world we shall find comfort and hope. Our happiness comes not from what is around us, but from what is within us; not from what we have, but from what we are. <YI, January 23, 1902 par. 6>

It is our privilege to sing the songs of Zion now, to turn our eyes to the light, to bring hope into our own hearts and into the hearts of others. God wants us to gather his promises, that we may be strengthened and refreshed. Let us take our eyes from the curse, and fix them on the grace so abundantly provided for us. God is dishonored when we fret and worry. Thus we show that we are not trusting in him, but in ourselves. <YI, January 23, 1902 par. 7>

This life will have much brightness for us if we will gather the flowers and leave the briars alone. Comfort, encouragement, and support have been provided for every circumstance and condition of life. No temptation comes to us that Christ has not withstood, no trial that he has not borne. He knows each one of us by name. When a burden is placed on us, he stands by, to lift the heaviest weight. He has given us precious promises to lighten every burden. He assures us that his grace is sufficient. Today we have his help. Tomorrow we may be placed in new circumstances of trial, but the promise stands fast, "As thy days, so shall thy strength be." <YI, January 23, 1902 par. 8>

Let us rejoice in the love of God. Let us praise him who has made us such royal promises. Let these promises keep our hearts in perfect peace. Let us honor God by weaving more of Jesus and heaven into our lives. Jesus lives. His hand is guiding us. This present life is not the summer but the winter of the Christian, nevertheless he may constantly enjoy the sunbeams of Christ's righteousness. He may have in his heart the peace "which passeth all understanding," even the peace which Christ gives.

Mrs. E. G. White. <YI, January 23, 1902 par. 9>

February 6, 1902 Faithfulness in Service

In his infinite mercy and love God has given us light from his word, and Christ says to us, "Freely ye have received, freely give." Let the light God has given you shine forth to those in darkness. As you do this, heavenly angels will be beside you, helping you win souls for Christ. The Master is saying to us: "Come to me. Right counsel and sound judgment belong to me. I have understanding and strength for you." <YI, February 6, 1902 par. 1>

Dear young friends, remember that it is not necessary to be an ordained minister in order to serve the Lord. There are many ways of working for Christ. Human hands may never have been laid on you in ordination, but God can give you fitness for his service. He can work through you to the saving of souls. If, having learned in the school of Christ, you are meek and lowly in heart, he will give you words to speak for him. Ask, and receive the Holy Spirit. But remember that the Spirit is given only to those who are consecrated, who deny self, lifting the cross and following their Lord. <YI, February 6, 1902 par. 2>

Do all in your power to gain perfection; but do not think that because you make mistakes, you are excluded from God's service. The Lord knows our frame; he remembers that we are dust. As you use faithfully the talents God has given you, you will gain knowledge that will make you dissatisfied with self. You will see the need of sifting away

harmful habits, lest by a wrong example you injure others. <YI, February 6, 1902 par. 3>

Work diligently, giving to others the truth so precious to you. Then when there are vacancies to be filled, you will hear the words, "Come up higher." You may be reluctant to respond; but move forward in faith, bringing into God's work a fresh, honest zeal. <YI, February 6, 1902 par. 4>

The secret of winning souls can be learned only from the great Teacher. As the dew and the still showers fall gently on the withering plant, so our words are to fall gently and lovingly on the souls we are seeking to win. We are not to wait till opportunities come to us; we are to seek for them, keeping the heart uplifted in prayer that God may help us to speak the right word at the right time. When an opportunity presents itself, let no excuse lead you to neglect it; for its improvement may mean the salvation of a soul from death.

Mrs. E. G. White. <YI, February 6, 1902 par. 5>

February 13, 1902 God's Purpose for the Youth

Wonderful are the possibilities before the youth who grasp the assurances of God's word. Scarcely can the human mind comprehend the spiritual attainments which can be reached by them as they become partakers of the divine nature. Daily correcting mistakes and gaining victories, they grow into wise, strong men and women in Christ. <YI, February 13, 1902 par. 1>

The Lord says to every one of you, "My son, give me thine heart." He sees your disorders. He knows that your soul is diseased with sin, and he desires to say to you, "Thy sins are forgiven." The Great Physician has a remedy for every ill. He understands your case. Whatever may have been your errors, he knows how to deal with them. Will you not trust yourself to him? <YI, February 13, 1902 par. 2>

Before you are two ways,--the broad road of self-indulgence and the narrow path of self-sacrifice. Into the broad road you can take selfishness, pride, love of the world; but those who walk in the narrow way must lay aside every weight, and the sin which doth so easily beset. Which road have you chosen,--the road which leads to everlasting death, or the road which leads to glory and immortality? <YI, February 13, 1902 par. 3>

The Lord has given you your life as a sacred trust. Spend it for him. Visit the sick; comfort the poor and sorrowful, speaking to them of the compassionate Redeemer. This work will bring to you health of body and peace of mind. Your countenance will reflect the joy that comes as the reward of unselfish service. The price of Christlike love is beyond computation; it makes human beings like Him who lived not to please himself. <YI, February 13, 1902 par. 4>

In the history of Timothy are found precious lessons. He was a mere lad when chosen by God as a teacher; but so fixed were his principles by a correct education that he was fitted for this important position. He bore his responsibilities with Christlike meekness. He was faithful, steadfast, and true, and Paul selected him to be his companion in labor and travel. Lest Timothy should meet with slights because of his youthfulness, Paul wrote to him, "Let no man despise thy youth." He could safely do this, because Timothy was not self-sufficient, but continually sought guidance. <YI, February 13, 1902 par. 5>

There are many youth who move from impulse rather than from judgment. But Timothy inquired at every step, "Is this the way of the Lord?" He had no specially brilliant talents, but he consecrated all his abilities to the service of God, and this made his work valuable. The Lord found in him a mind that he could mold and fashion for the indwelling of the Holy Spirit. <YI, February 13, 1902 par. 6>

God will use the youth today as he used Timothy, if they will submit to his guidance. It is your privilege to be God's missionaries. He calls upon you to work for your companions. Seek out those you know to be in danger, and in the love of Christ try to help them. How are they to know the Saviour unless they see his virtues in his followers? <YI, February 13, 1902 par. 7>

Take time to ask yourself, What am I doing for the Master? Work for him while the day lasts; the night is coming, and then you will not be able to work. Do not seek some great undertaking. Do the work nearest you, be it ever so humble. "He that is faithful in that which is least is faithful also in much." At the close of each day review your record, noting where you have failed to improve the precious opportunities that have come to you. Ask the Lord to pardon your neglect, and seek for strength to act with greater fidelity on the morrow. <YI, February 13, 1902 par. 8>

Many youth are ready to make excuses for not entering the service of Christ. "I do not profess to be a Christian," one says, "and those who make a profession are no more Christlike than I am. If I professed to be a Christian, I would certainly do the works of a Christian." To the self-deceived ones who speak thus, come the words, He that knoweth his Master's will, and doeth it not, "shall be beaten with many stripes." If you have a clear understanding of the duties of the Christian life, and yet refuse to accept Christ, choosing rather to make yourself a stumbling-block by pointing to the errors of others, great will be your punishment. <YI, February 13, 1902 par. 9>

At the eleventh hour the Lord will call into his service many faithful workers. Self-sacrificing men and women will step into the places made vacant by apostasy and death. To young men and young women, as well as to those who are older, God will give power from above. With converted minds, converted hands, converted feet, and converted tongues, their lips touched with a living coal from the divine altar, they will go forth into the Master's service, moving steadily onward and upward, carrying the work forward to completion.

Mrs. E. G. White. <YI, February 13, 1902 par. 10>

February 27, 1902 The Blessing of Labor

One of the first laws of the being is that of action. Every organ of the body has its appointed work, upon the development of which depends its strength. The normal action of all the organs gives vigor and life; inaction brings decay and death. <YI, February 27, 1902 par. 1>

God placed our first parents in Paradise, surrounding them with all that was useful and lovely. In their Eden home nothing was wanting that could minister to their comfort and happiness. And to Adam was given the work of caring for the garden. The Creator knew that Adam could not be happy without employment. The beauty of the garden delighted him, but this was not enough. He must have labor to call into exercise the wonderful organs of the body. Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But he who created man knew what would be for his happiness; and no sooner had he created him, than he gave him his appointed work. The promise of future glory, and the decree that man must toil for his daily bread, came from the same throne. <YI, February 27, 1902 par. 2>

Today thousands are sick and dying who might get well if they would; but imagination keeps them sick. Self-made invalids, they think that to work would make them worse, when work is just what they need to make them well. Without labor, they can never improve. When the body is inactive, the blood flows sluggishly, and the muscles decrease in size and strength. Rising above their aches and pains, forgetting that they have aching backs, sides, and heads, they should engage in useful employment. Physical exercise, and a free use of air and sunlight,--blessings which heaven has abundantly bestowed on all,--would give life and strength to many an emaciated invalid. <YI, February 27, 1902 par. 3>

When not actively engaged in preaching, the apostle Paul labored at his trade as tent-maker. Before he accepted Christianity, he had occupied a high position, and was not dependent upon his trade for support. But among the Jews it was customary to teach children a trade, however high the position they were expected to fill, that a reverse of circumstances might not leave them incapable of sustaining themselves. In accordance with this rule, Paul learned the tent-maker's trade; and when his means had been expended in advancing the cause of God and in his own support, Paul resorted to his trade in order to gain a livelihood. Although feeble in health, he labored during the day in serving the cause of Christ, and then toiled a large part of the night, and frequently all night, that he might provide for his own and others' necessities. <YI, February 27, 1902 par. 4>

Work is a blessing, not a curse. Diligent labor keeps many, young and old, from the snares of him who "finds some mischief still for idle hands to do." Let no one be ashamed of work; for honest toil is ennobling. While the hands are engaged in the most common tasks, the mind may be filled with high and holy thoughts. <YI, February 27, 1902 par. 5>

Drowsiness and indolence destroy godliness, and grieve the Spirit of God. A stagnant pool is offensive; but a pure, flowing stream spreads health and gladness over the land. No man or woman who is converted can be anything but a worker. There certainly is and ever will be employment in heaven. The redeemed will not live in a state of dreamy idleness. There remaineth a rest for the people of God,--rest which they will find in serving him to whom they owe all they have and are.

Mrs. E. G. White. <YI, February 27, 1902 par. 6>

March 6, 1902 What Shall It Profit?

Cares, riches, pleasures, all are used by Satan in playing the game of life for the human soul. The warning is given: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." He who reads the hearts of men as an open book says: "Take heed to yourselves, lest at any time your

hearts be overcharged with surfeiting, and drunkenness, and cares of this life." And the apostle Paul, writing by the Holy Spirit, says: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." <YI, March 6, 1902 par. 1>

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" <YI, March 6, 1902 par. 2>

Christ pointed him to the commandments, and the young man answered, "All these things have I kept from my youth up: what lack I yet?" <YI, March 6, 1902 par. 3>

"Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." <YI, March 6, 1902 par. 4>

"But when the young man heard that saying, he went away sorrowful: for he had great possessions." He chose his riches instead of Jesus. He wanted eternal life, but he would not receive into the soul that unselfish love which alone is life. With a sorrowful heart he turned away from Christ. <YI, March 6, 1902 par. 5>

As the young man turned away, Jesus said to his disciples, "How hardly shall they that have riches enter into the kingdom of God!" These words astonished the disciples. They had been taught to look upon the rich as the favorites of heaven: worldly power and riches they themselves hoped to receive in the Messiah's kingdom; and now if the rich were to fail of entering the kingdom, what hope could there be for them? <YI, March 6, 1902 par. 6>

"Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible." <YI, March 6, 1902 par. 7>

My dear young friends, God knows what your besetting sin is just as surely as he knew the ruler's. His word to him is a message to you. You must decide between Christ and the world. If you choose Christ, you must deny self, take up the cross, and follow him. The Saviour says to you: Withdraw your love from earthly treasure. Follow me, and you shall have treasure in heaven--a "far more exceeding and eternal weight of glory." <YI, March 6, 1902 par. 8>

Christ does not ask his children to follow where he has not led the way. He was rich, but for our sake he became poor. He left the heavenly courts, and came to this earth to share the poverty of the poor and the toil of the laborer. He said of himself, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." <YI, March 6, 1902 par. 9>

God is testing and proving his children to see if he can trust them with eternal riches. Are you living for him? Have you placed all you have at his disposal? Are you day by day revealing the unselfishness of the Redeemer? Life is uncertain. One may count on years of worldly pleasure, but accident or disease may suddenly cut him off. Are you ready for death? <YI, March 6, 1902 par. 10>

God asks you: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

Mrs. E. G. White. <YI, March 6, 1902 par. 11>

March 20, 1902 Living for Christ

It is a solemn thing to live, because we are not our own, but the Lord's, bought with the blood of his only begotten Son. Think of the estimate God has placed on us! When we were ready to perish, he sent his Son to die for us, that we might have an opportunity to regain what has been lost by sin. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This infinite sacrifice connects us with God. Satan can not hold us if we will accept Christ as our hope, our life, our personal Saviour. The spotless, sinless Son of God has borne our sins in his own body on the cross, that we might live unto God. When we truly receive Christ, we live his life, not our own. Our highest aim is to do his will, and represent his character. <YI, March 20, 1902 par. 1>

Christ bore our sins that we might live unto righteousness. We were as sheep going astray, but he came from the heavenly courts to bring us back to the fold. <YI, March 20, 1902 par. 2>

He died to make it possible for us to keep the law. But all are left to make their choice for themselves. God forces no

one to accept the advantages secured for him at an infinite cost. <YI, March 20, 1902 par. 3>

A large number of God's subjects have taken their position under the banner of rebellion; but God has not treated them as they deserve. They have declared of Christ, "We will not have this man to reign over us;" but the Lord's hand of love is stretched out still. Men have become bondmen of Satan, but the Lord is entreating them to enlist in his army. <YI, March 20, 1902 par. 4>

Christ lived on this earth the life he desires his disciples to live,--a life of unselfish service. Let his children remember that he has a work for each one of them to do. He has given them talents, which they are to hold and use for him. But do we appreciate the privilege thus placed within our reach for blessing those around us? Do we use our talents to the best advantage? Are not many of us asleep, doing nothing to save our fellow men? Is not the Bible, God's great textbook of education, superficially read, and therefore superficially understood and superficially practiced? <YI, March 20, 1902 par. 5>

Time is fast passing. Let us remember that while life is ours, we are under the solemn responsibility of working for God. Let us throw aside our narrow, selfish plans, and do our very best to accomplish the work God desires to have accomplished. Let us give the invitation, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Let us think of the sacrifice Jesus made to obtain our redemption. Let us study how we can most intelligently work for him. We have been bought with a price; therefore let us do all in our power to glorify him who has purchased us. God calls upon us to go to those in error, and point them to the right way. It is not only the ordained ministers who are to do this work. Ministering angels will co-operate with all who will labor unselfishly for the Master.

Mrs. E. G. White. <YI, March 20, 1902 par. 6>

April 17, 1902 "How Much Owest Thou?"

This question is broad and deep. We may try our best to compute by addition and multiplication the debt we owe to our Creator, but we shall fall far short of making a correct estimate of the favors and blessings he has bestowed upon us. <YI, April 17, 1902 par. 1>

I have been trying to enumerate some of the blessings we receive from God. Two or three times a day we sit down to a table spread with food to supply us with strength. This food is the Lord's. Those who eat three times a day are indebted to the Lord for one thousand and ninety-five meals in one year. But how few remember, when they partake of food, that they are sitting at the Lord's table! How few bring the poor to their homes to share their blessings! Many are afraid to share with the poor that which the Lord has given them. They think that thus they would be made poor, forgetting the words, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." <YI, April 17, 1902 par. 2>

Many who profess to be waiting for the coming of the Lord are absorbed in the things of this life. Many who are already wealthy think only of how they can obtain more wealth. They take little or no interest in the advancement of Christ's kingdom. Dollars and cents are more to them than the souls of men. These may have earthly treasure, but in the sight of God they are poorer than the poorest. They may have houses and land and money at their disposal, but every year their soul-poverty increases. The record in the courts-above shows them to be bankrupt. They may be adding to their earthly gain, but each day they are adding to their eternal loss. <YI, April 17, 1902 par. 3>

A professed Christian once said, "I have been a Christian for many years, and it has cost me only twenty-five cents." Think you that this man could expect to be a partaker in the glory of Him who gave his life for sinners? Could he look for a seat beside the One who counted not his life dear unto himself, that he might rescue the perishing? This professed Christian has been "rich in good works" to the value of twenty-five cents! Such was his estimate of the worth of redemption. <YI, April 17, 1902 par. 4>

His testimony called forth from the minister the well-deserved reproof, "The Lord have mercy on you, poor, stingy soul!" And to this we say, Amen. <YI, April 17, 1902 par. 5>

God tests all men. To some he intrusts riches. This he does to see if they will use earthly riches in such a way that he can bestow on them the heavenly riches. To others he sends poverty and affliction, to lead them to turn to him in trusting confidence. <YI, April 17, 1902 par. 6>

Many who endure the test of poverty and sickness fail when prosperity comes to them. While they feel that they are dependent on their Heavenly Father for all they have, they preserve their purity and simplicity. But when prosperity comes to them, and they accumulate riches, they forget the Giver. They lose their trust in God. Self-confident and self-sufficient, they look upon their prosperity as the result of their own wisdom and perseverance. They forget that as their

money increases, God desires them to use it in doing good. <YI, April 17, 1902 par. 7>

The world says, It is of more consequence to be rich than good. And many in the church have adopted this standard, and are acting accordingly. Men who can make money are applauded. The love of money is lowering the standard of Christianity. <YI, April 17, 1902 par. 8>

God's Son was sold for money. Filled with covetousness, Judas betrayed him to the priests for thirty pieces of silver. Thus is illustrated the power of covetousness over the human heart. Today men sell truth and righteousness for worldly gain. Covetousness has taken its abode in the hearts of professing Christians. Those who have all for which heart can wish, live for self-gratification, while the poor lie at their gates, unnoticed and unhelped. <YI, April 17, 1902 par. 9>

Money is a curse unless it is used in the Master's service. With our means and our influence we are to work for him. God forbid that we should live for self, devoting time and means to selfish interests. When Jesus comes in the clouds of heaven, he will then have no use for the money he has intrusted to us. It is now that we are to give it to him. He calls upon us to bring him our tithes and offerings now, and he promises, if we do this, to pour upon us such a blessing that there will not be room enough to receive it. <YI, April 17, 1902 par. 10>

Shall we take him at his word? His claims upon us transcend every other claim. The first and best of all that we have belongs to him.

Mrs. E. G. White. <YI, April 17, 1902 par. 11>

May 1, 1902 *The Hand That Never Lets Go*

The sun shone brilliantly on the dazzling snow of one of the highest mountains of the Alps, as a traveler followed his guide along the narrow path. The Englishman reveled in the scenes of beauty through which he passed. He had confidence in his guide, and followed fearlessly in his footsteps, though the track was entirely new to him. Suddenly he hesitated; for the bold mountaineer stepped across a narrow but very deep chasm, and then, holding out his hand, asked the Englishman to take it, and step across. Still the traveler hesitated, but the guide encouraged him to obey, saying, reassuringly. "Take my hand; that hand never lets go." <YI, May 1, 1902 par. 1>

Dear young friends, One greater than any human guide calls upon you to follow him over the heights of patience and self-sacrifice. The path is not an easy one. Christ says, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." In order to follow this path, we must lay aside every weight, and the sin which so easily besets us. Directly at the entrance of the path lies the cross of self-denial. This we must lift if we would follow the Saviour. We must rid ourselves of pride and selfishness. While weighed down by them, we can not scale the heights over which Christ bids us follow him. <YI, May 1, 1902 par. 2>

All the way along, Satan has prepared pitfalls for the feet of the unwary. But following our Guide, we may walk with perfect security; for the path is consecrated by his footsteps. It may be steep and rugged, but he has traveled it; his feet have pressed down the thorns to make the way easier for us. Every burden we are called upon to bear, he himself has borne. Personal contact with him brings light and hope and power. Of those who follow him, he says, "They shall never perish, neither shall any man pluck them out of my hand." "I the Lord . . . will hold thy right hand, saying unto thee, Fear not; I will help thee." More precious in the Saviour's sight than the whole world is the soul who gives himself to Jesus. Christ would have passed through the agony of Calvary that one soul might be saved in his kingdom. He will never abandon one for whom he has died. Unless his children choose to leave him, he will hold them fast. <YI, May 1, 1902 par. 3>

Christ's true disciples follow him through sore conflicts, enduring self-denial and experiencing bitter disappointment; but this teaches them the guilt and woe of sin, and they are led to look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of his glory. In holy vision the prophet saw the triumph of the people of God. He says: "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory . . . stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Mrs. E. G. White. <YI, May 1, 1902 par. 4>

June 5, 1902 *The Danger of Self-confidence*

Every day the youth are exposed to the perils of self-confidence. The enemy knows how to work most effectually to cripple their usefulness. He tries to fill their minds with thoughts of themselves, of their knowledge, of what they are able to accomplish. And with many he succeeds. Filled with self-sufficiency, they make no effort to correct the objectionable traits of character that have been handed down to them as a birth-right. They feel that they need no cautions. They are constantly making mistakes, but when corrected, they show impatience. "Pride compasseth them about." They think that by their course they are raising themselves in the estimation of others, but how greatly they mistake! The self-conceited youth gains little respect. It is reticence and modesty that win respect. <YI, June 5, 1902 par. 1>

It is the superficial thinker who deems himself wise. Men of solid worth and high attainments are generally most ready to admit the weakness of their own understanding. Humility is the constant attendant of true wisdom. <YI, June 5, 1902 par. 2>

I entreat our youth to guard against boastfulness and conceit. When placed in positions of responsibility, how many persons of great natural ability have fallen, while in the same position men of less ability and less education have succeeded. The reason is that the former trusted in themselves, while the latter trusted in Him who is wonderful in counsel and mighty in power. <YI, June 5, 1902 par. 3>

Before honor is humility. To fill a high place before men, Heaven chooses the worker, who, like John the Baptist, takes a lowly place before God. Simplicity, self-forgetfulness, self-distrust, are attributes that Heaven values. These are the characteristics of real greatness. <YI, June 5, 1902 par. 4>

The youth have many difficult lessons to learn before they are prepared for usefulness. In order to be fitted to fill positions of trust, they must submit to the stern teaching of rebuff and disappointment. Days of suffering are necessary to teach wisdom. <YI, June 5, 1902 par. 5>

For the self-confident there is a lesson in the history of the apostle Peter. In his early discipleship, Peter thought himself strong. When on the eve of betrayal, Christ forewarned his disciples, "All ye shall be offended because of me this night," Peter confidently declared, "Though all men shall be offended because of thee, yet will I never be offended." Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord. <YI, June 5, 1902 par. 6>

When the crowing of the cock reminded him of the words of Christ, surprised and shocked at what he had just done, he turned and looked at his Master. At this moment, Christ looked upon Peter; and beneath that grieved look, in which compassion and love were blended, Peter understood himself. He went out, and wept bitterly. <YI, June 5, 1902 par. 7>

The evil that led to Peter's fall is proving the ruin of thousands today. There is nothing so offensive to God, or so dangerous to the soul, as pride and self-sufficiency. <YI, June 5, 1902 par. 8>

The nearer we come to Jesus, and the more clearly we discern the purity of his character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. Those whom Heaven recognizes as holy ones are the last to parade their own goodness. Men who have lived near to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold the Saviour.

Mrs. E. G. White. <YI, June 5, 1902 par. 9>

June 12, 1902 *In Service for Christ*

There can be no self-seeking in the life of him who follows the Saviour. The true Christian banishes all selfishness from his heart. How can he live for self as he thinks of Christ hanging on the cross, giving his life for the life of the world? <YI, June 12, 1902 par. 1>

In your behalf Jesus died a death of shame. Are you willing to consecrate yourself to his service? to hold yourself ready to be or to do anything he may require? Are you willing to put self aside, and speak a word of warning to the companion you see yielding to Satan's temptations? Are you willing to sacrifice some of your plans for the sake of trying to lead him in safe paths? <YI, June 12, 1902 par. 2>

Many youth are in peril who might be saved if Christians would manifest toward them a loving, unselfish interest. By faithful effort they might be led to Jesus. But how many professing Christians there are who are so absorbed in self that they make no effort to help those in need of their help. Terrible will be their remorse in the day of judgment, when their mistake will be plainly revealed. The Spirit of God was striving with the straying ones, striving to lead them home. But

those who should have cooperated with God were occupied with their own plans, too busy to see the opportunity that he offered them to work with him. Thus the connection between heaven and earth was broken. Those upon whom God called for help did not respond. [<YI, June 12, 1902 par. 3>](#)

Remember that when you accepted Christ as your Saviour, you entered into a solemn covenant to employ your powers in his service. Into this work you are to put earnest, whole-hearted effort. Christ will not accept divided service. It is expected of a steward that he be found faithful. You are to make all temporal matters subordinate to the work the Lord has placed in your hands. He will call for a strict account of the use you have made of his gifts. The true Christian works unselfishly and untiringly for the Master. He does not seek ease or self-gratification, but holds all, even life itself, subject to God's call. And to him are spoken the words, "He that loseth his life for my sake shall find it." [<YI, June 12, 1902 par. 4>](#)

To the indolent, those who are doing nothing for God, comes the inquiry: Why stand ye here all the day idle? Is there nothing to be done in my vineyard? Are there no souls for you to help? Have you forgotten that the judgment is coming? Work while it is called today; the night cometh, in which no man can work. [<YI, June 12, 1902 par. 5>](#)

You are God's light-bearer. He has placed in your hands a lamp that you are to keep trimmed and burning for him. [<YI, June 12, 1902 par. 6>](#)

By all that has given us advantage over another,--be it education and refinement, nobility of character, Christian training, religious experience,--we are in debt to those less favored; and, so far as lies in our power, we are to minister unto them. If we are strong, we are to stay up the hands of the weak. Angels of glory, that do always behold the face of the Father in heaven, make such their special charge. Angels are ever present where they are most needed, with those who have the hardest battle with self to fight, and whose surroundings are the most disagreeable. And in this ministry, Christ's true followers will co-operate.

Mrs. E. G. White. [<YI, June 12, 1902 par. 7>](#)

June 26, 1902 Onward and Upward

I wish I could portray the beauty of the Christian life. Beginning in the morning of life, controlled by the laws of nature and of God the Christian moves steadily onward and upward, daily drawing nearer his heavenly home, where await for him a crown of life, and a new name, "which no man knoweth saving him that receiveth it." Constantly he grows in happiness, in holiness, in usefulness. The progress of each year exceeds that of the past year. [<YI, June 26, 1902 par. 1>](#)

God has given the youth a ladder to climb, a ladder that reaches from earth to heaven. Above this ladder is God, and on every round fall the bright beams of his glory. He is watching those who are climbing, ready, when the grasp relaxes, and the steps falter, to send help. Yes, tell it in words full of cheer, that no one who perseveringly climbs the ladder will fail of gaining an entrance into the heavenly city. [<YI, June 26, 1902 par. 2>](#)

Satan presents many temptations to the youth. He is playing the game of life for their souls, and he leaves no means untried to allure and ruin them. But God does not leave them to fight unaided against the tempter. They have an all-powerful Helper. Stronger far than their foe is he who in this world and in human nature met and conquered Satan, resisting every temptation that comes to the youth today. He is their Elder Brother. He feels for them a deep and tender interest. He keeps over them a constant watch-care, and he rejoices when they try to please him. As they pray, he mingles with their prayers the incense of his righteousness, and offers them to God as a fragrant sacrifice. In his strength the youth can endure hardness as good soldiers of the cross. Strengthened with his might, they are enabled to reach the high ideal before them. The sacrifice made on Calvary is the pledge of their victory. [<YI, June 26, 1902 par. 3>](#)

The church of God is made up of vessels large and small. The Lord does not ask for anything unreasonable. He does not expect the smaller vessels to hold the contents of the larger ones. He looks for returns according to what a man has, not according to what he has not. Do your best, and God will accept your efforts. Take up the duty lying nearest you, and perform it with fidelity, and your work will be wholly acceptable to the Master. Do not, in your desire to do something great, overlook the smaller tasks awaiting you. [<YI, June 26, 1902 par. 4>](#)

Beware how you neglect secret prayer and a study of God's word. These are your weapons against him who is striving to hinder your progress heavenward. The first neglect of prayer and Bible study makes easier the second neglect. The first resistance to the Spirit's pleading prepares the way for the second resistance. Thus the heart is hardened, and the conscience seared. [<YI, June 26, 1902 par. 5>](#)

On the other hand, every resistance of temptation makes resistance more easy. Every denial of self makes self-denial easier. Every victory gained prepares the way for a fresh victory. Each resistance of temptation, each self-denial, each

triumph over sin, is a seed sown unto eternal life. Every unselfish action gives new strength to spirituality. No one can try to be like Christ without growing more noble and more true. <YI, June 26, 1902 par. 6>

The Lord will recognize every effort you make to reach his ideal for you. When you make failures, when you are betrayed into sin, do not feel that you can not pray, that you are not worthy to come before the Lord. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." With outstretched arms he waits to welcome the prodigal. Go to him, and tell him about your mistakes and failures. Ask him to strengthen you for fresh endeavor. He will never disappoint you, never abuse your confidence. <YI, June 26, 1902 par. 7>

Trial will come to you. Thus the Lord polishes the roughness from your character. Do not murmur. You make the trial harder by repining. Honor God by cheerful submission. Patiently endure the pressure. Even though a wrong is done you, keep the love of God in the heart. "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are over the righteous, and his ears are open unto their cry."

"Beware of desperate steps; the darkest day,
Wait but tomorrow, will have passed away." <YI, June 26, 1902 par. 8>

"In quietness and in confidence shall be your strength." Christ knows the strength of your temptations and the strength of your power to resist. His hand is always stretched out in pitying tenderness to every suffering child. To the tempted, discouraged one he says, Child for whom I suffered and died, can not you trust me? "As thy days, so shall thy strength be." <YI, June 26, 1902 par. 9>

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. . . . Rest in the Lord, and wait patiently for him." He will be to you as the shadow of a great rock in a weary land. He says, "Come unto me, . . . and I will give you rest,"--rest that the world can neither give nor take away. Come unto me, and your heart will be filled with the peace that passes all understanding. <YI, June 26, 1902 par. 10>

Words can not describe the peace and joy possessed by him who takes God at his word. Trials do not disturb him, slights do not vex him. Self is crucified. Day by day his duties may become more taxing, his temptations stronger, his trials more severe; but he does not falter; for he receives strength equal to his need.

Mrs. E. G. White. <YI, June 26, 1902 par. 11>

July 3, 1902 A Faithful Witness

When Paul was summoned to appear before Nero for his trial, it was with the near prospect of certain death. The nature of the crime charged against him, and the prevailing animosity against Christians, left little ground for hope of a favorable issue. <YI, July 3, 1902 par. 1>

It was the practise among the Greeks and Romans to allow an accused person an advocate, to present his case and to plead in his behalf. By force of argument, by impassioned eloquence, or by entreaties, prayers, and tears, the advocate would often secure a decision in favor of the prisoner; or failing in this, would lessen the severity of the sentence. But no man ventured to act as Paul's advocate; no friend was at hand even to preserve a record of the charges brought against him by his accusers, or of the arguments he urged in his own defense. <YI, July 3, 1902 par. 2>

Paul before Nero--how striking the contrast! The height of earthly power, authority, and wealth, as well as the lowest depths of crime and iniquity, had been reached by the haughty monarch before whom the man of God was to answer for his faith. In power and greatness, Nero stood unrivaled. There was none to question his authority, none to resist his will. Kings laid their crowns at his feet. Powerful armies marched at his command. The ensigns of his navies betokened victory. His statue was set up in the halls of justice, and the decrees of senators and the decisions of judges were but the echo of his will. Millions of subjects bowed in obedience to his mandates. To incur his displeasure was to lose property, liberty, life. His frown was more to be dreaded than a pestilence. <YI, July 3, 1902 par. 3>

Without money, without friends, without counsel, Paul had been brought forth from a dungeon to be tried for his life. His experience had been one of poverty, self-denial, and suffering. With a sensitive nature, that thirsted for love and sympathy, he had braved misrepresentation, reproach, and abuse. Shrinking with nervous dread from pain and peril, he had fearlessly endured both. Like his Master, he had been a homeless wanderer; he had lived and suffered for the truth's sake, seeking to bless humanity and to live the Christ-life. How could Nero, a capricious, passionate tyrant, appreciate the character and motives of this son of God? <YI, July 3, 1902 par. 4>

Paul and Nero face to face!--the countenance of the monarch bearing the shameful record of the passions that raged within; the countenance of the prisoner telling the story of a heart at peace with God and man. The result of opposite systems of education stood that day contrasted,--a life of unbounded self-indulgence and a life of entire self-sacrifice. Here were the representatives of two theories of life,--all-absorbing selfishness, which counts nothing too valuable to be sacrificed for momentary gratification, and self-denying endurance, ready to give up life itself, if need be, for the good of others. <YI, July 3, 1902 par. 5>

The Jews brought against Paul the old charge of sedition and heresy, while both Jews and Romans accused him of instigating the burning of the city. While these accusations were urged against him, Paul preserved unbroken serenity. The people and the judges looked upon him with surprise. They had been present at many trials, and had looked upon many a criminal; but never had they seen a man wear a look of such holy calmness as did the prisoner before them. The keen eyes of the judges, accustomed to read the countenances of prisoners, searched Paul's face in vain for some evidence of guilt. <YI, July 3, 1902 par. 6>

When Paul was permitted to speak in his own behalf, all listened with eager interest to his words. Once more he had opportunity to uplift before a wondering multitude the banner of the cross. With more than human eloquence and power he presented the truths of the gospel. His words struck a chord that vibrated in the hearts of even the most hardened. Truth, clear and convincing, overthrew error. Light shown into the minds of many who afterward gladly followed its rays. The words spoken on this occasion were destined to shake nations. They were endowed with a power that would enable them to live through all time, influencing the hearts of men when he who uttered them would be silent in a martyr's grave. <YI, July 3, 1902 par. 7>

As Paul gazed upon the throne before him,--Jews, Greeks, Romans, with strangers from many lands,--his souls was stirred with an intense desire for their salvation. He lost sight of the occasion, of the perils surrounding him, of the terrible fate that seemed so near. He saw only Jesus, the Intercessor, pleading before God in behalf of sinful men. He pointed his hearers to the sacrifice made for the fallen race. An infinite price had been paid for man's redemption. Provision had been made for him to share the throne of God. By angel messengers, earth was connected with heaven, and all the deeds of men, whether good or evil, were open to the eye of infinite Justice. <YI, July 3, 1902 par. 8>

Thus pleads the advocate of truth. Faithful among the faithless, loyal among the disloyal, he stands as God's representative, and his voice is as a voice from heaven. There is no fear, no sadness, no discouragement, in word or look. Strong in a consciousness of innocence, clothed in the panoply of truth, he rejoices that he is a son of God. His words are as a shout of victory above the roar of battle. He declares that the cause to which he has devoted his life is the only cause that can never fail. Though he may perish for the truth's sake, the gospel will not perish. God lives, and his truth will triumph. <YI, July 3, 1902 par. 9>

Paul's countenance beams with the light of heaven. Many who looked upon him "saw his face as it had been the face of an angel." Tears dimmed many eyes. The gospel found its way to the hearts of many who, but for Paul's witness, would never have been led to the Saviour.

Mrs. E. G. White. <YI, July 3, 1902 par. 10>

July 10, 1902 A Faithful Witness

II

From the judgment-hall, Paul returned to his prison-house, knowing that he had gained for himself only a brief respite. He knew that his enemies would compass his death; but he was not afraid. His heart was full of courage, his eyes shone with heavenly brightness: by faith he beheld the glories of the unseen. <YI, July 10, 1902 par. 1>

The apostle's speech had gained him many friends, and he was visited by persons of rank, who accounted his blessing of greater value than the favor of the emperor of the world. But there was one friend for whose sympathy and companionship he longed in those last trying days. That friend was Timothy, to whom he had committed the care of the church at Ephesus, and who had therefore been left behind when Paul made his last journey to Rome. The affection between Paul and Timothy began with Timothy's conversion; and the tie had strengthened as they had shared the hopes, the perils, and the toils of missionary life, till they seemed to be as one. The disparity in their age and the difference in their character made their love for each other more earnest. The ardent, zealous, indomitable spirit of Paul found repose and comfort in the mild, yielding, retiring disposition of Timothy. The faithful ministrations and tender love of this tried companion had brightened many a dark hour in the apostle's life. All that Melancthon was to Luther, all that a son could be to a loved and honored father, the youthful Timothy was to the tried and lonely Paul. <YI, July 10, 1902 par. 2>

And now, sitting alone in his gloomy cell, knowing that at a word or nod from Nero, his life may be sacrificed, Paul thinks of Timothy, and determines to send for him. Under the most favorable circumstances, several months must elapse before Timothy can reach Rome. Paul knows that his own life is uncertain, and that Timothy may arrive too late. He has important counsel for him; and while urging him to come without delay, he dictates the charge that he may not be spared to utter. His heart is filled with loving solicitude for his son in the gospel, and for the church under his care; and he seeks to impress Timothy with the importance of fidelity to his trust. "I charge thee therefore," he says, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." <YI, July 10, 1902 par. 3>

Paul has almost finished his course, and he desires Timothy to take his place, guarding the churches from the fables and heresies with which Satan and his agents would endeavor to lead them from the truth. He admonishes him to shun temporal pursuits and entanglements, which would prevent him from giving himself wholly to God's work. He is to endure with cheerfulness the opposition, reproach, and persecution to which his faithfulness would expose him. He is to make full proof of his ministry, employing every means of doing good to his fellow men. <YI, July 10, 1902 par. 4>

Never had Paul been ashamed to confess Christ before men. Under all circumstances he had fearlessly placed himself on the side of right. Firmly believing the principles of truth, he never shrank from declaring them. His life was an illustration of the truths he taught; and in this lay his power. To him the voice of duty was the voice of God. His soul was filled with a deep sense of his responsibility, and he lived in close and constant communion with God. He clung to the cross of Christ as the only guaranty of success. The love of the Saviour was the power that upheld him in his conflicts with himself and with the power of Satan, in his struggles against spiritual wickedness in high places, in his life-long labors as he pressed forward against the unfriendliness of the world and the burden of his own infirmities. <YI, July 10, 1902 par. 5>

What the church needs today is an army of workers who, like Paul, have a deep experience in the things of God, and who are filled with an earnest desire to do his service. Cultivated, refined, sanctified men are needed; men who will not shun trial and responsibility; men who are burden-bearers; men who are brave and true; men in whose hearts Christ is formed, and who, with lips touched with holy fire, will preach the word to those who are starving for the bread of life. For the lack of such workers, the cause of God languishes, and fatal errors, like deadly poison, taint the morals and blight the hopes of a large part of the race. <YI, July 10, 1902 par. 6>

As the faithful, toil-worn standard-bearers are offering up their lives for the truth's sake, *who among the youth will come forward to take their place?* Will our young men accept the holy trust at the hand of their fathers? Are they now preparing to fill the vacancies made by the death of the faithful? Will they heed God's call to service?

Mrs. E. G. White. <YI, July 10, 1902 par. 7>

July 24, 1902 Search the Scriptures

This is the word that comes to us from Christ. Had it been essential for us to search the Fathers, he would have told us to do so. But the Fathers do not all speak the same thing. Which of them should we chose as a guide? There is no need for us to trust to such uncertainty. We pass by the Fathers to learn of God out of his word. This is life eternal, to know God. O, how thankful we should be that the Bible is the inspired word of God! Holy men of old wrote this word as they were moved by the Spirit. <YI, July 24, 1902 par. 1>

The commentaries written about the word do not all agree. God does not ask us to be guided by them. It is his word with which we have to deal. All can search this word for themselves, knowing that the teaching of this precious book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The word of God is from everlasting to everlasting. <YI, July 24, 1902 par. 2>

God did not leave his word to be preserved in the memory of men, and handed down from generation to generation by oral transmission and traditional unfolding. Had he done this, the word would gradually have been added to by men, and we should have been asked to receive the teachings of men. Let us thank God for his written word. <YI, July 24, 1902 par. 3>

The Bible was not given for ministers and learned men only. The poor man needs it as much as the rich man, the unlearned as much as the learned. Every person, young and old alike, should read the Bible for himself. Do not depend on the minister to read it for you. The Bible is God's word to *you*. And Christ has made this word so plain that in reading it no one need stumble. Let the humble cottager read and understand the word given by the wisest Teacher the world has ever known; for among kings, governors, statesmen, and the world's most highly educated men, there is none

greater than he. <YI, July 24, 1902 par. 4>

"Search the Scriptures; for in them ye think ye have eternal life." To search means to look diligently for something which has been lost. Search for the hidden treasures in God's word. You can not afford to be without them. Study the difficult passages, comparing verse with verse, and you will find that scripture is the key which unlocks scripture. Those who prayerfully study the Bible go from each search wiser than they were before. Some of their difficulties have been solved; for the Holy Spirit has done the work spoken of in the fourteenth chapter of John: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." <YI, July 24, 1902 par. 5>

Nothing worth having is obtained without earnest, persevering effort. In business, only those who have a will to do, see successful results. Without earnest toil we can not expect to obtain a knowledge of spiritual things. Those who obtain the jewels of truth must dig for them as a miner digs for the precious ore hidden in the earth. Those who work indifferently and half-heartedly will never succeed. Young and old should read the word of God; and not only should they read it, but they should study it with diligent earnestness, praying, believing, and searching. Thus they will find the hidden treasure; for the Lord will quicken their understanding. <YI, July 24, 1902 par. 6>

In your study of the word, lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you study the Scriptures to vindicate your own ideas. Leave these at the door, and with a contrite heart go in to hear what the Lord has to say to you. As the humble seeker for truth sits at Christ's feet, and learns of him, the word gives him understanding. To those who are too wise in their own conceit to study the Bible, Christ says, You must become meek and lowly in heart if you desire to become wise unto salvation. <YI, July 24, 1902 par. 7>

Do not read the word in the light of former opinions; but with a mind free from prejudice, search it carefully and prayerfully. If, as you read, conviction comes, and you see that your cherished opinions are not in harmony with the word, do not try to make the word fit these opinions. Make your opinions fit the word. Do not allow what you have believed or practised in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the law. Find out what is written, and then plant your feet on the eternal Rock. <YI, July 24, 1902 par. 8>

Our salvation depends upon our knowledge of God's will as it is contained in his word. Never cease asking and searching for truth. You need to know your duty. You need to know what you must do to be saved. And it is God's will that you shall know what he has said to you. But you must exercise faith. As you search the Scriptures, you must believe that God is, and that he rewards those who diligently seek him. <YI, July 24, 1902 par. 9>

O search the Bible with a heart hungry for spiritual food! Dig into the word as a miner digs into the earth to find the veins of gold. Do not give up your search till you have learned your relation to God and his will concerning you.

Mrs. E. G. White. <YI, July 24, 1902 par. 10>

July 31, 1902 Found Wanting

The Saviour's denunciation of the fruitless fig tree is a warning to all who claim to be Christians, and yet remain in blind unbelief. Thus from age to age the Lord would teach the danger of rejecting light. Christ has worked for and invited all. He will enlighten all who will search the Scriptures candidly. Today he is knocking at the door of the heart. Shall he have to say of us, In vain do ye worship me, teaching for doctrine the commandments of men? <YI, July 31, 1902 par. 1>

The words spoken to the fig tree are applicable to all whose lives, though pretentious, are fruitless. The tree may have every indication of prosperity, but the Lord takes not its luxuriant foliage as an evidence of fruitfulness. His search for the fruit which alone makes the tree of value is close and critical. How is it with us? Can we bear the search made by him who never makes a mistake, or do we bear only the leaves of profession? Profession is nothing if it is only a mask to spiritual barrenness. <YI, July 31, 1902 par. 2>

When the Saviour appears in the clouds of heaven, no one will be given another opportunity to gain salvation. All will have made their decision. Before the close of this world's history those who are willing to accept evidence will have the dark veil removed from their minds. Hearts will be cleansed through accepting Christ during the time that the whole world is lighted with the glory of the angel who comes down from heaven. <YI, July 31, 1902 par. 3>

The time is right upon us when every kind of deception will be practised. Christ says, "Beware of false prophets, which come to you in sheep's clothing." They speak fair words, but all the time they are watching to see how they can get gain for themselves. They are full of selfishness, and work at cross purposes with God. "Ye shall know them by their fruits," the Saviour declares. "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Nothing but repentance and faith can make an impure heart pure. <YI, July 31, 1902 par. 4>

God weighs every man in the balances of the sanctuary. In one scale is placed his perfect, unchangeable law, demanding perfect obedience. If in the other there are years of forgetfulness, of rebellion, of self-pleasing, with no repentance, no confession, no effort to do right, God says, "Thou art weighed in the balances, and art found wanting." <YI, July 31, 1902 par. 5>

Thus the deciding line is drawn. Claiming to be righteous without manifesting the fruits of true conversion, is utterly worthless. External forms, even though they be such as God has commanded, are of no value unless accompanied by an inward work of cleansing. Outward works alone will never make a man perfect before God. Nothing but repentance and faith can make an impure heart pure. <YI, July 31, 1902 par. 6>

In the great day of judgment how will transgressors appear in their own sight as they are permitted to see the record of their life as they have chosen to make it, regardless of the law which through eternity will govern the universe? During their lifetime they utterly refused to be made better. The efforts put forth in their behalf were in vain. They knew the claims of God, but they refused to comply with the conditions laid down in his word. By their own choice they united with the enemy. The powers given them to use in God's service they used in the service of self. They made self their god, refusing to submit to any other control. They arrayed themselves on the side of the power of darkness, and encouraged others to do the same. <YI, July 31, 1902 par. 7>

As they stand before the bar of God, this opens before them. A flash of light will come to all lost souls. Scene after scene will rise before them. They will see the power of the mystery of godliness, which in this life they despised and hated. They will see what they might have become through the power of Christ. They will understand the robbery they have practised toward God. They will see the good they might have done but did not do. <YI, July 31, 1902 par. 8>

The picture can not be changed. Their cases are forever decided. They realized that they must perish with the one whose ways and works they have chosen, and in terror they cry to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the face of the Lamb: for the great day of his wrath is come, and who shall be able to stand?"

Mrs. E. G. White. <YI, July 31, 1902 par. 9>

August 21, 1902 *Liberty in Christ*

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." <YI, August 21, 1902 par. 1>

John can not find words to describe the great love that God has bestowed upon us. He can only call upon us to behold it. That God should consent to let his only begotten Son come to a world all seared and marred with the curse, to walk a man among men, and to suffer death by crucifixion,--does not this bear eloquent witness to the power of God's love? <YI, August 21, 1902 par. 2>

God's love is as high as heaven and as broad as eternity. Why was it bestowed on us?--That we might be called his sons. "But," says the young man, "I am not ready to be a Christian. I have not yet sown my wild oats." I once spoke to a company of prisoners. One of their number was a young man who had just been graduated from college. During his school life he had studied hard, and he had planned to have a good time after his graduation. He came in contact with evil companions; a crime was committed; they were brought before the court; and this young man was imprisoned for seven years. A sad result of his sowing of wild oats! <YI, August 21, 1902 par. 3>

Young man, are you one of those who believe in sowing wild oats? Remember that the harvest time is coming, and that as you have sown, so you will reap. No frost will blight the crop, no storm blast it, no cankerworm destroy it. You are sure of a bountiful yield. If you spend your time in idleness, in amusement, in self-gratification, you will reap a harvest of sorrow. When adversity comes, you will find that the service of Satan is indeed bitter. <YI, August 21, 1902 par. 4>

As I was pleading with a young man to turn to the Saviour, he said: "I am not ready. This band of music would be broken up should I leave it. I am needed in this circle of society. And besides, I want my liberty." But he did not know of what he was talking. There is no liberty save that which has been brought to us by Christ. We can find in sin nothing but slavery. What was Adam after he had disobeyed?--A captive to sin, his dark future illuminated only by the promise of the Saviour to come. <YI, August 21, 1902 par. 5>

Those who think that a surrender to Christ means loss of liberty are in bondage to the worst of all tyrants. Satan binds them in chains of darkness, and exults in their ruin. And yet they talk of liberty! Liberty to sin, when the wages of sin is death! <YI, August 21, 1902 par. 6>

Christ gives us all the blessings we enjoy. The beautiful things of nature are the work of his hands. Every breath we draw is an evidence of what we owe to divine power. But where is our devotion, our love for God? Many who profess to serve him are Christians in name only. <YI, August 21, 1902 par. 7>

God has done so much to make it possible for us to be free in Christ, free from the slavery of wrong habits and evil inclinations. Dear young friends, will you not strive to be free in Christ? You point to this and that professed Christian, saying, We have no confidence in them. If their lives are examples of Christianity, we want none of it. Look not at those around you. Look instead at the only perfect pattern, the man Christ Jesus. Beholding him, you will be changed into the same image. <YI, August 21, 1902 par. 8>

Will you not try to show those with whom you come in contact the better way, even the way which leads to the city whose builder and maker is God? If you walk humbly with God, the Holy Spirit will be your efficiency. As you let your light shine in good works, those with whom you associate will see light in your light. Let not your light grow dim; for this is dangerous not only to your own soul, but to the souls of others. Keep your light burning brightly. Be cheerful, hopeful, and steadfast. Gather grace and strength, daily becoming more trustful and hopeful. Pray and watch and work, lest the day of the Lord come on you as a thief in the night. Duties and responsibilities will increase with success. Satan will try to divert your mind from Jesus. He will try to make you believe that you will not reap what you have sown. Listen not to him. Make God supreme. Hide self in Christ. Welcome the Saviour into the heart as a cherished guest. You can do nothing without him, but with him you can do "all things." He is the Mighty God, the Everlasting Father, the Prince of Peace. He is invincible, and those who work in his strength will be more than conquerors.

Mrs. E. G. White. <YI, August 21, 1902 par. 9>

September 11, 1902 *Living Water*

In the incident of the Samaritan woman at the well, is shown one of the Saviour's ways of winning souls. While the woman was extolling Jacob's well, Christ was speaking to her of the water of everlasting life. He who drinks of the water of Jacob's well "shall thirst again," he said, but he who drinks "of the water that I shall give him shall never thirst." <YI, September 11, 1902 par. 1>

Instead of disparaging Jacob's well, Christ presented something better. "If thou knewest the gift of God," he said, "and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." He turned the conversation to the treasure he had to bestow, which would satisfy the craving of mind and heart. He offered the woman something better than anything she possessed, even living water, the joy and hope of the gospel of his kingdom. <YI, September 11, 1902 par. 2>

This is an illustration of the way in which we are to work. It is of little use for us to go to pleasure-lovers, theater-goers, drunkards, and gamblers, and scathingly rebuke them for their sins. We must offer them something better than that which they have, even "the peace of God, which passeth all understanding." We must make it as plain as possible to them that the law of God is binding upon all human beings, and that this law is a transcript of the divine character, an expression of that which the Creator wishes his children to become. <YI, September 11, 1902 par. 3>

These poor souls are engaged in a wild chase after worldly pleasure and earthly riches. They have no knowledge of anything more desirable. But pleasure will not satisfy the soul. Show them how infinitely superior to the fleeting joys of the world is the imperishable glory of heaven. Seek to convince them of the freedom and hope and rest and peace to be found in the gospel. <YI, September 11, 1902 par. 4>

God's people, young and old, are to lift up Jesus, who alone can satisfy the restless craving of the heart, and give repose to the mind. Wealth can not do this. Intoxicating drink can not do it. Worldly pleasure can not do it. Title, rank, learning, power,--all are worthless unless the name is enrolled in the Lamb's book of life. <YI, September 11, 1902 par. 5>

In the prayer which Christ offered to his Father just before the crucifixion, he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Only the religion that comes from God will lead to God. "He that believeth on the Son hath everlasting life." There is in his heart a well of living water, the influence of which is felt by all with whom he associates. <YI, September 11, 1902 par. 6>

To the weary and heavy laden Christ says, "Come unto me, . . . and I will give you rest." Restless, craving, exhausted heart, think of the Saviour's words, "Whosoever drinketh of this water that I shall give him shall never thirst." Drink from the wells of worldly pleasure, and you will thirst again. Drink of the water of life, and you will be satisfied and refreshed; for it will be in you "a well of water springing up into everlasting life." Love and light and truth and life are found in the everlasting gospel. Come, ye who labor and are heavy laden, come to the living water. "Let him that is athirst come. And whosoever will, let him take the water of life freely."

Mrs. E. G. White. <YI, September 11, 1902 par. 7>

October 2, 1902 "It Is My Way"

Sometimes one who professes to be a follower of Christ is heard saying, "You must not be surprised if I am rough, if I speak bluntly, if I manifest temper: it is my way." <YI, October 2, 1902 par. 1>

You ask us not to be surprised! Is not Heaven surprised at such manifestations, since the plan of salvation has been devised, since an infinite sacrifice has been made on Calvary's cross, that you might reflect the image of Jesus? Will "your way" enter heaven? Suppose some one comes up to the pearly gates, and says, "I know that I have been rude and unkind, and that it is my disposition to lie and steal; but I want an entrance to the heavenly mansions." Will such a disposition find entrance through the portals of the heavenly city?--No, no! only those who keep God's way will enter there. <YI, October 2, 1902 par. 2>

The manifestation of natural and cultivated tendencies to wrong-doing can not be excused by the plea, "It is my way." Christians realize that in order to bring the principles of Christianity into the daily life, they need much of the grace of Christ. <YI, October 2, 1902 par. 3>

The youth who co-operate with Christ will find that their way is full of errors needing to be corrected. Brought into the character-building, these errors are as rotten timbers. Let no one allow them to remain. Let no one plead for the privilege of clinging to his imperfections, excusing himself by saying, "It is my way." Those who please self, refusing to give up their way for Christ's way, will suffer the sure result. They will find themselves strengthless, Christless. <YI, October 2, 1902 par. 4>

Are you striving to walk in the way of truth and righteousness? Then be not discouraged by temptation. True, you will be tempted; but remember that temptation is not sin; it is no indication of the Lord's displeasure. He suffers you to be tempted, but he measures the temptation by the power which he imparts to enable you to resist and overcome. It is in the time of temptation and trial that you are to measure the degree of your faith in God, and to estimate the stability of your Christian character. <YI, October 2, 1902 par. 5>

Do not say, "It is impossible for me to overcome." Do not say, "It is my nature to do thus and so, and I can not do otherwise. I have inherited weaknesses that make me powerless before temptation." In your own strength you can not overcome, but help has been laid upon One that is mighty. Breathe the prayer, "Show me thy ways, O Lord; teach me thy paths." Then believe the promise, "The meek will he guide in judgment: and the meek will he teach his way." Yes, the Lord says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." <YI, October 2, 1902 par. 6>

In order to receive the virtue of the blood of Christ, even the forgiveness of your sins, you must consent to the conditions he imposes. "If any man will come after me," he says, "let him deny himself, and take up his cross, and follow me." Seeking pardon of sin from his cross, you will seek direction from his throne. Looking to and believing in Christ as your personal Saviour, is your only hope of salvation. Receiving Christ in all his completeness, you are in truth able to sing:--

"I will follow thee, my Saviour,
Wheresoe'er my lot may be.
Where thou goest, I will follow;
Yes, my Lord, I'll follow thee." <YI, October 2, 1902 par. 7>

God has given his Holy Spirit as a power sufficient to subdue all your hereditary and cultivated tendencies to wrong-doing. By yielding the mind to the control of the Spirit, you will grow into the likeness of God's perfect character, and will become an instrumentality through which he can reveal his mercy, his goodness and his love. <YI, October 2, 1902 par. 8>

Whatever may be your defects, the Holy Spirit will reveal them, and grace will be given you to overcome. Through the merits of the blood of Christ you may be a conqueror, yes, more than a conqueror. Will you who read these words resolve never again to excuse your defects of character by saying, "It is my way"? Let no one again declare, "I can not change my natural habits and tendencies." Let the truth be admitted into the soul, and it will work to sanctify the character. <YI, October 2, 1902 par. 9>

Beholding Christ, we are changed through the power of the Holy Spirit. When this change takes place, the hands, the tongue, the feet, act in accord with the heart's spiritual advancement. Faith is a shining light, shining more and more unto the perfect day. We no longer plead for our will to be done, or for our old ways and habits to be left undisturbed. The converting power of God molds us after the divine similitude,--after the likeness of the One who is "the Way, the

October 9, 1902 *What Shall We Read?*

Education is but a preparation of the physical, intellectual, and spiritual powers for the best performance of all the duties of life. The powers of endurance, and the strength and activity of the brain, are lessened or increased by the way in which they are employed. The mind should be so disciplined that all its powers will be symmetrically developed.

<YI, October 9, 1902 par. 1>

Many youth are eager for books. They desire to read everything that they can obtain. Let them take heed what they read as well as what they hear. I have been instructed that they are in the greatest danger of being corrupted by improper reading. Satan has a thousand ways of unsettling the minds of youth. They can not safely be off guard for a moment. They must set a watch upon their minds, that they may not be allured by the enemy's temptations. <YI, October 9, 1902 par. 2>

Satan knows that to a great degree the mind is affected by that upon which it feeds. He is seeking to lead both the youth and those of mature age to read story-books, tales, and other literature. The readers of such literature become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to study the great truths that relate to the mission and work of Christ,--truths that would fortify the mind, awaken the imagination, and kindle a strong, earnest desire to overcome as Christ overcame. <YI, October 9, 1902 par. 3>

Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work upon mind and heart. Love stories, frivolous and exciting tales, and even that class of books called religious novels,--books in which the author attaches to his story a moral lesson,--are a curse to the readers. Religious sentiments may be woven all through a story book, but, in most cases, Satan is but clothed in angel-ropes, the more effectively to deceive and allure. None are so confirmed in right principles, none so secure from temptation, that they are safe in reading these stories. <YI, October 9, 1902 par. 4>

The readers of fiction are indulging an evil that destroys spirituality, eclipsing the beauty of the sacred page. It creates an unhealthy excitement, fevers the imagination, unfits the mind for usefulness, weans the soul from prayer, and disqualifies it for any spiritual exercise. <YI, October 9, 1902 par. 5>

God has endowed many of our youth with superior capabilities; but too often they have enervated their powers, confused and enfeebled their minds, so that for years they have made no growth in grace or in a knowledge of the reasons of our faith, because of their unwise choice of reading. Those who are looking for the Lord soon to come, looking for that wondrous change, when "this corruptible shall put on incorruption," should in this probationary time be standing upon a higher plane of action. <YI, October 9, 1902 par. 6>

My dear young friends, question your own experience as to the influence of exciting stories. Can you, after such reading, open the Bible and read with interest the words of life? Do you not find the Book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix the attention upon the important, solemn truths that concern your eternal welfare. <YI, October 9, 1902 par. 7>

The nature of one's religious experience is revealed by the character of the books he chooses to read in his leisure moments. In order to have a healthy tone of mind and sound religious principles, the youth must live in communion with God through his word. Pointing out the way of salvation through Christ, the Bible is our guide to a higher, better life. It contains the most interesting and the most instructive history and biography that were ever written. Those whose imagination has not become perverted by the reading of fiction will find the Bible the most interesting of books. <YI, October 9, 1902 par. 8>

Resolutely discard all trashy reading. It will not strengthen your spirituality, but will introduce into the mind sentiments that pervert the imagination, causing you to think less of Jesus and to dwell less upon his precious lessons. Keep the mind free from everything that would lead it in a wrong direction. Do not encumber it with trashy stories, which impart no strength to the mental powers. The thoughts are of the same character as the food provided for the mind. <YI, October 9, 1902 par. 9>

The Bible is the book of books. If you love the word of God, searching it as you have opportunity, that you may come into possession of its rich treasures, and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to himself. But to read the Scripture in a casual way, without seeking to comprehend Christ's lesson that you may comply with his requirements, is not enough. There are treasures in the word of God that can be

discovered only by sinking the shaft deep into the mine of truth. <YI, October 9, 1902 par. 10>

The carnal mind rejects the truth; but the soul that is converted undergoes a marvelous change. The book that before was unattractive because it revealed truths which testified against the sinner, now becomes the food of the soul, the joy and consolation of the life. The Sun of righteousness illuminates the sacred pages, and the Holy Spirit speaks through them to the soul. To those who love Christ the Bible is as the garden of God. Its promises are as grateful to the heart as the fragrance of flowers is to the senses. <YI, October 9, 1902 par. 11>

Let all who have cultivated a love for light reading, now turn their attention to the sure word of prophecy. Take your Bibles, and begin to study with fresh interest the sacred records of the Old and New Testaments. The oftener and more diligently you study the Bible, the more beautiful will it appear, and the less relish you will have for light reading. Bind this precious volume to your hearts. It will be to you a friend and guide.

Mrs. E. G. White. <YI, October 9, 1902 par. 12>

October 23, 1902 "Look Up"

Several years ago, while journeying from Christiania, Norway, to Goteborg, Sweden, I was favored with a sight of the most glorious sunset it was ever my privilege to behold. Language is inadequate to picture its beauty. The last beams of the setting sun, silver and gold, purple, amber, and crimson, shed their glories athwart the sky, growing brighter and brighter, rising higher and higher in the heavens, until it seemed that the gates of the city of God had been left ajar, and gleams of the inner glory were flashing through. For two hours the wondrous splendor continued to light up the cold northern sky,--a picture painted by the great Master Artist upon the shifting canvas of the heavens. Like the smile of God it seemed, above all earthly homes, above the rock-bound plains, the rugged mountains, the lonely forests, through which our journey lay. <YI, October 23, 1902 par. 1>

Angels of mercy seemed whispering: "Look up! This glory is but a gleam of the light which flows from the throne of God. Live not for earth alone. Look up, and behold by faith the mansions of the heavenly home." This scene was to me as the bow of promise to Noah, enabling me to grasp the assurance of God's unfailing care, and to look forward to the haven of rest awaiting the faithful worker. Ever since that time I have felt that God granted us this token of his love for our encouragement. Never while memory lingers, can I forget that vision of beauty, and the comfort and peace it brought. <YI, October 23, 1902 par. 2>

As God's children, it is our privilege ever to look up, keeping the eye of faith fixed on Christ. As we constantly keep him in view, the sunshine of his presence floods the chambers of the mind. The light of Christ in the soul-temple brings peace. The soul is stayed on God. All perplexities and anxieties are committed to Jesus. As we continue to behold him, his image becomes engraved on the heart, and is revealed in the daily life. <YI, October 23, 1902 par. 3>

But if, after conversion, we allow worldliness to creep into the heart, if we cherish it as a welcome guest, there is an entire change. The view of Jesus is eclipsed. The vision of his purity, his goodness, his matchless love, is dimmed. Peace is gone. No longer is the soul committed to him in simple, perfect trust. The whole Christian life seems uncertain. <YI, October 23, 1902 par. 4>

My dear young friends, ever keep Christ in view. Thus only can you keep the eye single to God's glory. Jesus is your light and life and peace and assurance forever. By beholding him you are changed from glory to glory--from character to character. <YI, October 23, 1902 par. 5>

"If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." "Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." In Him is no darkness at all. <YI, October 23, 1902 par. 6>

When the soul is illumined by God's Spirit, the whole character is elevated, the mental conceptions are enlarged, and the affections, no longer centered upon self, shine forth in good works to others, attracting them to the beauty and brightness of Christ's glory.

Mrs. E. G. White. <YI, October 23, 1902 par. 7>

November 6, 1902 *Working with God*

Multitudes are vainly seeking happiness in worldly amusements. They crave something which they do not have. They are spending their money for that which is not bread, and their labor for that which satisfieth not. The hungering, thirsting soul will continue to hunger and thirst as long as it partakes of these unsatisfying pleasures. O that every such one would listen to the voice of Jesus, "If any man thirst, let him come unto me, and drink." Those who drink of the living water will thirst no more for frivolous, exciting amusements. Christ, the well-spring of life, is the fountain of peace and happiness. <YI, November 6, 1902 par. 1>

God bestows various talents and gifts upon men, not that they may lie useless, nor that they may be employed in amusements or selfish gratification, but that they may be a blessing to others by enabling men to do earnest, self-sacrificing missionary work. God grants man time for the purpose of promoting his glory. When this time is used in selfish pleasure and amusement, it is lost to all eternity. <YI, November 6, 1902 par. 2>

The youth, as well as those of more advanced age, are accountable to God for their time, their influence, and their opportunities. They hold their destiny in their own hands. They may rise to the highest excellence, or they may sink to the lowest depth of depravity. Every person is a free moral agent, by his daily life deciding his future. What course, then, is it wisest for us, as rational beings, to pursue? Shall we live as candidates for eternal life, or shall we fail of fulfilling the great end of our creation? <YI, November 6, 1902 par. 3>

In our character-building we must work in union with our Heavenly Father, our will conformed to his will. We are to work in union with him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Then why should we doubt him? Let us not stop, my dear young friends, with a work half done. Let us not rest satisfied before we receive a new and sanctified nature, in which will appear the fruits of righteousness. Those who stop short of this are Christians only in name. We are to make diligent work for eternity. Helping one another, and walking in all humility, we shall receive grace for grace. <YI, November 6, 1902 par. 4>

Let the youth magnify the name of the Lord for his great goodness, his loving mercy, his tender compassion. They can magnify his name by revealing his grace through a well-ordered life and a godly conversation. And as they do this, the disposition is sweetened; irritability passes away. <YI, November 6, 1902 par. 5>

To every young man and young woman I would say: Come to Jesus just as you are. With humility and contrition express to him your penitence. Make a vigilant, earnest effort to serve him, and perseveringly keep up this effort. Cherish constantly the spirit of gentleness and kindness. Cultivate sympathy--not for yourself, but for others; "in all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." <YI, November 6, 1902 par. 6>

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Mrs. E. G. White. <YI, November 6, 1902 par. 7>

December 4, 1902 *Unquestioning Faith*

In the city of Capernaum a nobleman's son lies sick unto death. In vain his father has tried to save him. A messenger comes with hurried steps to the mansion, and asks to see the nobleman. He tells him that he has just come from Jerusalem, and that there is in Galilee a prophet of God, declared by some to be the long-expected Messiah. His work has awakened an intense interest in the city of Jerusalem, the messenger says, and crowds follow him wherever he goes. It may be that he can heal the child. <YI, December 4, 1902 par. 1>

As the nobleman listens, the expression of his countenance changes from despair to hope. Determined to leave no means untried to save his child's life, he decides to go himself to see this prophet. The hope born in his soul strengthens as he prepares for his journey. Before the day dawns, he is on his way to Cana of Galilee, where Jesus is supposed to have gone. The journey is long and the road rough, but nothing can deter the anxious father. <YI, December 4, 1902 par. 2>

Finding Jesus, he beseeches him to come to Capernaum and heal his son. "Except ye see signs and wonders, ye will not believe," Jesus answers. To a certain extent, the nobleman did believe, else he would not have taken the long journey at that critical time. But Christ desired to increase his faith. <YI, December 4, 1902 par. 3>

With heartbroken entreaty the father cries, "Sir, come down ere my child die." He fears that each passing moment will place his son beyond the power of the Healer. But his faith is yet imperfect. Desiring to lead him to perfect faith, the Saviour replies, "Go thy way; thy son liveth." <YI, December 4, 1902 par. 4>

"And the man believed the word that Jesus had spoken unto him, and he went his way." Assured that the death he has

dreaded will not come to his son, the nobleman does not ask any question, nor seek any explanation. He *believes*. Over and over again he repeats the words, "Thy son liveth." <YI, December 4, 1902 par. 5>

And the power of the words of the Redeemer flashes like lightning from Cana to Capernaum, and the child is healed. The nobleman shows his faith by not insisting on the presence of Jesus, and immediately the power of Satan is rebuked. The dying boy feels the joy of restoration. <YI, December 4, 1902 par. 6>

The watchers by the bedside mark with bated breath the conflict between life and death. And when in an instant the burning fever disappears, they are filled with amazement. Knowing the anxiety of the father, they go to greet him with the joyful tidings. He has only one question to ask, When did the child begin to mend? They tell him, and he is satisfied. He believed when he turned his face homeward; now his faith is crowned with assurance. A holy atmosphere surrounds him, and as he looks upon his son, healed of all disease, spiritual life sanctifies his soul. He is converted. With the simple faith of a little child he receives the great gift of the kingdom of heaven. The same power which restores the child to health, banishes unbelief from the father's heart. <YI, December 4, 1902 par. 7>

What a witness Christ has in this nobleman! He had asked for the life of his son, not expecting to receive anything himself. But he realized that a great power had taken possession of his soul. He recognized Christ as the physician of the soul as well as the body. Overjoyed, filled with peace and gladness, he exclaimed, Today is salvation come to this house. Spiritual life, with all its transforming power, was breathed into his soul, and he proclaimed in Capernaum the wonderful power of the Saviour. <YI, December 4, 1902 par. 8>

In our work for Christ, we need more of the unquestioning faith of the nobleman. "Faith is the substance of things hoped for, the evidence of things not seen." By faith we behold God in his promises, and are armed with stability. The Christian knows in whom he has believed. He does not only read the Bible; he experiences the power of its teaching. He has not only heard of Christ's righteousness; he has opened the windows of the soul to the light of the Sun of righteousness. He has a knowledge which can not be wrested from him. The one who trusts his Saviour implicitly finds the gates of heaven ajar and flooded with glory from the throne of God.

Mrs. E. G. White. <YI, December 4, 1902 par. 9>

December 11, 1902 A Call to Service

God calls for workers. His cause needs men who are self-made, who, placing themselves in his hands as humble learners, have proved themselves workers together with him. These are the men that are needed in the work today. Let those who have shown themselves to be men, move out and do what they can in the Master's service. Let them step into the ranks, and by patient, continuous effort prove their worth. It is in the water, not on land, that we learn to swim. Let them fill with fidelity the place to which they are called, that they may be qualified for still higher responsibilities. God gives all opportunity to perfect themselves in his service. <YI, December 11, 1902 par. 1>

He who puts on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God, working in harmony with the plan that God has given for the perfect development of the physical, mental, and spiritual powers. <YI, December 11, 1902 par. 2>

Young men and young women, gather a store of knowledge. Do not wait till some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge that you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace, and light, and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping in view eternal realities, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one have,--the indorsement of God. <YI, December 11, 1902 par. 3>

However large, however small, your talents, remember that what you have is yours only in trust. Thus God is testing and trying you, giving you opportunity to prove yourself true. To him you are indebted for all your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill,--all must be accounted for to him who gives all. He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher.

Mrs. E. G. White. <YI, December 11, 1902 par. 4>

January 1, 1903 *In the Master's Service*

There is a battle for all to fight, for the young as well as the old. In the warfare against evil, every one has a part. Dear young friends, when you accepted Christ as your Saviour, you enlisted in his army. You left the black banner of the prince of darkness to stand under the bloodstained banner of Prince Immanuel. Your highest aim now should be to show yourselves faithful soldiers. <YI, January 1, 1903 par. 1>

The powers of darkness are arrayed against you. Satan desires to see you deserting your Leader. He would be greatly pleased to see you disappointing the One who has done so much for you. Do not yield to his temptations. Fight bravely against his suggestions. Remember that God and Christ and the heavenly angels are fighting with you. John says, "I write unto you, young men, because ye are strong, . . . and ye have overcome the wicked one." Had not God given his children power to overcome, these words would not have been written. In the strength of the Redeemer, you can be more than conquerors. <YI, January 1, 1903 par. 2>

The history of Daniel and his companions is an illustration of what all youth may become in the service of God. The king determined to have them trained as statesmen, and with other youth they were given food and wine from his table. But they knew that if they ate of the king's food, and drank his wine, their power to distinguish between right and wrong would be dulled. They would be unable to obtain the education necessary to make them successful Christian statesmen. They would not appreciate the knowledge God had to give. They determined to be true to principle, to eat and drink to God's glory. <YI, January 1, 1903 par. 3>

God honored their loyalty. He gave them wisdom and understanding; and when at the end of the term of years allotted to study, the king examined them, he found them "ten times better than all the magicians and astrologers that were in all his realm." <YI, January 1, 1903 par. 4>

It is your privilege--a privilege which many do not enjoy--to know what is meant by wholesome food,--food that will bring health to body and mind. Make right eating and right drinking a part of your religion. Thus you place yourselves where God can enable you to distinguish between right and wrong. <YI, January 1, 1903 par. 5>

God has given every youth the talent of speech to be improved for him. This is a most important trust; for God declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Let your words be life-giving, pointing those around you to the Saviour. Let them bring sunshine instead of gloom, harmony instead of animosity. Say nothing that you would not be willing to say in the presence of Jesus and the angels. Utter no word that will stir up strife in another heart. However provoked you may feel, restrain the hasty word. If you are Christlike in speech and action, those who associate with you will be blessed by the association. Righteous words and deeds have a more powerful influence for good than all the sermons that can be preached. <YI, January 1, 1903 par. 6>

Christ desires to use the youth in his service. He needs missionaries. The barren fields all over the world call to heaven for laborers. If the youth will give themselves to God, he will give them wisdom and knowledge, preparing them for service. If they will consecrate themselves to him, he will make them vessels unto honor, into which he can pour the precious oil of the Spirit, to be imparted to others. God's helping hand--this is what you may be if you will yield yourselves to his keeping. He will help you to make straight paths for your feet. <YI, January 1, 1903 par. 7>

Dear young friends, God loves you. He wants you to be saved. He wants you to make a success of the life that he has given you. If you let your life slip from you in idle dreaming, if you bring to the foundation wood, hay, and stubble, you may through repentance be saved; but where is your treasure? All eternity will testify to your loss. <YI, January 1, 1903 par. 8>

You are not alone in the warfare against wrong. Could the curtain be rolled back, you would see heavenly angels fighting with you. This they must do; it is their work to guard the youth. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Ten thousand times ten thousand and thousands of thousands of angels minister to the youth. <YI, January 1, 1903 par. 9>

As you move forward step by step, adding to your faith virtue, and to virtue knowledge, God will be with you, and you will never fall. As you work on the plan of addition, Christ works for you on the plan of multiplication. He aids you as you strive for the crown of life. Strive lawfully, serving God with heart and mind and soul and strength. Then when Christ comes to gather his jewels to himself, he will welcome you with the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Mrs. E. G. White. <YI, January 1, 1903 par. 10>

January 22, 1903 "He That Gathereth Not with Me Scattereth Abroad"

The gospel of Christ has little to fear from its open enemies. Its most dangerous foes are its pretended friends,--unconsecrated Christians, who profess to be serving Christ, while in their lives they deny him. Such drive many away from the Saviour. <YI, January 22, 1903 par. 1>

Christ declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." A man is either a Christian or a sinner, an honor or a dishonor to his Redeemer. The Saviour says again, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." As salt that has lost its saving properties is of no value as a preservative, so Christians who have lost their Christlikeness can not exert a saving influence upon those with whom they come in contact day after day. <YI, January 22, 1903 par. 2>

To be converted means just what it says. It means that selfishness is cast away, and that its place in the heart is filled with the love of Christ. Old things have passed away; all things have become new. <YI, January 22, 1903 par. 3>

He who is a friend of Christ studies his word, and brings its principles into the daily life, making every thought, word, and deed subject to the control of the Holy Spirit. He realizes that his talents were lent to him to be used in unselfish service, and that every gift not thus employed is wasted. <YI, January 22, 1903 par. 4>

The Christian life is a life rescued, a life taken from sin and given to Christ, a life consecrated to doing the will of God. Such a life is filled with love for God and man. <YI, January 22, 1903 par. 5>

When we submit to God's way, the Lord Jesus guides our minds and fills our lips with assurance. We may be strong in the Lord and in the power of his might. Receiving Christ, we are clothed with power. No unrighteousness is seen in the life. We are able to speak words in season to those who know not the Saviour. Christ's presence in the heart is a vitalizing power, strengthening the whole being. <YI, January 22, 1903 par. 6>

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

Mrs. E. G. White. <YI, January 22, 1903 par. 7>

January 29, 1903 *Strength in Humility*

Moses was chosen for a special work. Having been adopted by Pharaoh's daughter, he was greatly honored in the king's court. Every one was intensely desirous of exalting him. Pharaoh determined to make him his successor on the throne. <YI, January 29, 1903 par. 1>

Moses was a man of intelligence. In the providence of God he was given opportunity to gain a fitness for a great work. He was thoroughly educated as a general. When he went out to meet the enemy, he was successful; and on his return from battle, his praises were sung by the whole army. Notwithstanding this, he constantly remembered that through him God purposed to deliver the children of Israel. <YI, January 29, 1903 par. 2>

But although he was "learned in all the wisdom of the Egyptians," while in the service of Pharaoh the character of Moses received a mold that disqualified him for the wonderful work he was to do, making him weak where he should have been strong. This weakness was manifested when he visited his brethren, and "spied an Egyptian smiting an Hebrew." Taking the case in his own hands, he privately "slew the Egyptian, and hid him in the sand." He would not have done this had he not, during his training in the Egyptian army, received the impression that the Israelites were to be delivered by the sword. <YI, January 29, 1903 par. 3>

In order to prepare Moses for his work as the general of Israel, God removed him from Pharaoh's court, and placed him in another school,--the school of self-denial and hardship. The leader of the Egyptian armies went into the mountains, to become a keeper of sheep. What a change in his life and employment! Looking at the experience from a human point of view, men would pronounce it a failure. <YI, January 29, 1903 par. 4>

Forty years Moses spent in the solitude of the wilderness. Here he had opportunity for study, meditation, and prayer. From the book of nature open before him, he drew many useful lessons. Surrounded by the evidences of God's power, he was led to humble himself, and to exercise living faith in God, thus obtaining a preparation for the work before him. God designed that Moses should stand alone, leaning only upon the arm of divine power. <YI, January 29, 1903 par. 5>

Several years ago I saw the results of a tempest that had just passed through a forest, sweeping down everything before it. The trees standing close together had been uprooted and leveled like grass before a scythe. But a few trees standing out alone had not been overturned. I inquired the reason of this, and was told that the tap-roots of the trees

unmoved by the hurricane were firmly fastened deep in the earth. These trees had gained strength to withstand the storm, while those that had stood close together were swept down. <YI, January 29, 1903 par. 6>

The lesson is for us. We should know for ourselves what it means to stand firmly for God, ever learning that which Providence designs to teach us. But too often we think as others think, and do as they do. We are influenced by the habits of our associates. When we depend on finite help to support us, we do not really know our weakness, and when the storm comes, we are overthrown. But when thrust out where we must stand alone, our faith fastens upon the only sure support--the infinite God. <YI, January 29, 1903 par. 7>

When at last Moses was called to bear God's message to Pharaoh, Moses had reached the place in his experience where he had a humble estimate of himself. He felt incapable of doing the work, and he pleaded earnestly that he might not be required to bear this responsibility. Not until the Lord had convinced him that he was his chosen instrument to deliver Israel, did he consent to go. He cherished no self-exaltation. While tending his flock among the lonely mountains, he had learned humility--that precious lesson so important for us all. <YI, January 29, 1903 par. 8>

The more diligently we learn meekness and lowliness in the school of Christ, the greater advancement we shall make in a preparation for God's service. We should never feel that we have learned everything worth knowing. Let none think they are ready for graduation. As long as we remain on this earth, there will be new lessons for us to learn. And throughout the ages of eternity we shall have something to learn in regard to the wonderful plan of redemption. <YI, January 29, 1903 par. 9>

Lack of humility is one great cause of our weakness. Too often we attempt in our own strength to do something great. Christ says, "Without me ye can do nothing." "Take my yoke upon you, and learn of me." By wearing his yoke, we can be co-workers with him. Every morning we should inquire, "Lord, what wilt thou have me to do?" Thus we shall learn of Christ. <YI, January 29, 1903 par. 10>

Not he who is pompous, boastful, and unbelieving, but the humble, faithful soul, is in God's sight accounted a man of power. In order that he may answer the prayers of his people, the Lord desires them to obtain a personal knowledge of Christ. The clearer their view of the Saviour's loveliness, the more humble will be their opinion of themselves. And the lower their estimate of self, the more distinct will be their view of the glory and majesty of God. When we begin to have a high opinion of ourselves, let us remember that for whatever we are or have in advance of our fellow men we are indebted wholly to the gift of God. <YI, January 29, 1903 par. 11>

"Esteeming the reproach of Christ greater riches than the treasures in Egypt," Moses kept his eye fixed on "the recompense of the reward." Let us likewise keep our eyes fixed on the reward that God has promised, and walk in humility before him; for He who says, "Them that honor me I will honor," will crown his faithful children with eternal honor. Mrs. E. G. White. <YI, January 29, 1903 par. 12>

February 12, 1903 *Strength in Self-Sacrifice*

In order that Moses might know how to be kind and tender toward his erring brethren, God taught him, through the hardships incident to the life of a shepherd, precious lessons of kindness and tenderness, patience and self-sacrifice. Years afterward, while leading the children of Israel to the promised land, he was often severely tried by the waywardness of his brethren, but at such times he pleaded with God to work for them. <YI, February 12, 1903 par. 1>

When in their flight from Egypt the Israelites came to the Red Sea, and learned that the Egyptians were following them, it seemed to them as if they had been taken there to perish. They were in a position of great peril, the Red Sea on one hand and an impassable mountain on the other, and Pharaoh pursuing them; and they murmured against Moses, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" The Lord had wrought wondrously in their behalf, but still their faith was small. <YI, February 12, 1903 par. 2>

But Moses had learned to trust in God. In this emergency he looked in faith to his invisible Leader, and his cry was heard. God gave the command, "Speak unto the children of Israel, that they go forward." <YI, February 12, 1903 par. 3>

As the people stepped into the sea, the waters rolled back, a path was made, and they walked through on dry land. As they went forward in the path that Providence had made for them, the pillar of cloud rose and grandly moved over their heads, descending between the two armies, following the Israelites instead of going before them, thus shielding them from the sight of the Egyptians. <YI, February 12, 1903 par. 4>

"The Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." <YI, February 12, 1903 par. 5>

The mysterious cloud changed to a pillar of fire before their astonished eyes. The thunders pealed, and the lightnings flashed. "The clouds poured out water; the skies sent out a sound: thine arrows also went abroad. The voice of thy

thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." <YI, February 12, 1903 par. 6>

The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps, and flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, and eager for their prey, rushed together, and swallowed the Egyptian army in their black depths. <YI, February 12, 1903 par. 7>

The faith that Moses had is the faith that Jesus desires us to have. When difficulties arise, let us have confidence in God. When it seems that we must meet impossibilities, let us pray. Like Moses, we may commune with the God of heaven as with a friend, trusting in him to work for us. Wherever we are, we may send silent petitions to him for counsel and strength. His ear is ever open to the cry of his needy children. "Man's necessity is God's opportunity." <YI, February 12, 1903 par. 8>

After the children of Israel had listened to the giving of the ten commandments, they fell into idolatry. The Lord said to Moses, "Let me alone, . . . that I may destroy them: and I will make of thee a great nation." But no; the man who in the wilderness had so often sought the lost sheep, the man who had braved storm and tempest rather than leave one sheep to perish, could not give up the people placed in his care. <YI, February 12, 1903 par. 9>

Moses discerned ground for hope where appeared only discouragement and wrath. The words of God, "Let me alone," he understood not to forbid but to encourage intercession; to imply that nothing but his prayers could save Israel, but that if thus entreated, God would spare his people. He "besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?" And his earnest intercession prevailed. <YI, February 12, 1903 par. 10>

When in need, we should bear in mind our relation to the children of Israel. Their history has been recorded for our admonition. We are not to imitate their example of murmuring. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." <YI, February 12, 1903 par. 11>

Cleanse the soul-temple of its defilement, that Christ may come in and reign supreme. Consecrate to God your strength, your mind, all your abilities. Wherever he places you, however humble your position, work with fidelity. In order to know the power of true godliness, you must hide in Jesus, giving yourself to him without reserve. When you make an entire surrender, laying yourself on his altar as a living sacrifice, you will be accepted. <YI, February 12, 1903 par. 12>

Not all the gold or silver of this earth can redeem one soul. Neither intellect nor education can win the immortal inheritance. Only as a free gift, received through entire surrender to God, can we gain eternal life. <YI, February 12, 1903 par. 13>

In this world there is neither comfort nor happiness without Jesus. Let us acknowledge him as our Friend and Saviour. How can we fail of loving him who has first loved us? In him are matchless charms. O, may we all so live during this brief period of probationary time that we shall reign with him throughout the ceaseless ages of eternity!

Mrs. E. G. White. <YI, February 12, 1903 par. 14>

February 19, 1903 Character-Building

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." <YI, February 19, 1903 par. 1>

The formation of character is the work of a lifetime, and it is for eternity. If all could realize this, if they would awake to the thought that we are individually deciding our own destiny for eternal life or eternal ruin, what a change would take place! How differently would this probationary time be occupied and what different characters would fill our world! <YI, February 19, 1903 par. 2>

In character-building it is of the greatest importance that we dig deep, removing all the rubbish, and building on the immovable, solid Rock, Christ Jesus. The foundation firmly laid, we need wisdom to know how to build. When Moses was about to erect the sanctuary in the wilderness, he was cautioned, "See . . . that thou make all things according to the pattern showed to thee in the mount." In his law God has given us a pattern, and it is after this pattern that we are to build. The law is the great standard of righteousness. It represents the character of God, and is the test of our loyalty to

his government. <YI, February 19, 1903 par. 3>

Thoroughness is necessary to success in character-building. There must be an earnest desire to carry out the plans of the Master-builder. The timbers used must be solid; no careless, unreliable work can be accepted; it would ruin the building. <YI, February 19, 1903 par. 4>

The whole being is to be put into this work. It demands strength and energy; there is no reserve to be wasted in unimportant matters. There must be determined human force put into the work, in co-operation with the divine Worker. There must be earnest, persevering effort to break away from the customs and maxims and associations of the world. Deep thought, earnest purpose, steadfast integrity, are essential. <YI, February 19, 1903 par. 5>

There must be no idleness. Life is a sacred trust; and every moment should be wisely improved. Its results will be seen in eternity. God requires each one to do all the good possible. We are to make the most of the talents he has intrusted to our keeping. He has placed them in our hands to be used to his name's glory and in the interests of our fellow men. <YI, February 19, 1903 par. 6>

The Lord has a precious reward in this life for those who keep his law. He says, "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man." <YI, February 19, 1903 par. 7>

But a better than earthly reward awaits those who, basing their work on the solid rock, have built up symmetrical characters, in accordance with the living word. For them is prepared "a city which hath foundations, whose builder and maker is God." Its streets are paved with gold. It is in the paradise of God, watered by the river of life, which proceeds from the throne. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." <YI, February 19, 1903 par. 8>

Remember that you are building for eternity. See that your foundation is sure; then build firmly, and with persistent effort, but in gentleness, meekness, and love. So shall your house stand unshaken, not only when the storms of temptation come, but when the overwhelming flood of God's wrath shall sweep over the world. Then every house built upon the sand shall fall, and great shall be the fall of it; for the ruin is for eternity.

Mrs. E. G. White. <YI, February 19, 1903 par. 9>

March 5, 1903 Keeping the Heart

"Keep thy heart with all diligence; for out of it are the issues of life." Diligent heart-keeping is essential to a healthy growth in grace. The heart in its natural state is a habitation for unholy thoughts and sinful passions. When brought into subjection to Christ, it must be cleansed by the Spirit from all defilement. This can not be done without the consent of the individual. <YI, March 5, 1903 par. 1>

When the soul has been cleansed, it is the duty of the Christian to keep it undefiled. Many seem to think that the religion of Christ does not call for the abandonment of daily sins, the breaking loose from habits which have held the soul in bondage. They renounce some things condemned by the conscience, but they fail to represent Christ in the daily life. They do not bring Christlikeness into the home. They do not show a thoughtful care in their choice of words. Too often, fretful, impatient words are spoken, words which stir the worst passions of the human heart. Such ones need the abiding presence of Christ in the soul. Only in his strength can they keep guard over the words and actions. <YI, March 5, 1903 par. 2>

Pray without Ceasing

In the work of heart-keeping we must be instant in prayer, unwearied in petitioning the throne of grace for assistance. Those who take the name of Christian should come to God in earnestness and humility, pleading for help. The Saviour has told us to pray without ceasing. The Christian can not always be in the position of prayer, but his thoughts and desires can always be upward. Our self-confidence would vanish, did we talk less and pray more. <YI, March 5, 1903 par. 3>

We give evidence of the sincerity of our prayers by the earnestness of our endeavors to answer them, to overcome the sins which strive for a place in the life. Our prayers will be ineffectual unless we continually strive to correct that which is wrong and unlovely in our lives. If we ask God to work for us, and then make no effort to conquer self, our prayers will rise no higher than our heads. God helps those who co-operate with him. We can obtain forgiveness only through

the blood of Christ. His atoning sacrifice is all-powerful. But in the struggle for immortality we have a part to act. Christ will help those who pray and then watch unto prayer. He calls upon us to use every power he has given us in the warfare against sin. We can never be saved in inactivity and idleness. We might as well look for a harvest from seed which we have not sown, and for knowledge where we have not studied, as to expect salvation without making an effort. It is our part to wrestle against the evil tendencies of the natural heart. <YI, March 5, 1903 par. 4>

The Results of Disobedience Certain

Contrast man's physical, mental, and moral feebleness with Adam's perfection before he transgressed God's law. Among the waving trees of paradise the holy pair stood in their sinless beauty before God, and the privilege of unrestrained intercourse with him was theirs. Adam was a noble being, with a powerful mind, a will in harmony with the will of God, and affections that centered upon heaven. He possessed a body heir to no disease, and a soul bearing the impress of Deity. But all this rich inheritance, the gift of his Maker, did not save him from the result of disobedience. <YI, March 5, 1903 par. 5>

God did not spare Adam, though his sin may seem to us a small one. Neither will he spare us, if we continue to disregard his requirements. He divorced Israel from him because her people walked not in his ways. Never was a people more beloved. Never had a nation greater evidence of the divine favor. Yet only two of the adults who left Egypt entered the promised land. The rest died in the wilderness, having proved unworthy to enter Canaan. Pride and self-indulgence were their ruin. <YI, March 5, 1903 par. 6>

Their history has been traced by the pen of inspiration, that by their experience we may take warning. It is written for our admonition, upon whom the ends of the world are come. God will call us to account if we retain wrong traits of character, refusing to call to our aid the power of the word, and in the name of Jesus correct our faults and subdue the passions of the natural heart. Many enthrone Satan in the heart, to triumph over Christ by the indulgence of evil inclinations. Sin reigns where Christ should reign. Those who thus continue to cherish sin can never be saved as they are. Unless they change, they will never enter heaven themselves, and they make very difficult the path of those who are trying to overcome. Their faulty, unconsecrated lives place them on the side of the power of darkness, while they are professedly on the side of Christ. Jesus makes them the objects of his tender solicitude and unwearied labor, until, notwithstanding all his efforts, they become fixed in sin. Then those over whom he has wept and yearned in love and compassion are left to pursue their own course. The Saviour turns from them, saying, sadly, They are joined to their idols; let them alone. God forbid that this should be said of us. <YI, March 5, 1903 par. 7>

Every Man That Hath This Hope in Him

The sins of fretfulness, impatience, love of the world, are grievous in God's sight. Some who cherish these defects confess that they are doing wrong; but year after year passes, and finds them still in bondage to these sins. Each year the same acknowledgment is made, but no change appears in the life. They confess, but they do not repent. They do not realize how grievous their sins are in the sight of God. If they were really one with Christ, if his Spirit were dwelling in them, they would see the sinfulness of sin. Not only would they confess; but they would forsake that which God abhors. <YI, March 5, 1903 par. 8>

Those who remain in transgression, who do not strive for self-control, are ignorant of God. However high their claims of godliness, their spirituality is weak, their faith small, their love imperfect, their hopes and experience are governed by circumstances. But those who resolutely try to obtain the victory over temptation, who promptly and decisively resist the attacks of Satan, will become rooted and grounded in the truth. Their experience will not be dwarfed and sickly, but will bear rich fruit to the glory of God. <YI, March 5, 1903 par. 9>

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." <YI, March 5, 1903 par. 10>

This is our work. It is not enough to profess to be a child of God. He who has in him this hope will purify himself from all defilement. But this is the work from which every day nine tenths of us excuse ourselves. We seem to think that it does not matter if we get angry now and then, if we cheat now and then, if we are selfish and uncourteous. <YI, March 5, 1903 par. 11>

Dear young friends, let us not spare ourselves. Let us with self-renunciation lift the cross of Christ, and follow in his footsteps. Let us begin in earnest the work of reformation. Let us crucify the flesh. Unholy habits will clamor fiercely for the victory, but in the name and through the power of Jesus we may conquer them. To him who seeks daily to keep

his heart with all diligence, to be a true child of God, the promise is sure, "In all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [<YI, March 5, 1903 par. 12>](#)

Living the life of him who went about doing good, overcoming self-love and every other species of selfishness, fulfilling bravely and cheerfully our duty to God and to those around us,--this makes us more than conquerors. This prepares us to stand before the great white throne, free from spot or wrinkle or any such thing, having washed our robes of character and made them white in the blood of the Lamb.

Mrs. E. G. White. [<YI, March 5, 1903 par. 13>](#)

March 19, 1903 *The Divine Teacher*

For thousands of years, men had been in thralldom to a degenerating power. Satan had perverted their conceptions of God, and of the plan and work of salvation. He had brought their minds so fully under his control that every heavenly attribute had been well-nigh destroyed. Of himself, man had not one thought nor impulse of a spiritual nature. He could do nothing to save himself. Only as Christ should draw him, could he take one step in repentance or reform. [<YI, March 19, 1903 par. 1>](#)

God saw that the world was destitute of true knowledge, and he sent Christ into the world to live the law, and thus represent him. "The Word was made flesh, and dwelt among us . . . full of grace and truth." The Truth, the Life, and the Light of the world, was to find a place in the hearts of men. For this Christ clothed his divinity with humanity. This was the only means by which he could reach humanity. Christ became one with the human family. He spoke in the language of men. He ate with them at their tables. He bore with them their trials and poverty, and shared their toils. Thus he assured them of his complete identification with humanity. [<YI, March 19, 1903 par. 2>](#)

It was necessary that he should do all this. Though he came in human form, his wonderful works and the mystery of his character inspired the people with awe, and tended to shut them away from him. But by himself coming in close contact and sympathy with man, Christ broke down the barriers. [<YI, March 19, 1903 par. 3>](#)

In his teaching, Christ did not conform to the practises of the great men of the world, or of the rabbinical teachers. Their teaching made dark and intricate that which was plain. They made a show of possessing great knowledge, knowledge which the common people could not comprehend. But their wisdom was foolishness. Christ's knowledge was great, his wisdom deep; but it was without pretense. It found expression in words beautiful with the grace of simplicity, yet clothed with dignity and power. [<YI, March 19, 1903 par. 4>](#)

Christ, the author of truth, did not disdain to present truths that were old and familiar. The great purpose of his mission was ever kept in view. When this purpose could be served by the repetition of familiar truths, he employed them. By unsanctified minds, many of these truths had been disconnected from their true position, and had been employed to strengthen error. Christ recovered and replaced them as links in the great chain of redemption. [<YI, March 19, 1903 par. 5>](#)

Many precious gems of light had lost their luster; they were buried beneath a mass of tradition and superstition. As the author of truth, Christ was able to distinguish every precious gem. His hand removed the rubbish of false teaching, and recovered the lost treasures. He reset them in all their original freshness and beauty in the framework of the gospel, and commanded that they should stand fast forever. [<YI, March 19, 1903 par. 6>](#)

In his teaching Christ reached the minds of men by the pathway of their familiar associations. He linked his lesson with their most hallowed recollections and their tenderest sympathies. His illustrations were drawn from the great book of nature and from the treasury of household ties and affections. The simple lily of the field in its freshness and beauty was presented to the people by the great Master artist. With the common duties of life he bound up the most precious treasures of divine truth. The regenerating power of his grace was represented by figures that all could comprehend. Thus he made truth and light a part of the daily appointments. Everything connected with the common routine of life was invested with a solemn dignity, and shown to be related to eternal interests. [<YI, March 19, 1903 par. 7>](#)

Christ taught the people that all true knowledge is divine, and that, acted upon, it will lead heavenward. In all his teachings he suggested to his hearers a new train of thought, in harmony with the transforming principles of truth. By meeting the people where they were, he carried them with him to a higher plane of thought and life. Their hearts were prepared to receive the rays of light shining from the Light of the world. [<YI, March 19, 1903 par. 8>](#)

Though Christ had taken upon himself human nature, yet his divinity flashed through humanity. In all his education and discipline his superiority was revealed. In their simplicity the lessons which fell from his lips possessed a power

and attractiveness which none of the teachings of the world's great men could equal. "The common people heard him gladly," and the testimony borne to his teaching was, "Never man spake like this man."

Mrs. E. G. White. <YI, March 19, 1903 par. 9>

March 26, 1903 *Repentance a Gift of God*

Those who are saved in the kingdom of God will have nothing of which to boast. The praise and the glory will all belong to God, and to him it will all be given. Sometimes young people who really desire to be children of God, are putting their trust in something besides the blood of Christ. They have faith in what they themselves can do. "I have a great deal to do before I can come to Jesus," they say. "When I have done all that I can do, then I will go to him for help." They think that when they have done what they can do to save their souls, Jesus will supply what is lacking, giving the finishing touches to their salvation. <YI, March 26, 1903 par. 1>

But no one can be strong in God until he acknowledges his helplessness, and comes to Christ as the only one who can save him from the power of sin. <YI, March 26, 1903 par. 2>

In Egypt the Israelites were required to sprinkle the lintels of their doors with the blood of a slain lamb, that when the angel of death went through the land, he might pass over their homes. But if, instead of performing this simple act of faith, they had barricaded the doors, taking every precaution to keep the destroying angel out, their efforts would have been in vain; for they would have testified to their unbelief. The blood on the lintel was enough. It secured the life of the firstborn. So it is today. It is the blood of Christ that cleanses from sin. Without this, all effort to gain salvation is in vain. <YI, March 26, 1903 par. 3>

It is the work of the sinner to accept Christ as his righteousness. Thus he is reconciled to God. Only through faith in Christ can the heart be made holy. Many think that repentance is a work which men must carry forward themselves before they can come to Christ. They think that they have something to do before they can find Christ a mediator in their behalf. It is true that there must be repentance before there is pardon; but the sinner must come to Christ before he can find repentance. It is the grace of Christ that strengthens and enlightens the soul, making repentance possible. <YI, March 26, 1903 par. 4>

Peter has made this matter clear. He says of Christ, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Repentance is as certainly the gift of Christ as is forgiveness. He whom God pardons he first makes penitent. Repentance can not be found without Christ. From him comes the grace of contrition, as well as the gift of pardon. Only through his atoning blood can either be obtained.

Mrs. E. G. White. <YI, March 26, 1903 par. 5>

April 9, 1903 *What We May Become*

Young people may reach God's ideal for them if they will take Christ as their helper. Make an unreserved surrender to God. To know that you are striving for eternal life, will strengthen and comfort you. Christ can give you power to overcome. By his help you can utterly destroy the root of selfishness. <YI, April 9, 1903 par. 1>

Christ died that the life of man might be bound up with his life in the union of divinity and humanity. He came to our world and lived a divine-human life, in order that the lives of his children might be as harmonious as God designed them to be. The Saviour calls upon you to deny self, and take up the cross. Then nothing will prevent the development of the whole being. The daily experience will reveal healthy, harmonious action. <YI, April 9, 1903 par. 2>

In the strength of the Redeemer you can work with wisdom and power to help some crooked life to be straight in God. What is there that Christ can not do? He is perfect in wisdom, in righteousness, in love. Do not shut yourselves up to yourselves, satisfied to pour out all your affection upon those nearest you. Seize every opportunity to contribute to the happiness of those around you, sharing with them your affection. Words of kindness, looks of sympathy, expressions of appreciation, would to many a struggling, lonely one be as a cup of cold water to a thirsty soul. A word of cheer, an act of kindness, would go far to lighten the burdens that are resting heavily upon weary shoulders. It is in unselfish ministry that true happiness is found. And every word and deed of such service is recorded in the books of heaven as done to Christ. "Inasmuch as ye have done it unto one of the least of these my brethren," he says, "ye have done it unto me." <YI, April 9, 1903 par. 3>

Live in the sunshine of Christ's love. Then your influence will bless the world. Let the Spirit of Christ control you.

Let the law of kindness be ever on your lips. Forbearance and unselfishness mark the words and deeds of those who are born again, to live the new life in Christ.

Mrs. E. G. White. <YI, April 9, 1903 par. 4>

April 16, 1903 *Our Great High Priest*

Through sin, man has been severed from the life of God. The soul is palsied through the machinations of Satan, the author of sin. Of himself man is incapable of realizing the sinfulness of sin, incapable of reaching the high standard of perfection. And were this standard placed within his reach, there is nothing in it that the natural heart should desire it. The bewitching power of Satan is upon man. All the ingenious subterfuges that the enemy can suggest are presented to prevent every good impulse. Every faculty given by God to man has been used by man as a weapon against the divine Benefactor. So, although God loves man, he can not safely impart to him the gifts and blessing he desires to bestow.

<YI, April 16, 1903 par. 1>

But it is God's purpose that man shall stand before him upright and noble; and God will not be defeated by Satan. He sent his Son to this world to bear the death penalty of man's transgression, and to show man how to live a sinless life. There is no other way in which man can be saved. "Without me," Christ says, "ye can do nothing." Through him, and him alone, can the natural heart be changed, the affections transformed, the affections set flowing heavenward. Christ alone can give life to the soul dead in trespasses and sins. <YI, April 16, 1903 par. 2>

In heaven Satan was next to the Son of God. But he yielded to the desire for self-exaltation, and was expelled from the heavenly courts. He came to this earth, to exercise over man his debasing power. This power increased with the ages, but its evil was not recognized, and God could not arbitrarily condemn its author. Satan's work was a deadly peril to the universe, but for the security of the world and of the government of heaven, he must be allowed to develop his principles in their true light. <YI, April 16, 1903 par. 3>

Christ came to this world to save men from death; and from the manger to the cross his way was disputed by Satan. The enemy filled the minds of the Jews with hatred against their Redeemer. He rested not until Christ hung on the cross. <YI, April 16, 1903 par. 4>

But in carrying out his enmity toward Christ till he crucified him,-- hung him on the cross of Calvary, with bruised body and broken heart,--Satan completely uprooted himself from the affections of the universe. Christ's death silenced forever the charge that with God self-denial was impossible. It was seen that God denied himself because of his love for mankind. <YI, April 16, 1903 par. 5>

More than we could possibly endure Christ endured in our behalf. Sinless to the last, he died for us. Justice demanded not merely that sin be pardoned; the death penalty must be met. The Saviour has met this demand. His broken body, his gushing blood, satisfied the claims of the law. Thus he bridged the gulf made by sin between earth and heaven. He suffered in the flesh, that with his robe of righteousness he might cover the defenseless sinner. <YI, April 16, 1903 par. 6>

To resist Satan's temptations is no easy task. It calls for a firm hold on God. Christ has met every temptation which Satan can bring against man. He is the Way, the Truth, and the Life. In his strength man can keep the law of God. <YI, April 16, 1903 par. 7>

Christ was crucified, but in wondrous power and glory he rose from the tomb. He took in his grasp the world over which Satan claimed to preside, and restored the human race to favor with God. And at this glorious completion of his work, songs of triumph echoed and re-echoed through the unfallen worlds. Angel and archangel, cherubim and seraphim, joined in the chorus of victory. <YI, April 16, 1903 par. 8>

Christ is able to save to the uttermost all who come to God by him. He ever liveth to make intercession for us. In earnest appeals the cross continually proffers to the sinner complete expiation. In loving invitation Christ lifts his voice, saying, "Whosoever will, let him take the water of life freely." <YI, April 16, 1903 par. 9>

As you draw near the cross of Calvary, you see love that is without a parallel. As by faith you grasp the meaning of the sacrifice made on that cross, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon; for Jesus stands before the Father, continually offering a sacrifice for the sins of the world. He is the minister of the true tabernacle, which the Lord pitched, and not man. The typical offerings of the Jewish tabernacle no longer possess any virtue. A daily and yearly atonement is no longer necessary. But because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential. Jesus, our great high priest, officiates for us in the presence of God, offering in our behalf his shed blood. <YI, April 16, 1903 par. 10>

And as Christ intercedes for us, the Spirit works upon our hearts, drawing forth prayer and penitence, praise and thanksgiving. The gratitude which flows from human lips is the result of the Spirit striking the chords of the soul,

awakening holy music. <YI, April 16, 1903 par. 11>

The prayer and praise and confession of God's people ascend as sacrifices to the heavenly sanctuary. But they ascend not in spotless purity. Passing through the corrupt channels of humanity, they are so defiled that unless purified by the righteousness of the great High Priest, they are not acceptable by God. Christ gathers into the censer the prayers, the praise, and the sacrifices of his people, and with these he puts the merits of his spotless righteousness. Then, perfumed with the incense of Christ's propitiation, our prayers, wholly and entirely acceptable, rise before God, and gracious answers are returned.

Mrs. E. G. White. <YI, April 16, 1903 par. 12>

April 23, 1903 God's Purpose Concerning Israel

**[The foregoing article is the first of a series by sister white on the history and experiences of daniel and his companions in babylon. The articles are in the form of a connected narrative, and we are sure they will be of much interest to our young people.]*

Every temporal and every spiritual advantage was given to the Jewish nation, the Lord's chosen people. God himself wrought for them, multiplying them in Egypt, delivering them from bondage, and leading them to the land of Canaan, their promised inheritance. <YI, April 23, 1903 par. 1>

To the Jewish nation were committed the oracles of God, which were to be as a wall of protection round about them. As his chosen people, the Israelites were to show to the nations of the earth that the law of God's kingdom is holy and just and good. By obedience to this law they were to be brought under the control of their Creator and Redeemer, and made a pure, wise people, whose joy it would be to deal justly, to love mercy, and to walk humbly with their God. <YI, April 23, 1903 par. 2>

Never were the Israelites to depart from the instruction given them by Christ from the pillar of cloud. God declared that if his people would live by the pure, unselfish principles of his law, and thus fulfill his purpose for them, he would honor them before all the world. "Observe and hear all these words which I command thee," he said, "that it may go well with thee, and with thy children after thee forever, when thou doest that which is good and right in the sight of the Lord thy God. When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? . . . for even their sons and their daughters they have burnt in the fire to their gods. What thing so ever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." <YI, April 23, 1903 par. 3>

"Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spew you not out. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people." <YI, April 23, 1903 par. 4>

God specified also the sure result of a disregard for his commandments. "If ye will not harken unto me," he declared, "and will not do all these commandments, . . . I also will do this unto you; I will . . . set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you. . . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. . . . And ye shall perish among the heathen, and the land of your enemies shall eat you up." <YI, April 23, 1903 par. 5>

With these solemn warnings foretelling the results of disobedience, were given words of encouragement. God declared that even if his people should fail of fulfilling his purpose, he would not forsake them utterly. "If they shall confess their iniquity," he said, "and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. . . . When they be in the land of their enemies, I will not cast them away, neither will I abhor them; to destroy them utterly, and to break my covenant with

them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." <YI, April 23, 1903 par. 6>

These are some of the prophecies concerning Israel. The special advantages and privileges that God's chosen people enjoyed, made their responsibility greater than that of any other people. By holiness of life, by steadfast loyalty, by faithfulness in the payment of tithes and offerings, by cheerful, devoted service, they were to acknowledge God's sovereignty, and testify in word and deed that they were made better by the favors bestowed upon them. Thus they were to be a light to the surrounding nations, revealing to idolatrous peoples the true God and the glory of his character.

Mrs. E. G. White. <YI, April 23, 1903 par. 7>

May 14, 1903 Lessons from the Life of Daniel - II

Causes of the Babylonish Captivity

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god." <YI, May 14, 1903 par. 1>

We also read of other invasions by the Babylonians a few years afterward, the first of which was in the reign of Jehoiachin the son of Jehoiakim:-- <YI, May 14, 1903 par. 2>

"Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar . . . carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin . . . into captivity from Jerusalem to Babylon. <YI, May 14, 1903 par. 3>

"The king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. . . . And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon. <YI, May 14, 1903 par. 4>

"And it came to pass in the ninth year of his reign, . . . that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. . . . And the city was broken up, and all the men of war fled by night: . . . and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and . . . carried him to Babylon." <YI, May 14, 1903 par. 5>

"In . . . the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen. . . . So Judah was carried away out of their land." <YI, May 14, 1903 par. 6>

The prophet Nehemiah presents the evil-doings of the Jewish nation as the cause of their calamities. After recounting the Lord's dealings with them, and their oft-repeated rebellion, he declares: "They were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies." <YI, May 14, 1903 par. 7>

God made Zion his holy habitation, the joy of the whole earth. But notwithstanding his goodness to his chosen people, they forgot him, and wandered into idolatry. Before their dispersion, repeated warnings came to them; but "they refused to harken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts." <YI, May 14, 1903 par. 8>

If men refuse to receive the admonitions of the Lord, if they persist in walking contrary to his instruction, he can not deliver them from the sure consequences of their own course. If they place themselves in opposition to his purposes,

and forsake the principles of heaven, he permits their enemies to humble them. <YI, May 14, 1903 par. 9>

Through Huldah the prophetess, God declared concerning the unrepentant nation: "Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against" Jerusalem. <YI, May 14, 1903 par. 10>

And what was the result?--"Therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate." <YI, May 14, 1903 par. 11>

The children of Israel were taken captive to Babylon because they separated from God; they did not maintain his principles unadulterated with the sentiments of the nations around them. The people who should have been a light amid the surrounding darkness, disregarded the word of the Lord. They lived for themselves, and neglected to do the special work God had appointed them. And because of their failure to fulfil his purpose, he permitted them to be humbled by an idolatrous nation. <YI, May 14, 1903 par. 12>

The Lord could not work for the prosperity of his people, he could not fulfil his covenant with them, while they were untrue to the principles he had given them to maintain, that they might be kept from the methods and practises of the nations that dishonored him. By their spirit and works the children of Israel misrepresented the righteousness of God's character, and the Lord allowed the Babylonians to take them captive. He left his people to their ways; and in the calamities that befell them the innocent suffered with the guilty.

Mrs. E. G. White. <YI, May 14, 1903 par. 13>

May 21, 1903 Lessons from the Life of Daniel - III

Early Training of Daniel and His Companions

Among the children of Israel who were taken as captives to Babylon at the beginning of the seventy years' captivity, were Christian patriots, young men who were as true as steel to principle, who would not be corrupted by selfishness, who would honor God at the loss of all things. Upon these loyal and true young men the Lord looked with great pleasure. They had to suffer with the guilty, but in the providence of God this captivity was the means of bringing them to the front. Their example of untarnished integrity, while captives in Babylon, shines with heavenly luster. <YI, May 21, 1903 par. 1>

Among those who remained true to God after reaching the land of their captivity, the prophet Daniel and his three companions are illustrious examples of what even youth may become when united with the God of wisdom. A brief account of the life of these four Hebrews is left on record for the encouragement of those who are called upon to endure trial and temptation. <YI, May 21, 1903 par. 2>

After his return from the conquest of the Israelites, King Nebuchadnezzar "spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego." <YI, May 21, 1903 par. 3>

It was not their own pride or ambition that had brought these young men into the king's court, into companionship with those who neither knew nor feared the true God. They were captives in a strange land, placed there by Infinite Wisdom. Separated from home influences and sacred associations, they sought to acquit themselves creditably, for the honor of their downtrodden people, and for the glory of him whose servants they were. These youth had received a right education in early life, and now they honored the instructors of their childhood. With their habits of self-denial were united earnestness of purpose, diligence, and steadfastness. <YI, May 21, 1903 par. 4>

The education which these four youth had received in Judea was not after the order of the worldly schools, but according to the purpose and plan of God. The school in which they were educated was not after the order of the schools existing before the destruction of the old world by a flood,-- schools in which infidel sentiments prevailed, and

in which nature was acknowledged and worshiped above the God of nature. These youth were brought up in homes where they were taught the fear of the Lord. <YI, May 21, 1903 par. 5>

Daniel's parents trained him in his childhood to habits of strict temperance. They taught him that in every act he must conform to nature's laws; that his eating and drinking had a direct influence upon his physical, mental, and moral nature; that he was accountable to God for all his capabilities; and that by no unwise course should he dwarf or enfeeble his powers. As the result of this teaching, God's law was exalted in his mind and revered in his heart. <YI, May 21, 1903 par. 6>

And such an early education was to Daniel and his three companions the means of their preservation. The lessons learned in their earliest years led them to determine to avoid being corrupted in the courts of Babylon. The truth was truth to them. Its principles were stamped upon their hearts. They understood that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. The first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," was truth to them, and it must be obeyed. <YI, May 21, 1903 par. 7>

In the schools established under God's direction, the fear of the Lord was the foundation of all true education. The knowledge of God had been handed down from generation to generation. In Abel, whom Cain killed, and afterward in Enoch, Seth, Methuselah, Noah, and many others, the Lord had faithful witnesses, just men, who kept his fear before their generation. Their memories were not feeble and treacherous. They had received the words of instruction from Adam, and these they repeated to their children and their children's children. Much important history and truth was expressed in song. <YI, May 21, 1903 par. 8>

Daniel and his companions were familiar with the lives of Abel, Seth, Enoch, and Noah. They cherished the truths that had been passed down from generation to generation. The image of God was engraved upon the heart. When surrounded by an atmosphere of evil, these youth remained uncorrupted. No power or influence could sway them from the principles they had learned in early life by a study of God's word and works. <YI, May 21, 1903 par. 9>

Young men and young women, study the history of Daniel and his companions. Their lives should inspire you with a determination to be true to God. You must be either loyal or disloyal to him. Christian integrity is strengthened by serving the Lord faithfully. Uplift the standard on which is inscribed, "The commandments of God, and the faith of Jesus." Make no compromise with evil. The line of demarcation between the obedient and the disobedient must be plain and distinct. Firmly determine to do the Lord's will at all times and in all places.

Mrs. E. G. White. <YI, May 21, 1903 par. 10>

June 4, 1903 Lessons from the Life of Daniel - IV

Daniel's Temperance Principles--I

Daniel early gave promise of the remarkable ability developed in later years. He and his three companions who were selected to serve in the court of the king, were of princely birth, and are described as "children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them." Perceiving the superior talents of these youthful captives, King Nebuchadnezzar determined to prepare them to fill important positions in his kingdom. That they might be fully qualified for their life at court, according to Oriental custom, they were to be taught the language of the Chaldeans, and to be subjected for three years to a thorough course of both physical and intellectual discipline. <YI, June 4, 1903 par. 1>

The youth in this school of training were not only to be admitted to the royal palace, but it was provided that they should eat of the food, and drink of the wine, which came from the king's table. In all this the king thought that he was not only showing them great honor, but securing for them the best physical and mental development. <YI, June 4, 1903 par. 2>

In the food provided for the king's table were swine's flesh and other meats which were pronounced unclean by the law given through Moses, and which the Hebrews had been expressly forbidden to eat. Here Daniel was brought to a severe test. Should he adhere to the divine teaching, offend the king, and probably lose not only his position but his life? or should he disregard the commandment of the Lord, and retain the favor of the king, thus securing great intellectual advantages and the most flattering worldly prospects? <YI, June 4, 1903 par. 3>

Daniel could have argued that, dependent as he was on the king's favor, and subject to his power, there was no other course for him to pursue than to eat of the king's meat and to drink of his wine. But Daniel and his fellows counseled together. They considered how their physical and mental powers would be affected by the use of wine. The wine, they

decided, was a snare. They were acquainted with the history of Nadab and Abihu, the record of whose intemperance had been preserved in the parchments of the Pentateuch. They knew that by the constant use of wine these men had become addicted to the liquor habit, and that they had confused their senses by drinking just before engaging in the sacred service of the sanctuary. In their brain-numbed state, not being able to discern the difference between the sacred and the common, they had put common fire upon their censers, instead of the sacred fire of the Lord's kindling, and for this sin they had been struck dead. <YI, June 4, 1903 par. 4>

A second consideration with these youthful captives was the fact that the king, before eating, always asked the blessing of his gods upon the food. A portion of the food, and also of the wine, from his table was set apart as an offering to the false gods whom he worshiped. According to the religious ideas of the day, this act consecrated the whole to the heathen gods. Daniel and his three brethren thought that even if they should not actually partake of the king's bounties, a mere pretense of eating the food or drinking the wine, where such idolatry was practised, would be a denial of their faith. To do this would indeed be to implicate themselves with heathenism, and to dishonor the principles of the law of God. <YI, June 4, 1903 par. 5>

Daniel did not long hesitate. He decided to stand firm in his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." <YI, June 4, 1903 par. 6>

In this decision there was much involved. The Hebrew captives were regarded as slaves, but Daniel and his companions were particularly favored because of their apparent intelligence and their comeliness of person. In making their decision they did not act presumptuously, but revealed a firm love for truth and righteousness. They did not choose to be singular, but they must be, else they would ruin their own characters, set a wrong example for others, and dishonor God. <YI, June 4, 1903 par. 7>

Among professed Christians today there are many who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They regard the matter of eating and drinking as of too little consequence to require such a decided choice,--one involving the probable sacrifice of every earthly advantage. But in the day of judgment those who reason thus will find that they turned from God's express requirements, and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded by God. His requirements should be sacredly obeyed. Those who accept and obey one of his precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right, and by their example lead others to regard lightly his holy law. A "Thus saith the Lord" is to be our rule in all things.

Mrs. E. G. White. <YI, June 4, 1903 par. 8>

June 25, 1903 Lessons from the Life of Daniel - V

Daniel's Temperance Principles

(Concluded)

Daniel was subjected to temptations as severe as any that can assail the youth of today; yet he was true to the religious instruction received in early life. He was surrounded with influences calculated to subvert those who would vacillate between principle and inclination; yet the word of God presents him as a faultless character. Daniel dared not trust to his own moral power. Prayer was to him a necessity. He made God his strength, and in all the transactions of his life, the fear of the Lord was before him. <YI, June 25, 1903 par. 1>

Daniel possessed the grace of genuine meekness. He was true, firm, and noble. He sought to live in peace with all, but wherever principle was involved, he was as unbending as the lofty cedar. In everything that did not come in collision with his allegiance to God, he was respectful and obedient to those who had authority over him; but he had so high a sense of the claims of God that the requirements of earthly rulers were held subordinate. By no selfish consideration could he be induced to swerve from his duty. <YI, June 25, 1903 par. 2>

The character of Daniel is presented to the world as a striking example of what God's grace can make of men fallen by nature and corrupted by sin. The record of his noble, self-denying life is an encouragement to our common humanity. From it we may gather strength nobly to resist temptation, and firmly, and in the grace of meekness, to stand for the right under the severest trial. <YI, June 25, 1903 par. 3>

Daniel might have found a plausible excuse to depart from his strictly temperate habits; but the approval of God was

dearer to him than the favor of the most powerful earthly potentate,--dearer even than life itself. Having by his courteous conduct obtained favor with Melzar, the officer in charge of the Hebrew youth, Daniel made a request that they might not eat of the king's meat, or drink of his wine. Melzar feared that by complying with this request, he might incur the displeasure of the king; and thus endanger his own life. Like many at the present day, he thought that an abstemious diet would render these youth pale and sickly in appearance, and deficient in muscular strength, while the luxurious food from the king's table would make them ruddy and beautiful, and would promote physical and mental activity. <YI, June 25, 1903 par. 4>

Daniel requested that the matter be decided by a ten days' trial, the Hebrew youth during this time being supplied with simple food, while their companions ate of the king's dainties. The request was granted, and Daniel felt assured that he had gained his case. Although but a youth, he had seen the injurious effects of wine and luxurious living upon physical and mental health. <YI, June 25, 1903 par. 5>

At the end of the ten days the result was found to be quite the opposite of Melzar's expectations. Not only in personal appearance, but in physical activity and mental vigor, those who had been temperate in their habits showed a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom. <YI, June 25, 1903 par. 6>

The Lord regarded with approval the firmness and self-denial of these Hebrew youth, and his blessing attended them. He "gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." At the expiration of the three years of training, when their ability and acquirements were tested by the king, he "found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." <YI, June 25, 1903 par. 7>

The life of Daniel is an inspired illustration of what constitutes a sanctified character. It presents a lesson for all, and especially for the young. A strict compliance with the requirements of God is beneficial to the health of the body and the mind. In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God, and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it costs them a great sacrifice. <YI, June 25, 1903 par. 8>

What if Daniel and his companions had made a compromise with those heathen officers, and had yielded to the pressure of the occasion, by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. One wrong step would probably have led to others, until, their connection with Heaven being severed, they would have been swept away by temptation. <YI, June 25, 1903 par. 9>

God has said, "Them that honor me I will honor." While Daniel clung to his God with unwavering trust, the spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days.

Mrs. E. G. White. <YI, June 25, 1903 par. 10>

July 9, 1903 *Lessons from the Life of Daniel - VI*

The Reward of Temperance

During their three years of training, Daniel and his associates maintained their abstemious habits, their allegiance to God, and their constant dependence upon his power. When the time came for their abilities and acquirements to be tested by the king, they were examined with other candidates for the service of the kingdom. But "among them all was found none like Daniel, Hananiah, Mishael, and Azariah." Their keen apprehension, their choice and exact language, their extensive knowledge, testified to the unimpaired strength and vigor of their mental power. Therefore they stood before the king. "And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." <YI, July 9, 1903 par. 1>

God always honors the right. The most promising youths from all the lands subdued by the great conqueror had been

gathered at Babylon, yet amid them all, the Hebrew captives were without a rival. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breadth,--all these were insignia of the nobility with which nature honors those who are obedient to her laws. <YI, July 9, 1903 par. 2>

The lesson here presented is one that we would do well to ponder. A strict compliance with the Bible requirements will be a blessing both to body and soul. The fruit of the Spirit is not only love, joy, and peace, but temperance also. We are enjoined not to defile our bodies; for they are the temples of the Holy Spirit. <YI, July 9, 1903 par. 3>

The Hebrew captives were men of like passions with ourselves. Amid the seductive influences of the luxurious courts of Babylon, they stood firm. The youth of today are surrounded with allurements to self-indulgence. Especially in our large cities, every form of sensual gratification is made easy and inviting. Those who, like Daniel, refuse to defile themselves, will reap the reward of temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency. <YI, July 9, 1903 par. 4>

Right physical habits promote mental superiority. Intellectual power, physical stamina, and length of life depend upon immutable laws. Nature's God will not interfere to preserve men from the consequences of violating nature's requirements. He who strives for the mastery must be temperate in all things. Daniel's clearness of mind and firmness of purpose, his power in acquiring knowledge and in resisting temptation, were due in a great degree to the plainness of his diet, in connection with his life of prayer. <YI, July 9, 1903 par. 5>

There is much sterling truth in the adage, "Every man is the architect of his own fortune." While parents are responsible for the stamp of character, as well as for the education and training, of their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action. Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves,--when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. <YI, July 9, 1903 par. 6>

The history of Daniel and his youthful companions has been recorded on the pages of the inspired word, for the benefit of the youth of all succeeding ages. Through the record of their fidelity to the principles of temperance, God is speaking today to young men and young women, bidding them gather up the precious rays of light he has given on the subject of Christian temperance, and place themselves in right relation to the laws of health. <YI, July 9, 1903 par. 7>

There is now need of men who, like Daniel, will do and dare. A pure heart and a strong, fearless hand, are wanted in the world today. God designed that man should be constantly improving, daily reaching a higher point in the scale of excellence. He will help us, if we seek to help ourselves. Our hope of happiness in two worlds depends upon our improvement in one. At every point we should be guarded against the first approach to intemperance. <YI, July 9, 1903 par. 8>

Dear youth, God calls upon you to do a work which through his grace you can do. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Stand forth in your God-given manhood and womanhood. Show a purity of tastes, appetite and habits that bears comparison with Daniel's. God will reward you with calm nerves, a clear brain, an unimpaired judgment, keen perceptions. The youth of today whose principles are firm and unwavering, will be blessed with health of body, mind, and soul.

Mrs. E. G. White. <YI, July 9, 1903 par. 9>

July 16, 1903 Lessons from the Life of Daniel - VII

A Warfare Against Intemperance

No young man or young woman could be more sorely tempted than were Daniel and his companions. To these four Hebrew youth were apportioned wine and meat from the king's table. But they chose to be temperate. They saw that perils were on every side, and that if they resisted temptation, they must make most decided efforts on their part, and trust the results with God. The youth who desire to stand as Daniel stood must exert their spiritual powers to the very utmost, co-operating with God, and trusting wholly in the strength that he has promised to all who come to him in humble obedience. <YI, July 16, 1903 par. 1>

There is a constant warfare to be maintained between virtue and vice. The discordant elements of the one, and the pure principles of the other, are at work striving for the mastery. Satan is approaching every soul with some form of temptation on the point of indulgence of appetite. Intemperance is fearfully prevalent. Look where we will, we behold this evil fondly cherished. In spite of the efforts made to control it, intemperance is on the increase. We can not be too

earnest in seeking to hinder its progress, to raise the fallen, and to shield the weak from temptation. With our feeble human hands we can do but little, but we have an unfailing Helper. We must not forget that the arm of Christ can reach to the very depths of human woe and degradation. He can give us help to conquer even the terrible demon of intemperance. <YI, July 16, 1903 par. 2>

There is no class of persons capable of accomplishing more in the warfare against intemperance than are God-fearing youth. In this age the young men in our cities should unite as an army, firmly and decidedly to set themselves against every form of selfish, health-destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized in the halls and gardens fitted up with music and other attractions to allure the youth! Intemperance and profanity and licentiousness are sisters. Let every God-fearing youth gird on the armor and press to the front. Put your names on every temperance pledge presented. Thus you lend your influence in favor of signing the pledge, and induce others to sign it. Let no weak excuse deter you from taking this step. Work for the good of your own souls and for good of others. <YI, July 16, 1903 par. 3>

The young men and young women who claim to believe the truth for this time can please Jesus only by uniting in an effort to meet the evils that have, with seductive influence, crept in upon society. They should do all they can to stay the tide of intemperance now spreading with demoralizing power over the land. Realizing that intemperance has open, avowed supporters, those who honor God take their position firmly against this tide of evil by which both men and women are being swiftly carried to perdition. <YI, July 16, 1903 par. 4>

The followers of Jesus will never be ashamed to practise temperance in all things. Then why should any young man blush with shame to refuse the wine-cup or the foaming mug of beer? A refusal to indulge perverted appetite is an honorable act. To sin is unmanly; to indulge in injurious habits of eating and drinking is weak, cowardly, debased; but to deny perverted appetite is strong, brave, noble. In the Babylonian court, Daniel was surrounded by allurements to sin, but by the help of Christ he maintained his integrity. He who can not resist temptation, when every facility for overcoming has been placed within his reach, is not registered in the books of heaven as a man. <YI, July 16, 1903 par. 5>

Dare to be a Daniel. Dare to stand alone. Have courage to do the right. A cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." <YI, July 16, 1903 par. 6>

At all times and on all occasions it requires moral courage to adhere to the principles of strict temperance. We may expect that by following such a course we shall surprise those who do not totally abstain from all stimulants; but how are we to carry forward the work of reform if we conform to the injurious habits and practises of those with whom we associate? <YI, July 16, 1903 par. 7>

The holy intelligences of heaven watch the conflict going on between the tempter and the tempted. If the tempted turn from temptation, and in the strength of Jesus conquer, angels rejoice; for Satan has lost in the conflict. In our behalf, Christ, when weakened and suffering on account of hunger, fought the battle against appetite, and conquered Satan. In the name and strength of Jesus every youth may conquer the enemy today on the point of perverted appetite. My dear young friends, advance step by step, until all your habits shall be in harmony with the laws of life and health. He who overcame in the wilderness of temptation declares: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Mrs. E. G. White. <YI, July 16, 1903 par. 8>

August 6, 1903 Lessons from the Life of Daniel - VIII

Success in Education

For three years the promising young men whom Nebuchadnezzar, king of Babylon, selected to be trained for filling responsible positions, studied to acquire "the learning and the tongue of the Chaldeans." "At the end of the days . . . appointed for bringing them in, . . . the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king." <YI, August 6, 1903 par. 1>

True success in any line is not the result of chance, of accident, or of destiny; it is the outworking of God's providence, the reward of faith and discretion, of virtue and persevering labor. In acquiring the wisdom of the Babylonians, Daniel and his three companions were far more successful than their fellow students, but their learning did not come by chance; they obtained knowledge by the faithful use of their powers, under the guidance of the Holy

Spirit. <YI, August 6, 1903 par. 2>

These youth placed themselves in connection with the Source of all wisdom. They made the knowledge of God the foundation of their education. Other young men had the same advantages, but they did not, like the faithful Hebrew youth, bend all their energies to seek wisdom,--the knowledge of God as revealed in his word and works. They did not unite with these youth in searching the portion of the Old Testament then written, and making God's word their highest instructor. <YI, August 6, 1903 par. 3>

In faith the Hebrew captives prayed for wisdom, and then lived out their own prayers. To this end they avoided everything that would weaken physical or mental power. At the same time, they improved every opportunity given them to become intelligent in all lines of learning. They sought to acquire knowledge for a purpose,--to honor and glorify God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism, they must have clearness of intellect, and must perfect a Christian character. <YI, August 6, 1903 par. 4>

These youth determined to secure a well-balanced education. They became skilled in secular as well as religious knowledge; but they studied science without being corrupted. While obtaining a knowledge of the sciences, they were studying, also, the highest science that mortals can study,--the science of salvation. They received light direct from the throne of heaven. The Lord himself was their educator. The golden links of the chain of heaven connected the finite with the Infinite. Constantly praying, conscientiously studying, keeping themselves in touch with the Unseen, they walked with God, as did Enoch. <YI, August 6, 1903 par. 5>

The history of Daniel and his companions contains a lesson for us. Inspiration declares that "the fear of the Lord is the beginning of wisdom." Religious principle lies at the foundation of the highest education. If our youth are but balanced by principle, they may with safety improve the mental powers to the very highest extent, and may take all their attainments with them into the future life. There are many who might become mighty men, if, like these faithful Hebrews, they would learn of Christ, the world's greatest Teacher. <YI, August 6, 1903 par. 6>

We would not prevent the youth from obtaining knowledge in literature, science, and art; but we would impress upon the minds of all the necessity of first obtaining a knowledge of God and of his will, that the influence of his Spirit may direct every advancement in educational lines. <YI, August 6, 1903 par. 7>

Daniel placed himself in the channel of heavenly light, where he could commune with God in prayer. God co-operates with the human agencies who place themselves in this channel. Increased light is constantly shining from heaven upon those who seek for divine wisdom. Those who do not choose to place themselves in this channel meet with terrible loss. Students who exalt the sciences above the God of science, will be ignorant when they think themselves wise. Young men, young women, if you can not afford time to pray, can not give time for communion with God, for self-examination, and do not appreciate the wisdom that comes from God alone, all your learning will be defective, and your education will prove a hindrance instead of an advantage. <YI, August 6, 1903 par. 8>

The lesson that the youth of today most need to learn, is the importance of seeking with all the heart to know God and to obey him implicitly. The science of the salvation of the human soul is the first lesson of life. Every line of literary or scientific knowledge is to be made secondary to this. To know God, and Jesus Christ whom he has sent, is life eternal.

Mrs. E. G. White. <YI, August 6, 1903 par. 9>

August 20, 1903 Lessons From the Life of Daniel - IX

Earnestness of Purpose

We read that Daniel "*purposed in his heart*" that he would not eat of the luxuries of the king's table, nor drink of his wines. This purpose was not formed without due reflection and prayer, and when once his position was taken, he was not to be moved from it. <YI, August 20, 1903 par. 1>

Daniel's companions, also, resolutely purposed to choose the real, the true, and the useful, rather than the momentary indulgence of appetite and pride. They resolved that their God-given talents should not be perverted and enfeebled by selfish indulgence. They revered their own manhood. They kept their eyes steadfastly fixed on the good they wished to accomplish. They determined to do all in their power to place themselves in right relation to God; and the Lord was not unmindful of their persevering, earnest effort. <YI, August 20, 1903 par. 2>

When the four Hebrew youth were receiving an education for the king's court in Babylon, they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study; for they discerned that through the grace of God their destiny depended upon their own will and action. They were to bring all

their ability to the work; and by close, severe taxation of their powers, they were to make the most of their opportunities for study and labor. <YI, August 20, 1903 par. 3>

While these youth were working out their own salvation, God was working in them to will and to do of his good pleasure. Here are revealed the conditions of success. To make God's grace our own, we must act our part. The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to co-operate. The Holy Spirit works in us, that we may work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us. "It is God which worketh in you both to will and to do of his good pleasure." <YI, August 20, 1903 par. 4>

The Lord will co-operate with all who earnestly strive to be faithful in his service, as he co-operated with Daniel and his three companions. Fine mental qualities and a high tone of moral character are not the result of accident. God gives opportunities; success depends upon the use made of them. The openings of Providence must be quickly discerned and eagerly entered. There are many who might become mighty men, if, like Daniel, they would depend upon God for grace to be overcomers, and for strength and efficiency to do their work. <YI, August 20, 1903 par. 5>

I address you, young men: Be faithful. Put heart into your work. Imitate none who are slothful, and who give divided service. Actions, often repeated, form habits, habits form character. Patiently perform the little duties of life. So long as you undervalue the importance of faithfulness in the little duties, your character-building will be unsatisfactory. In the sight of Omnipotence, every duty is important. The Lord has said, "He that is faithful in that which is least is faithful also in much." In the life of a true Christian there are no non-essentials. <YI, August 20, 1903 par. 6>

Many who claim to be Christians are working at cross-purposes with God. Many are waiting for some great work to be brought to them. Daily they lose opportunities for showing their faithfulness to God; daily they fail of discharging with whole-heartedness the little duties of life, which seem to them uninteresting. While waiting for some great work in which they may exercise their supposedly great talents, and thus satisfy their ambitious longings, their life passes away. <YI, August 20, 1903 par. 7>

My dear young friends, do the work that lies nearest at hand. Turn your attention to some humble line of effort within your reach. Put mind and heart into the doing of this work. Force your thoughts to act intelligently on the things that you can do at home. Thus you will be fitting yourself for greater usefulness. Remember that of King Hezekiah it is written: "In every work that he began, . . . he did it with all his heart, and prospered." <YI, August 20, 1903 par. 8>

The ability to fix the thoughts on the work in hand, is a great blessing. God-fearing youth should strive to discharge their duties with thoughtful consideration, keeping the thoughts in the right channel, and doing their best. They should recognize their present duties, and fulfil them without allowing the mind to wander. This kind of mental discipline will be helpful and beneficial throughout life. Those who learn to put thought into everything they undertake, however small the work may appear, will be of use in the world. <YI, August 20, 1903 par. 9>

Dear youth, be earnest, be persevering. "Gird up the loins of your mind." Stand like Daniel, the faithful Hebrew, who purposed in his heart to be true to God. Do not disappoint your parents and friends. And there is Another to be remembered. Do not disappoint Him who so loved you that he gave his life to make it possible for you to be co-laborers with God. <YI, August 20, 1903 par. 10>

The desire to honor God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, that we may understand how to use wisely the Lord's goods. It should lead us to keep brain, bone, muscle, and nerve in the most healthful condition, that our physical strength and mental clearness may make us faithful stewards. Selfish interest, if given room to act, dwarfs the mind, and hardens the heart; if allowed to control, it destroys moral power. Then disappointment comes. The selfish man has divorced himself from God, and sold himself to unworthy pursuits. He can not be happy; for he can not respect himself. He has lowered himself in his own estimation. He is a failure. <YI, August 20, 1903 par. 11>

True success is given to men and women by the God who gave success to Daniel. He who read the heart of Daniel looked with pleasure upon his servant's purity of motive, his determination to honor the Lord. Those who in their life fulfil God's purpose, must put forth painstaking effort, applying themselves closely and earnestly to the accomplishment of whatever he gives them to do. <YI, August 20, 1903 par. 12>

Dear reader, will you not determine to be as was Daniel,--a loyal, steadfast servant of the Lord of hosts? The God of Daniel works mightily in behalf of every one who seeks to know and to do his will. By the impartation of his Spirit he strengthens every true purpose, every noble resolution.

Mrs. E. G. White. <YI, August 20, 1903 par. 13>

The Vision of the Great Image

In the same year that Daniel and his companions entered the service of the king of Babylon, events occurred that severely tested the integrity of these youthful Hebrews, and revealed to an idolatrous nation the power and faithfulness of the God of Israel. <YI, September 1, 1903 par. 1>

While King Nebuchadnezzar was looking forward with anxious forebodings to the future, he had a remarkable dream, by which "his spirit was troubled, and his sleep broke from him." Although this vision of the night made a deep impression on his mind, he found it impossible to recall the particulars. He applied to his astrologers and magicians, and with promises of great wealth and honor commanded them to tell him his dream and its interpretation. But they said, "Tell thy servants the dream, and we will show the interpretation." <YI, September 1, 1903 par. 2>

The Lord in his providence had a wise purpose in view in giving Nebuchadnezzar this dream, and then causing him to forget the particulars, but to retain the fearful impression made upon his mind. The Lord desired to expose the pretensions of the wise men of Babylon. The king knew that if they could tell the interpretation, they could tell the dream as well. Angered over their inability to relieve his mind, he threatened that they should all be slain, if, in a given time, the dream were not made known. "The thing is gone from me," he said to the Chaldeans; "if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut to pieces, and your houses shall be made a dunghill. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream, and the interpretation thereof." Still the wise men returned the same answer, "Let the king tell his servants the dream, and we will show the interpretation of it." <YI, September 1, 1903 par. 3>

Nebuchadnezzar began to see that the men whom he trusted to reveal mysteries by means of their boasted wisdom, failed him in his great perplexity, and he said: "I know of a certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof." <YI, September 1, 1903 par. 4>

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." <YI, September 1, 1903 par. 5>

"For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon." <YI, September 1, 1903 par. 6>

When the decree went forth that all the wise men of Babylon should be destroyed, Daniel and his fellows were sought for, and informed that in accordance with the king's command, they must be slain. "Then Daniel answered," not in a spirit of retaliation, but "with counsel and wisdom," "the captain of the king's guard," who "was gone forth to slay the wise men of Babylon." "Why," Daniel inquired, "is the decree so hasty from the king?" Taking his life in his hand, he ventured to enter the king's presence, and begged that time be granted, in order that he might reveal to him the dream and its interpretation. To this request of the monarch acceded. <YI, September 1, 1903 par. 7>

"Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon." Together the Hebrew youth presented the matter before God, and sought for wisdom from the Source of light and knowledge. Although for a time they had lived in the king's court, surrounded with temptation, they had not forgotten their responsibility to God. They were strong in the consciousness that His providence had placed them where they were; that they were doing His work, and meeting the demands of duty. They had confidence toward God. In times past they had turned to Him for strength when in perplexity and danger, and He had been to them an ever-present help. <YI, September 1, 1903 par. 8>

The servants of God did not plead with Him in vain. They had honored Him, and in their hour of trial He honored them. The Spirit of the Lord rested upon Daniel and his fellows, and the secret was revealed to Daniel in a night vision. He hastened to request an interview with the king. <YI, September 1, 1903 par. 9>

The Jewish captive stood before the monarch of the most powerful empire that the sun ever shone upon. Notwithstanding his riches and glory, Nebuchadnezzar was in great distress of mind, but the youthful exile was calm and happy in his God. Then, if ever, was an opportunity for Daniel to exalt himself--to make prominent his own goodness and superior wisdom. But his first effort was to disclaim all honor for himself, and to exalt God as the Source of wisdom:-- <YI, September 1, 1903 par. 10>

"The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers,

show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." <YI, September 1, 1903 par. 11>

Daniel proceeded to relate the dream. "Thy dream," he declared, "and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. <YI, September 1, 1903 par. 12>

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." <YI, September 1, 1903 par. 13>

Listening with solemn attention as every particular was reproduced, the king recognized this as the dream over which he had been so troubled; and he was prepared to receive with favor the interpretation.

Mrs. E. G. White. <YI, September 1, 1903 par. 14>

September 8, 1903 Lessons From the Life of Daniel - XI

The Interpretation of the Vision of the Great Image

Having described the image that the king had seen, Daniel gave the interpretation, foretelling the remarkable events that were to take place in prophetic history:-- <YI, September 8, 1903 par. 1>

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. <YI, September 8, 1903 par. 2>

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. <YI, September 8, 1903 par. 3>

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. <YI, September 8, 1903 par. 4>

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." <YI, September 8, 1903 par. 5>

Nebuchadnezzar felt that he could accept this interpretation as a divine revelation; for to Daniel had been revealed every detail of the dream. The solemn truths conveyed by the interpretation of this vision of the night made a deep impression on the sovereign's mind, and in humility and awe he "fell upon his face, and worshiped," saying, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." <YI, September 8, 1903 par. 6>

Daniel's exposition of this dream resulted in the king's conferring honor and dignity upon him and his companions. "The king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king." "The gate of the king" was a place where justice was dispensed. Daniel's three companions were made counselors, judges, and rulers in the land. These men were not puffed up with vanity, but they saw and rejoiced that God was

recognized above all earthly potentates, and that his kingdom was extolled above all earthly kingdoms. <YI, September 8, 1903 par. 7>

The Lord was working in the Babylonian kingdom, and communicating light to the four Hebrew youth, in order that he might represent his work before the idolatrous nation. He would reveal that he had power over the kingdoms of the world,--power to enthrone and to dethrone kings. The King over all kings was communicating great truths to the Babylonian monarch, and awakening in his mind a realization of his responsibility to God. Nebuchadnezzar saw clearly the difference between the wisdom of God and the wisdom of the most learned men of his kingdom. <YI, September 8, 1903 par. 8>

The events of the future, reaching down to the end of time, were opened before the king of Babylon, in order that he might have light on this important subject. The record of the dream and its interpretation was traced by the prophetic pen, in order that the rulers of the kingdoms that should succeed Babylon might have the same light.

Mrs. E. G. White. <YI, September 8, 1903 par. 9>

September 22, 1903 Lessons From the Life of Daniel - XII

The Moral Deterioration of the Nation

"Righteousness exalteth a nation: but sin is a reproach to any people." <YI, September 22, 1903 par. 1>

The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally. <YI, September 22, 1903 par. 2>

Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement. <YI, September 22, 1903 par. 3>

The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption. <YI, September 22, 1903 par. 4>

The kingdoms that followed were even more base and corrupt. They deteriorated because they cast off their allegiance to God. As they forgot him, they sank lower and still lower in the scale of moral value. <YI, September 22, 1903 par. 5>

The vast empire of Rome crumbled to pieces, and from its ruins rose that mighty power, the Roman Catholic Church. This church boasts of her infallibility and her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of God's will, as revealed in the Scriptures. <YI, September 22, 1903 par. 6>

It is sin that is ruining nations today. Even many leaders in the religious world have not a good conscience toward God. Many of those who claim to be Protestants have not the faith in God's word that Luther had in the early days of the Reformation. They have left the old landmarks, and depend on ceremony and formal display to make up for their lack of the purity and piety, the meekness and lowliness, found in obedience to God. <YI, September 22, 1903 par. 7>

There is no real standard of righteousness apart from God's law. By obedience to this law the intellect is strengthened, and the conscience is enlightened and made sensitive. The youth need to gain a clear understanding of God's law. They are not left to follow blindly the guidance of men. The great prophetic waymarks which God himself has set up show the path of obedience to be the only path that can be followed with certainty. <YI, September 22, 1903 par. 8>

Those who love and obey the law of God will meet with trials and temptations; but if they hope and pray, and trust his word, they will be able to say, with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." <YI, September 22, 1903 par. 9>

My dear young friends, have you wholly given yourselves up to God, to do his will? Are you transformed by the grace of Christ? Some claim to be one with Christ, while their special work is to make void the law of God. Will you accept their assertions? How will you distinguish God's true servants from the false prophets that Christ said would arise to deceive many? There is only one test of character,--God's holy law. <YI, September 22, 1903 par. 10>

We are living in a momentous period of this earth's history. The final conflict is just before us. We see the world corrupted under the inhabitants thereof. Satanic agencies have made the earth a stage for horrors that no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for God's law has brought the sure result. <YI, September 22, 1903 par. 11>

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." <YI, September 22, 1903 par. 12>

There will be a sharp conflict between those who are loyal to God and those who cast scorn upon his law. The church has joined hands with the world. Reverence for God's law has been subverted. The religious leaders have taught for doctrine the commandments of men. As it was in the days of Noah, so it is in this age. But shall the prevalence of disloyalty and transgression cause those who have revered God's law to have less respect for it, or to unite with the powers of earth in attempting to make it void? <YI, September 22, 1903 par. 13>

The test comes to every one. There are only two sides. Dear young reader, on which side are you standing?

Mrs. E. G. White. <YI, September 22, 1903 par. 14>

September 29, 1903 Lessons From the Life of Daniel - XIII

Obedience the Condition of God's Favor

The strength of nations and of individuals is not found in the opportunities and facilities that appear to make them invincible; it is not found in their boasted greatness. That which alone can make them great or strong is the power of God. They themselves, by their attitude toward his purpose, decide their own destiny. <YI, September 29, 1903 par. 1>

Human histories relate man's achievements, his victories in battle, his success in attaining worldly greatness. God's history describes man as heaven views him. In the divine records all his merit is seen to consist in his obedience to God's requirements. His disobedience is faithfully chronicled as meriting the punishment he will surely receive. In the light of eternity it will be seen that God deals with men in accordance with the momentous question of obedience or disobedience. <YI, September 29, 1903 par. 2>

Hundreds of years before certain nations came upon the stage of action, the Omniscient One looked down the ages, and predicted through his servants the prophets the rise and fall of the universal kingdoms. The prophet Daniel, when interpreting to the king of Babylon the dream of the great image,--an image symbolic of the kingdoms of the world,--declared to Nebuchadnezzar that his kingdom should be superseded. His greatness and power in God's world would have their day, and a second kingdom would arise, which also would have its period of trial as to whether it would exalt the one Ruler, the only true God. Not doing this, its glory would fade away, and a third kingdom would occupy its place. Proved by obedience or disobedience, this also would pass away; and a fourth, strong as iron, would subdue the nations of the world. These predictions of the Infinite One, recorded on the prophetic page and traced on the pages of history, were given to demonstrate that God is the ruling power in the affairs of this world. He changes the times and the seasons, he removes kings and sets up kings, to fulfil his own purpose. <YI, September 29, 1903 par. 3>

Under King Nebuchadnezzar, Babylon was the richest and most powerful kingdom on the earth. Its riches and splendor have been faintly portrayed by Inspiration. But it did not fulfil God's purpose; and when his time had come, this kingdom of pride and power, ruled by men of the highest intellect, was broken, shattered, helpless. Christ has declared, "Without me ye can do nothing." The illustrious statesmen of Babylon did not regard themselves as dependent on God. They thought that they had created all their grandeur and exaltation. But when God spoke, they were as the grass that withereth, and the flower of the grass that fadeth away. The word and will of God alone endure forever. <YI, September 29, 1903 par. 4>

If these several kingdoms had kept the fear of the Lord always before them, they would have been given wisdom and power, which would have bound them together and kept them strong. But the rulers of the kingdoms of the world made God their strength only when harassed and perplexed. Failing to obtain help from their great men, they sought it from men like Daniel, men who they knew honored the living God and were honored by him. To these men they appealed to unravel for them the mysteries of Providence; for they had separated themselves so far from God by transgression that they could not understand his warnings. They were forced to appeal to those whose minds were illuminated by heavenly light, for an explanation of the mysteries they could not comprehend. <YI, September 29, 1903 par. 5>

The voice of God, heard in past ages, is sounding down along the line, from century to century, through generations that have come upon the stage of action and passed away. Shall God speak, and his voice not be respected? What power mapped out all this history, that nations, one after another, should arise at the predicted time and fill their

appointed place, unconsciously witnessing to the truth of that which they themselves knew not the meaning. <YI, September 29, 1903 par. 6>

The centuries have their mission. Every moment has its work. Each is passing into eternity with its burden, Well done, thou good and faithful servant, or, Woe to the wicked and slothful servant. God is still dealing with earthly kingdoms. He is in the great cities. His eyes behold, his eyelids try, the doings of the children of men. We are not to say, God was, but, God is. He sees the very sparrow's fall, the leaf that falls from the tree, and the king who is dethroned. All are under the control of the Infinite One. Everything is changing. Cities and nations are being measured by the plummet in the hand of God. He never makes a mistake. He reads correctly. Everything earthly is unsettled, but the truth abides forever. <YI, September 29, 1903 par. 7>

In the eyes of the world, those who serve God may appear weak. They may be apparently sinking beneath the billows, but with the next billow, they are seen rising nearer to their haven. I give unto them eternal life, saith our Lord, and none shall be able to pluck them out of my hand. Though kings shall be cast down, and nations removed, the souls that through faith link themselves with God's purpose shall abide forever. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever."

Mrs. E. G. White. <YI, September 29, 1903 par. 8>

November 24, 1903 Lessons From the Life of Daniel - XV

True Wisdom

The prophetic events related in Nebuchadnezzar's dream were of consequence to him, but the dream was taken from him in order that the wise men should not place upon it a false interpretation. The lessons taught by the dream were given by God for those who live in our day. The inability of the wise men to tell the dream is a representation of the limitations of the wise men of the present day, who, not having wisdom and discernment from the Most High, are unable to understand the prophecies. Although he may be learned in the world's lore, the man who is not listening to hear what the Lord says in his word, and who is not opening his heart to receive this word, that he may give it to others, is not a representative of the God of heaven. Not many great and learned men of the earth will gladly receive the truth unto eternal life, though to all of them the truth will be proclaimed. <YI, November 24, 1903 par. 1>

Young men and young women may obtain the highest earthly education, and yet may be ignorant of the first principles that would make them subjects of the kingdom of God. Human learning can not qualify any one for the heavenly kingdom. The subjects of Christ's kingdom are not made thus by forms and ceremonies, or by long study of books. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The members of Christ's kingdom are members of his body, of which he himself is the head. They are the elect sons of God, "a royal priesthood, an holy nation, a peculiar people;" that they should show forth the praises of him who has called them out of darkness into his marvelous light. <YI, November 24, 1903 par. 2>

The Old and the New Testament Scriptures need to be studied daily. The knowledge of God and the wisdom of God come to the student who is a constant learner of his ways and works. The Bible is to be our light, our educator. When the youth learn to believe that God sends the dew, the rain, and the sunshine from heaven, causing vegetation to flourish; when they realize that all blessings come from him, and that thanksgiving and praise are due to him, they will be led to acknowledge God in all their ways, and discharge with fidelity their duties day by day; God will be in all their thoughts. Then they can trust him for tomorrow, and avoid the anxious care that brings unhappiness into the lives of so many. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." <YI, November 24, 1903 par. 3>

Many young men, in talking about science, are wise above that which is written; they seek to explain, by something that meets their finite comprehension, the ways and work of God; but it is all a miserable failure. True science and Inspiration are in perfect harmony. False science is something independent of God. It is pretentious ignorance. <YI, November 24, 1903 par. 4>

One of the greatest evils that has attended the quest of knowledge, the investigation of science, is that those who engage in these researches too often lose sight of the divine character of pure and unadulterated religion. The worldly wise have attempted to explain, on scientific principles, the influence of the Spirit of God upon the heart. The least advance in this direction will lead the mind into the mazes of skepticism. The religion of the Bible is simply the mystery of godliness; no human mind can fully understand it, and it is utterly incomprehensible to the unregenerate heart. <YI, November 24, 1903 par. 5>

The youth will not become weak-minded or inefficient by consecrating themselves to the service of God. To many,

education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The youngest child who loves and fears God is greater in his sight than the most talented and learned man who neglects the matter of personal salvation. The youth who consecrate their hearts and lives to God are placing themselves in connection with the Fountain of all wisdom and excellence. <YI, November 24, 1903 par. 6>

If the youth will but learn of the heavenly Teacher, as Daniel did, they will know for themselves that the fear of the Lord is indeed the beginning of wisdom. Having thus laid a sure foundation, they may, like Daniel, turn every privilege and opportunity to the very best account, and may rise to any height in intellectual attainments. Consecrated to God, and having the protection of his grace and the quickening influence of his Holy Spirit, they will manifest deeper intellectual power than the mere worldling. <YI, November 24, 1903 par. 7>

To learn science through the interpretation that men have placed on it, is to obtain a false education. To learn of God, and of Jesus Christ, whom he has sent, is to learn the science of the Bible. The pure in heart see God in every providence, in every phase of true education. They recognize the first approach of the light that radiates from God's throne. Communications from heaven are made to those who will catch the first gleams of spiritual knowledge. <YI, November 24, 1903 par. 8>

The students in our schools are to regard the knowledge of God as above everything else. Only by searching the Scriptures can this knowledge be attained. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . The foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Mrs. E. G. White. <YI, November 24, 1903 par. 9>

December 1, 1903 Lessons From the Life of Daniel - XVI

God's Prophetic Word

When Nebuchadnezzar's dream of the great image was revealed to Daniel in a night vision, his first act was to thank God for this revelation. "Blessed be the name of God forever and ever," he exclaimed; "for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter." <YI, December 1, 1903 par. 1>

In past ages the Lord God of heaven revealed his secrets to his prophets. The present and the future are equally clear to him. The voice of God echoes down the ages, telling man what is to take place. Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word that God has spoken. <YI, December 1, 1903 par. 2>

Paul declares that the records of God's dealings with mankind in the past "are written for our admonition, upon whom the ends of the world are come." Daniel's history is given us for our admonition. "The secret of the Lord is with them that fear him." Daniel's God still lives and reigns. He has not closed heaven against his people. As in the Jewish age, so in this age, God reveals his secrets to his servants the prophets. <YI, December 1, 1903 par. 3>

The apostle Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." <YI, December 1, 1903 par. 4>

The unbelieving and godless do not discern the importance of the signs of the times, foretold in the prophetic word. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the ways and means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired results. <YI, December 1, 1903 par. 5>

Man's word fails. He who makes the assertions of men his dependence, may well tremble; for he will some day be as a shipwrecked vessel. God's word is infallible, and endures forever. Christ declares, "Verily I say unto you, Till heaven

and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." God's word will endure throughout the ceaseless ages of eternity.

Mrs. E. G. White. <YI, December 1, 1903 par. 6>

February 2, 1904 Lessons from the Life of Daniel - XVIII

A Perversion of Truth

The dream of the great image, by which were opened future events reaching to the end of time, was given to Nebuchadnezzar that he might understand the part he was to act in the world's history, and also the relation that his kingdom sustained to the kingdom of heaven. This wonderful dream caused a marked change in his ideas and opinions, and for a little time he was influenced by the fear of God; but his heart was not yet cleansed from its pride, its worldly ambition, its desire for self-exaltation. <YI, February 2, 1904 par. 1>

The prophet Daniel described to King Nebuchadnezzar the rise and fall of the kingdoms that were to succeed Babylon; but the king did not cherish the conviction that came to his mind in regard to the fall of all earthly governments, and the greatness and power of Jehovah's kingdom. After the first impression wore away, he thought only of his own greatness, and studied how the dream might be turned to his own honor. <YI, February 2, 1904 par. 2>

The words, "Thou art this head of gold," made the deepest impression upon Nebuchadnezzar's mind. Seeing this, the wise men who had been unable to tell his dream, proposed that he make an image similar to the one seen by him, and set it up where all might behold the head of gold, which was a representation of his kingdom. <YI, February 2, 1904 par. 3>

This suggestion pleased the king. His pride was flattered by the thought that he could thus represent his greatness; and instead of merely reproducing the image seen in his dream, he determined to make an image that should excel the original. This image was not to deteriorate in value from the head to the feet, like the one he had been shown, but was to be composed throughout of the most precious metal. Thus the whole image would represent the greatness of Babylon; and he determined that by the splendor of this image the prophecy concerning the kingdoms which were to follow, should be effaced from his mind, and from the minds of others who had heard the dream and its interpretation. <YI, February 2, 1904 par. 4>

God had spoken plainly in regard to the heavenly kingdom. "In the days of these kings," said Daniel, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. . . . The dream is certain, and the interpretation thereof sure." <YI, February 2, 1904 par. 5>

The king had acknowledged the power of God, saying: "Of a truth it is, that your God is a God of gods, . . . and a revealer of secrets;" but notwithstanding this acknowledgment, the years of prosperity that followed filled his heart with pride, and he forgot God, resuming his idol-worship with increased zeal and bigotry, and cherishing the thought that the Babylonian kingdom would stand forever. <YI, February 2, 1904 par. 6>

At the time when Nebuchadnezzar saw the vision of the great image, he had purposed to destroy the wise men, because he discerned their deceptions, and was convinced that they did not have the learning and power that they claimed to possess. Only by the intercession of Daniel had they been saved from a cruel and ignominious death. The king now united with these men in planning to dishonor the God of Daniel. The light that had been permitted to shine from heaven upon Nebuchadnezzar was used to serve his pride and self-exaltation. The wise men, in counsel with the king, concluded that Babylon was the kingdom which was to break in pieces all other kingdoms; and they endeavored to make an image that would represent Babylon as eternal, indestructible, all-powerful,--a kingdom that would stand forever. <YI, February 2, 1904 par. 7>

From the treasures obtained in war, Nebuchadnezzar "made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon." This image was placed in a conspicuous position, and a proclamation was issued that all should worship it. <YI, February 2, 1904 par. 8>

Thus the grand lesson which God had given to the heathen through the vision of the great image, was misconstrued and misapplied. That which was designed by God to give to the world clear, distinct rays of light, Nebuchadnezzar turned from its purpose, making it minister to his pride and vanity. The prophetic illustration of God's glory was made to serve for the glorification of humanity. The symbol designed to unfold important events was used as a symbol that would hinder the spread of the knowledge that God desired the kingdoms of the world to receive. By the magnificence and beauty of his image, the king sought to make error appear more attractive, more powerful, than the truths that God

had revealed. <YI, February 2, 1904 par. 9>

Those who are willing to be taught, may learn a lesson from the conduct of the king of Babylon. As Satan sought to make God-given light serve his own purposes, by leading the king to work for his own glory instead of the glory of God, so the enemy works today to pervert truth in order to hinder God's purposes. Truth unmixed with error, is a power mighty to save; but if we allow the enemy to work through us; if, by means of the light given us, we seek to exalt self, even truth, perverted, may become a power for evil.

Mrs. E. G. White. <YI, February 2, 1904 par. 10>

March 8, 1904 Lessons from the Life of Daniel

The Fiery Furnace

The golden image set up in the plain of Dura, an image ninety feet in height and nine in breadth, presented an imposing and majestic appearance. Nebuchadnezzar issued a proclamation, calling upon all the officers of the kingdom to assemble at the dedication of this image, and, at the sound of musical instruments, to bow down and worship it. Should any fail of doing this, they were immediately to be cast into the midst of a burning fiery furnace. <YI, March 8, 1904 par. 1>

The appointed day came, and at the sound of the music the vast company that was assembled at the king's command, "fell down, and worshiped the golden image." "At that time certain Chaldeans came near, . . . and said to the king Nebuchadnezzar, O king, live forever. . . . There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up." <YI, March 8, 1904 par. 2>

Filled with rage, the king commanded that the men be brought before him. "Is it true," he inquired, "do ye not serve my gods, nor worship the golden image which I have set up?" Pointing to the angry furnace, he reminded them of the punishment that would be theirs if they refused to obey his will. <YI, March 8, 1904 par. 3>

The king decided to give them a second trial. "If ye be ready," he said, "at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace." Then, with hand stretched upward in defiance, he asked, "And who is that God that shall deliver you out of my hands?" <YI, March 8, 1904 par. 4>

In vain were the king's threats. He could not turn these noble men from their allegiance to the great Ruler of nations. From the history of their fathers, they had learned that disobedience to God results in dishonor, disaster, and death; that the fear of the Lord is not only the beginning of wisdom, but the foundation of all true prosperity. They knew that they owed to God every faculty they possessed; and while their hearts were full of generous sympathy toward all men, they had a lofty aspiration to prove themselves loyal to God. <YI, March 8, 1904 par. 5>

When the king was troubled in regard to his dream, these men, with Daniel, had fasted and prayed, that they might understand the dream. The Lord had heard their cries, and he had given to Daniel wisdom to interpret the dream to the king. Thus their own lives and the lives of the astrologers and soothsayers had been saved. Now the very men who had escaped death through the mercy of God to his servants, had been the prime movers in securing the decree in regard to the worship of the golden image. But the three Hebrews made no mention of these things; they knew that a controversy with the king would only increase his fury. <YI, March 8, 1904 par. 6>

Standing before the angry monarch, with the image in sight, and the sound of the entrancing music in their ears, these young men thought of the promise made to the prophet Isaiah more than one hundred years before: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." <YI, March 8, 1904 par. 7>

The answer of Shadrach, Meshach, and Abed-nego was respectful, but decided. Looking with calmness upon the fiery furnace and the idolatrous throng, they said: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so [if this be your decision], our God whom we serve will deliver us out of thine hand, O king." These Hebrew youth had unquestioning faith in God, and they were determined to honor him at any cost. Their faith strengthened with the declaration that God would be glorified by delivering them, and with a triumphant ring of trust in their voices, they added: "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

March 29, 1904 Power of Song

The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,--"thanksgiving, and the voice of melody." <YI, March 29, 1904 par. 1>

Above the new-created earth, as it lay, fair and unblemished, under the smile of God, "the morning stars sang together, and all the sons of God shouted for joy." So human hearts, in sympathy with heaven, have responded to God's goodness in notes of praise. Many of the events of human history have been linked with sacred song. <YI, March 29, 1904 par. 2>

The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids his children today gladden their pilgrim life. There are few means more effective for fixing his word in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. <YI, March 29, 1904 par. 3>

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song,--and temptations lose their power, and courage and gladness are imparted to other souls! <YI, March 29, 1904 par. 4>

The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the schools, and the pupils will be drawn closer to God, to their teachers, and to one another. <YI, March 29, 1904 par. 5>

As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power. <YI, March 29, 1904 par. 6>

As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here its keynote.

Mrs. E. G. White. <YI, March 29, 1904 par. 7>

April 12, 1904 Read and Heed

The world is flooded with books that might better be consumed than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read. The heart-sickening relation of crimes and atrocities has a bewitching power over many youth, exciting in them the desire to bring themselves into notice by the most wicked deeds. There are many works more strictly historical whose influence is little better. The enormities, the cruelties, the licentious practices, portrayed in these writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practises of human beings are giving publicity to evil works. The horrible details of crime and misery need not to be lived over again, and none who believe the truth for this time should act a part in perpetuating their memory. <YI, April 12, 1904 par. 1>

Love stories and frivolous, exciting tales constitute another class of books that is a curse to every reader. The author may attach a good moral, and all through his work may weave religious sentiments; yet in most cases Satan is but clothed in angel robes, the more effectually to deceive and allure. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind is enfeebled, and loses its power to contemplate the great problems of duty and destiny. <YI, April 12, 1904 par. 2>

I have been instructed that the youth are exposed to the greatest peril from improper reading. Satan is constantly leading both the young and those of mature age to be charmed with worthless stories. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work in weakening the mind and corrupting

the heart. None are so confirmed in right principles as to be secure from temptation. All this trashy reading should be resolutely discarded.

Mrs. E. G. White. <YI, April 12, 1904 par. 3>

April 26, 1904 Lessons from the Life of Daniel

The Fiery Furnace

The proud monarch was surrounded by his great men, the officers of the government, and the army that had conquered nations; and all united in applauding him as having the wisdom and power of the gods. In the midst of this imposing display stood the three youthful Hebrews, steadily persisting in their refusal to obey the king's decree. They had been obedient to the laws of Babylon, so far as these did not conflict with the claims of God; but they would not be swayed a hair's breadth from the duty they owed to their Creator. <YI, April 26, 1904 par. 1>

The king's wrath knew no bounds. In the very height of his power and glory, to be thus defied by the representatives of a despised and captive race was an insult which his proud spirit could not endure. He commanded that the furnace be heated seven times hotter than was its wont. And without delay the Hebrew exiles were cast in. So furious were the flames, that the men who cast the Hebrews in were burned to death. <YI, April 26, 1904 par. 2>

Suddenly the countenance of the king paled with terror. He looked intently upon the glowing flames, and, turning to his lords, in tones of alarm inquired, "Did we not cast three men bound into the midst of the fire?" The answer was, "True, O king." His voice trembling with excitement, the monarch exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God!" <YI, April 26, 1904 par. 3>

When Christ manifests himself to the children of men, an unseen Power speaks to their souls. They realize that they are in the presence of the Infinite One. Before his majesty, kings and nobles tremble, and acknowledge the living God as above every earthly power. The Hebrew captives had told Nebuchadnezzar of Christ, the Redeemer that was to come, and from the description thus given, the king recognized the form of the fourth in the fiery furnace as the Son of God. <YI, April 26, 1904 par. 4>

His own greatness and dignity forgotten, Nebuchadnezzar descended from his throne, and hastened to the furnace. With remorse and shame he cried, "Ye servants of the most high God, come forth." And they obeyed, before that vast multitude showing themselves unhurt, not even the smell of fire being upon their garments. True to duty, they had been proof against the flames. Only their fetters had been burned. <YI, April 26, 1904 par. 5>

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." <YI, April 26, 1904 par. 6>

A change passed over the multitude. The great golden image, set up with such display, was forgotten. Men feared and trembled before the living God. The king published a decree that any one speaking against the God of the Hebrews should be put to death; "because there is no other god that can deliver after this sort." <YI, April 26, 1904 par. 7>

True Christian principle does not stop to weigh consequences. It does not ask, What will people think of me if I do this? or, How will it affect my worldly prospects if I do that? With singleness of purpose, the children of God desire to know what he would have them do, that their works may glorify him. The Lord has made ample provision that the hearts and lives of his followers shall be controlled by divine grace, that they may be as burning and shining lights in the world. <YI, April 26, 1904 par. 8>

These faithful Hebrews possessed great natural ability; they had enjoyed the highest intellectual culture, and now occupied positions of honor; but they did not forget God. Their powers were yielded to the sanctifying influence of his grace. By their steadfast integrity, they showed forth the praises of him who had called them out of darkness into his marvelous light. In their wonderful deliverance were displayed, before that vast assembly, the power and majesty of God. Jesus stood by their side in the fiery furnace, and the glory of his presence convinced the proud king of Babylon that it could be no other than the Son of God. The light of heaven had been shining forth from Daniel and his companions, until all their associates understood the faith that ennobled their lives and beautified their characters. By the deliverance of his faithful servants, the Lord declares that he will take his stand with the oppressed, and overthrow all earthly powers that would trample upon the authority of the God of heaven. <YI, April 26, 1904 par. 9>

What a lesson is here given to the faint-hearted, the vacillating, the cowardly in the cause of God! What encouragement to those who will not be turned aside from duty by threats or peril! These faithful, steadfast characters exemplify sanctification, while they have no thought of claiming the high honor. The amount of good which may be

accomplished by comparatively obscure but devoted Christians, can not be estimated until the life-records shall be made known, when the judgment shall sit, and the books shall be opened. <YI, April 26, 1904 par. 10>

Christ identifies his interest with this class; he is not ashamed to call them brethren. There should be hundreds, where there is now one among us, so closely allied to God, their lives so closely conformed to his will, that they would be bright and shining lights, sanctified wholly, in body, soul, and spirit. <YI, April 26, 1904 par. 11>

The conflict still goes on between the children of light and the children of darkness. Those who name the name of Christ should shake off the lethargy that enfeebles their efforts, and should fulfil the momentous responsibilities that devolve upon them. All who do this may expect the power of God to be revealed in them. The Son of God, the world's Redeemer, will be represented in their words and in their works, and God's name will be glorified.

Mrs. E. G. White. <YI, April 26, 1904 par. 12>

July 12, 1904 *The Life of Daniel--The Sabbath Test*

Daniel and his companions had a conscience void of offense toward God. But this was not preserved without a struggle. What a test was brought on the three associates of Daniel, when they were required to worship the great image set up by King Nebuchadnezzar in the plain of Dura! <YI, July 12, 1904 par. 1>

The three Hebrews were called upon to confess Christ in the face of the burning fiery furnace. It cost them something to do this, for their lives were at stake. These youth, imbued with the Holy Spirit, declared to the whole kingdom of Babylon their faith,--that He whom they worshiped was the only true and living God. The demonstration of their faith on the plain of Dura was a most eloquent presentation of their principles. <YI, July 12, 1904 par. 2>

The lessons we may learn from the loyalty of the Hebrew captives toward God and his law, have a direct and vital bearing upon our experience in these last days. We have a confession to make different from that which we have made; and we shall have to make it under trying circumstances. In order to impress idolaters with the power and greatness of the living God, we, as his servants, must reveal our own reverence for God. We must make it manifest that he is the only object of our adoration and worship, and that no consideration, not even the preservation of life, can induce us to make the least concession to idolatry. <YI, July 12, 1904 par. 3>

The vainglory and oppression seen in the course pursued by the heathen king, Nebuchadnezzar, is being and will continue to be manifested in our day. History will repeat itself. In this age the test will be on the point of Sabbath observance. The heavenly universe behold men trampling upon the law of Jehovah, making the memorial of God, the sign between him and his commandment-keeping people, a thing of naught, something to be despised, while a rival sabbath is exalted as was the great golden image in the plain of Dura. Men claiming to be Christians will call upon the world to observe this spurious sabbath that they have made. All who refuse will be placed under oppressive laws. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin. <YI, July 12, 1904 par. 4>

The people of God will enter into no controversy with the world over this matter. They will simply take God's Word for their guide, and maintain their allegiance to him whose commandments they keep. They will obey the words of Jehovah: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore . . . for a perpetual covenant." <YI, July 12, 1904 par. 5>

When the Sabbath becomes the special point of controversy throughout Christendom, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. This argument will appear conclusive; and against those who hallow the Sabbath of the fourth commandment will finally be issued a decree, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts. <YI, July 12, 1904 par. 6>

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,--a faith that will not faint, though severely tried. Those who now exercise but little faith are in the greatest danger of falling under the power of satanic delusions and the decree to compel conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have not made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement. <YI, July 12, 1904 par. 7>

We should now acquaint ourselves with God by proving his promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty,

the greatest self-denial, with his approval, is better than riches, honors, ease, and friendship without it. We must take time to pray. The youth would not be seduced into sin if they would refuse to enter any path save that upon which they could ask God's blessing. <YI, July 12, 1904 par. 8>

My dear young friends, if you are called to go through a fiery furnace for Christ's sake, Jesus will be by your side. To you he declares: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." <YI, July 12, 1904 par. 9>

The threats of men sink into insignificance beside the word of the living God. Be loyal and true, and the God who walked with the three Hebrew children in the fiery furnace, who manifested himself to John on the lonely island, will be with you. His abiding presence will comfort and sustain you, and you will realize the fulfilment of the promise, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Mrs. E. G. White. <YI, July 12, 1904 par. 10>

October 11, 1904 *The Power and Splendor of Babylon During Nebuchadnezzar's Reign*

Nebuchadnezzar was the greatest ruler of the age in which he lived. Ezekiel spoke of him as "a king of kings" and prophesied that God would allow him to complete the destruction of Jerusalem, and that because the inhabitants of "the renowned city" of Tyre would say against Jerusalem "Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste," God would "bring upon Tyrus Nebuchadnezzar king of Babylon," "the terrible of the nations" who would make this place "in the midst of the seas" "a desolate city" that should be "built no more." The prophet further declared: "Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: . . . yet he had no wages, nor his army; . . . therefore thus saith the Lord God: . . . I have given him the land of Egypt for his labor wherewith he served against it, because they wrought for me." <YI, October 11, 1904 par. 1>

The capital of Nebuchadnezzar's world-empire is spoken of by Isaiah as "Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency," "the golden city;" "the lady of the kingdoms" "that dwellest upon many waters, abundant in treasures;" and by Jeremiah as "the praise of the whole earth." Jeremiah also speaks of "the broad walls of Babylon . . . and her high gates;" Isaiah, of her "gates of brass." <YI, October 11, 1904 par. 2>

Habakkuk describes the Babylonians as "that bitter and hasty nation, . . . terrible and dreadful. . . . Their horses also are swifter than leopards, and are more fierce than the evening wolves." Jeremiah writes in regard to "the "mighty men of Babylon." <YI, October 11, 1904 par. 3>

Nebuchadnezzar was an instrument of God's judgments. "Thus saith the Lord: . . . I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore harken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." <YI, October 11, 1904 par. 4>

The vision of the great image, in which Babylon was represented as the head of gold, was given Nebuchadnezzar in order that he might have a clear understanding in regard to the end of all things earthly, and also in regard to the setting up of God's everlasting kingdom. Although in the interpretation he was declared to be "a king of kings," this was because "the God of heaven" had given him "a kingdom, power, and strength, and glory." His kingdom was universal, extending "wheresoever the children of men dwell," yet it was to be followed by three other universal kingdoms, after which "the God of heaven" would "set up a kingdom," which should "never be destroyed." <YI, October 11, 1904 par. 5>

In the providence of God, Nebuchadnezzar was given ample opportunity to ascribe to the Lord the glory for the splendor of his reign. And for a time after the vision of the great image, he acknowledged God as supreme. Falling back into idolatrous habits, he was again, by the miraculous deliverance of the three Hebrews from the fiery furnace, led to acknowledge that God's "kingdom is an everlasting kingdom, and his dominion is from generation to generation." But once more the king perverted the warnings God had given him, and turned aside from the path of humility to follow the

imaginings of his naturally proud heart. Thinking that his kingdom should be more extensive and powerful than any that would follow, he made great additions to the city of Babylon, and gave himself up to a life of pleasure and self-glorification. Of this time he himself says: "I Nebuchadnezzar was at rest in mine house, and flourishing in my palace."

Mrs. E. G. White. <YI, October 11, 1904 par. 6>

November 1, 1904 Nebuchadnezzar's Second Dream

Because Nebuchadnezzar did not continue to walk in the light he had received from heaven, he lost the holy impressions that had been made upon his mind. But God, in his mercy, gave the king another dream, to save him, if possible, from appropriating to himself the glory that belonged to the Supreme Ruler. <YI, November 1, 1904 par. 1>

The dream given at this time to the king of Babylon was a very striking one. In a vision of the night he saw a great tree growing in the midst of the earth, towering to the heavens, and its branches stretching to the ends of the earth. "The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it." <YI, November 1, 1904 par. 2>

As the king gazed upon that lofty tree, he beheld "a Watcher," even "an Holy One,"--a divine Messenger, similar in appearance to the One who walked with the Hebrews in the fiery furnace. This heavenly Being approached the tree, and in a loud voice cried:-- <YI, November 1, 1904 par. 3>

"Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches: nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." <YI, November 1, 1904 par. 4>

The king was greatly troubled by this dream. It was evidently a prediction of adversity. He repeated it to the magicians, the Chaldeans, and the soothsayers; but although the dream was very explicit, none of the wise men would attempt to interpret it. Those who neither loved nor feared God could not understand the mysteries of the kingdom of heaven. They could not approach unto the throne of him who dwelleth in light unapproachable. To them the things of God must remain mysteries. <YI, November 1, 1904 par. 5>

In this idolatrous nation testimony was again borne to the fact that only the servants of God can understand the mysteries of God. In the early days of the king's acquaintance with Daniel, he had found that this man was the only one who could relieve him from perplexity; and now, in this later period of his reign, the king remembers his faithful servant of old,--a servant esteemed because of his unswerving integrity and constant faithfulness. Nebuchadnezzar knew that Daniel's wisdom was unexcelled, and that neither he nor his three fellow captives ever compromised principle in order to secure position in the court, or even to preserve life itself. The skill of his wise men proving ineffectual, the king sent for Daniel to interpret the dream.

Mrs. E. G. White. <YI, November 1, 1904 par. 6>

November 1, 1904 Self-Denial Boxes

Mrs. E. G. White, in speaking to the General Conference Committee at College View, Nebraska, Sept. 20, 1904, said:-- <YI, November 1, 1904 par. 1>

"As I have considered the poverty and needs of the Southern field, I have been greatly distressed. I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night as I was praying for this needy field, a scene was presented to me, which I will describe. <YI, November 1, 1904 par. 2>

"I saw a company of men working, and asked what they were doing. One of them replied, 'We are making little boxes to be placed in the home of every family that is willing to practise self-denial, and to send of its means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race, and the giving of money that is saved by economy and self-denial will be an excellent education for all members of the family.' <YI, November 1, 1904 par. 3>

"I have written concerning these boxes and the self-denial they will encourage, and I now ask if you will not respect the light that God has given to his people. These boxes should be used more than they have been. And let no one ever

by pen or voice hinder their circulation. <YI, November 1, 1904 par. 4>

"Let every mother teach her children lessons in self-denial. *O, how much money we waste on useless articles in the house, on ruffles and fancy dress, and on candies and other articles we do not need!* Parents, teach your children that it is wrong to use God's money in self-gratification. Tell them of the poor colored people, and their needs, and encourage them to *save their pennies* wherever possible, to be used in missionary work. They will gain rich experiences through the practise of self-denial, and such lessons will often keep them from acquiring habits of intemperance. <YI, November 1, 1904 par. 5>

"Let the work of these self-denial boxes be carried on more than it has yet been. And do not become weary of their use. We also ask you to give of your clothing such articles as you do not need." <YI, November 1, 1904 par. 6>

December 13, 1904 Nebuchadnezzar's Restoration

For seven years Nebuchadnezzar, in his degradation, was an astonishment to all his subjects. For seven years he was humbled before the world, as a punishment for ascribing to himself the glory that belonged to God. At the end of this time his reason was restored to him. Through his terrible humiliation he was brought to see his own weakness, and to acknowledge the supremacy of God. <YI, December 13, 1904 par. 1>

In the book of Daniel is given the king's public confession of his restoration. We read: "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say to him,. What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me." <YI, December 13, 1904 par. 2>

The chastening that came upon the king of Babylon wrought reformation in his heart, and transformed him in character. He now understands God's purpose in humiliating him. In this chastisement he recognizes the divine hand. Before his humiliation he was tyrannical in his dealings with others, but now the fierce, over-bearing monarch is changed into a wise and compassionate ruler. Before his humiliation he defied and blasphemed the God of heaven, but now he humbly acknowledges the power of the Most High, and earnestly seeks to promote the happiness of his subjects. <YI, December 13, 1904 par. 3>

At last, under the rebuke of God, the king had learned the lesson which all kings and rulers need to learn,--that true greatness consists in goodness. He acknowledged Jehovah as the living God, saying: Come, all ye that fear God, and I will make known to you what he hath done for my soul. It is now my wish that all the people of my realm shall learn what I have learned, that the God whom they should worship is not a golden image, but he who made the heavens and the earth. "I Nebuchadnezzar praise and extol, and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." <YI, December 13, 1904 par. 4>

Thus the king upon the Babylonian throne became a witness for God, giving his testimony, warm and eloquent, from a grateful heart that was partaking of the mercy and grace, the righteousness and peace, of the divine nature. God's design that the greatest kingdom of the world should show forth his praise, was now fulfilled. <YI, December 13, 1904 par. 5>

The public proclamation in which Nebuchadnezzar acknowledged his guilt and the great mercy of God in his restoration, is the last act of his life as recorded in Sacred History.

Mrs. E. G. White. <YI, December 13, 1904 par. 6>

January 3, 1905 The Risen Saviour

"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in himself. Humanity died; divinity did not die. In his divinity, Christ possessed the power to break the bonds of death. He declares that he has life in himself to quicken whom he will. <YI, January 3, 1905 par. 1>

All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the source of all life. He is the spring, the fountain, of life. Only he who alone hath immortality, dwelling in light and life, should say, "I have power to lay down my life, and I have power to take it again." <YI, January 3, 1905 par. 2>

The words of Christ, "I am the resurrection, and the life," were distinctly heard by the Roman guard. The whole army of Satan heard them. And we understand them when we hear. Christ had come to give his life a ransom for many. As the Good Shepherd, he had laid down his life for the sheep. It was the righteousness of God to maintain his law by inflicting the penalty. This was the only way in which the law could be maintained, and pronounced holy, and just, and good. It was the only way by which sin could be made to appear exceeding sinful, and the honor and majesty of divine authority be maintained. <YI, January 3, 1905 par. 3>

The law of God's government was to be magnified by the death of God's only begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because he was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the justice of punishment. He secured eternal life to men, while he exalted the law, and made it honorable. <YI, January 3, 1905 par. 4>

Christ was invested with the right to give immortality. The life which he had laid down in humanity, he again took up and gave to humanity. "I am come," he says, "that they might have life, and that they might have it more abundantly." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." <YI, January 3, 1905 par. 5>

All who are one with Christ through faith in him gain an experience which is life unto eternal life. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." He "dwelleth in me, and I in him." "I will raise him up at the last day." "Because I live, ye shall live also." <YI, January 3, 1905 par. 6>

Christ became one with humanity, that humanity might become one in spirit and life with him. By virtue of this union in obedience to the word of God, his life becomes their life. He says to the penitent, "I am the resurrection, and the life." Death is looked upon by Christ as sleep,--silence, darkness, sleep. He speaks of it as if it were of little moment. "Whosoever liveth and believeth in me," he says, "shall never die." "If a man keep my saying, he shall never taste of death." "He shall never see death." And to the believing one, death is but a small matter. With him to die is but to sleep. "Them also which sleep in Jesus God will bring with him." <YI, January 3, 1905 par. 7>

While the women were making known their message as witnesses of the risen Saviour, and while Jesus was preparing to reveal himself to a large number of his followers, another scene was taking place. The Roman guard had been enabled to view the mighty angel who sang the song of triumph at the birth of Christ, and hear the angels who now sang the song of redeeming love. At the wonderful scene which they were permitted to behold, they had fainted and become as dead men. When the heavenly train was hidden from their sight, they arose to their feet, and made their way to the gate of the garden as quickly as their tottering limbs would carry them. Staggering like blind or drunken men, their faces pale as the dead, they told those they met of the wonderful scenes they had witnessed. Messengers preceded them quickly to the chief priests and rulers, declaring, as best they could, the remarkable incidents that had taken place. <YI, January 3, 1905 par. 8>

The guard were making their way first to Pilate, but the priests and rulers sent word for them to be brought into their presence. These hardened soldiers presented a strange appearance, as they bore testimony to the resurrection of Christ, and also of the multitude whom he brought forth with him. They told the chief priests what they had seen at the sepulcher. They had not time to think or speak anything but the truth. But the rulers were displeased with the report. They knew that great publicity had been given to the trial of Christ, by holding it at the time of the Passover. They knew that the wonderful events which had taken place--the supernatural darkness, the mighty earthquake--could not be without effect, and they at once planned how they might deceive the people. The soldiers were bribed to report a falsehood; and the priests guaranteed that if the matter should come to Pilate's ears, as it most assuredly would, they would be responsible for the action of the soldiers. They bribed Pilate to silence, and by special messengers sent the report they had prepared to every part of the country.

Mrs. E. G. White. <YI, January 3, 1905 par. 9>

March 28, 1905 Nebuchadnezzar's Humiliation

For many months after Nebuchadnezzar's dream in regard to his humiliation, his position was unaltered. The judgment of God lingered. The king lost confidence in the dream, and regarded it as a delusion. More proud and haughty than ever, he jested at his former fears. <YI, March 28, 1905 par. 1>

About a year after the king had received the divine warning, he was walking in his palace, and thinking with pride of

his power as the ruler of the greatest universal kingdom, when he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" [<YI, March 28, 1905 par. 2>](#)

The proud boast had scarcely left his lips when a voice from heaven announced to him that God's appointed time of judgment had come. Upon his ears fell the mandate of the Almighty: "O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." [<YI, March 28, 1905 par. 3>](#)

In a moment Nebuchadnezzar's reason was taken away, and he was placed on a level with the beasts of the field. "He was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." [<YI, March 28, 1905 par. 4>](#)

As the beasts have no knowledge of God, and therefore do not acknowledge his sovereignty, so Nebuchadnezzar had been unmindful of God and his mercies. Prosperity and popularity had led him to feel independent of God, and to use for his own glory the talent of reason that God had entrusted to him. Messages of warning were sent to him, but he heeded them not. The heavenly Watcher took cognizance of the king's spirit and actions, and in a moment stripped the proud boaster of all that his Creator had given him. [<YI, March 28, 1905 par. 5>](#)

Nebuchadnezzar did not profit by the warnings he received. Only through severest discipline did he learn the lesson that the Lord, and not man, is ruler, and that God's kingdom endures forever. Only after passing through long years of humiliation did the king of Babylon learn that it was not his scepter, but the scepter of him whose kingdom is everlasting, that held supreme sway over the affairs of the nations. [<YI, March 28, 1905 par. 6>](#)

Man may lift himself up in pride and boast of his power, but in an instant God can bring him to nothingness. It is Satan's work to lead men to glorify themselves with their entrusted talents. Every man through whom God works will have to learn that the living, ever-present, ever-acting God is supreme, and has lent him talents to use,—an intellect to originate; a heart to be the seat of his throne; affections to flow out in blessing to all with whom he shall come in contact; a conscience through which the Holy Spirit can convict him of sin, of righteousness, and of judgment. [<YI, March 28, 1905 par. 7>](#)

God is infinitely holy, and he hates every species of iniquity. He is great in power, and he will punish the mightiest with the most depraved. He first gives to transgressors oft-repeated warnings. If the heart is hardened, if it refuses to heed the warnings given, and to accept the means of salvation, God will make men feel that as he has exalted and favored them, so he has to do with their casting down. When God has forsaken those whom he has highly favored, no earthly power can avail. God is long-suffering, not willing that any should perish; but his forbearance has a limit, and when the boundary is passed, there is no second probation. His wrath will go forth, and he will destroy without remedy.

Mrs. E. G. White. [<YI, March 28, 1905 par. 8>](#)

April 4, 1905 Lessons from the Life of Daniel

Self-exaltation

From the record of Nebuchadnezzar's experience we may learn how the Lord regards the spirit of self-exaltation. Had the Babylonian king heeded God's warnings in regard to self-exaltation, the humiliation with which he was threatened might have been averted; but he went on with proud superiority, using the gifts of God as his own to exalt self, until he felt the humbling hand of the Almighty. Not until he had passed through seven years of shame and suffering, did the king learn that God is able to abase those who walk in pride and self-exaltation. Nebuchadnezzar's experience is a warning to all. [<YI, April 4, 1905 par. 1>](#)

The Creator has given abundant evidence that his power is unlimited, that he can establish kingdoms, and overturn kingdoms. He upholds the world by the word of his power. He made the night, marshaling the shining stars in the firmament. He calls them all by name. The heavens declare the glory of God, and the firmament showeth his handiwork, showing man that this little world is but a jot in God's creation. Should every member of the human family refuse to acknowledge him, saying, There is no God, he would not want for subjects to proclaim his power. [<YI, April 4, 1905 par. 2>](#)

The inhabitants of the unfallen worlds look with pity and reproach on man's pride and self-importance. The wealthy and the honored of the world are not the only ones who glorify self. Many who profess to revere God, talk of their wisdom and their might. They act as if God is under obligations to them, as if he can not carry on his work without their aid. Let such gaze into the starry heavens, and with admiration and awe study the marvelous works of God. Let them think of the wisdom he displays in maintaining perfect order in the vast universe, and of the little reason that man

has to boast of his attainments. <YI, April 4, 1905 par. 3>

All that man has--life, the means of existence, happiness, and other blessings unnumbered that come to him day by day--is from the Father above. Man is a debtor for all he proudly claims as his own. God gives his precious gifts, that they may be used in his service. Every particle of the glory of man's success belongs to God. It is his manifold wisdom that is displayed in the works of men, and to him belongs the praise. <YI, April 4, 1905 par. 4>

Every moment the Lord's grace is exercised in behalf of human agencies. Unless the Lord keeps the heart, we are overcome by the enemy. It is Satan who perverts man's powers, and fills the heart with thoughts of self-exaltation. To fear the Lord in holiness, to walk before him in contrition and humility, is the only way to true exaltation, for nations and for individuals; while to walk boastfully and proudly, in presumptuousness and transgression, ends in speedy humiliation, defeat, and ruin. <YI, April 4, 1905 par. 5>

Men may forget, men may deny their wrong course of action, but a record of it is kept in the book of remembrance, and in the great day of judgment, unless men repent and walk humbly before God, they will meet this dread record just as it stands. If they repent, and keep the fear of the Lord before them, their sins will be blotted out. <YI, April 4, 1905 par. 6>

God is infinitely gracious. He waits for us to return to him by heart-humiliation, confession, and repentance. He will have mercy on all, and will save all who cherish contrition of soul. The renunciation of self-confidence prepares the way for true faith in God. The moment human beings renounce their selfishness, covetousness, and idolatry, that moment God becomes their all-sufficient Helper. In the infinite fulness of his grace he imparts, for time and for eternity, whatever is needed for the souls and bodies of those who believe. <YI, April 4, 1905 par. 7>

O that those upon whom light has been shining in rich abundance, might become humble, faithful men and women! O that they would, like the king of Babylon, raise their voices in recognition of God, revealing that they have come to their senses, and that their heart of stone has been changed to a heart of flesh! Then they might form the cabinet of God, being made, in truth, guardians of sacred trusts.

Mrs. E. G. White. <YI, April 4, 1905 par. 8>

December 26, 1905 Unto You a Saviour

The King of glory stooped low to take humanity. Rude and forbidding were his earthly surroundings. His glory was veiled, that the majesty of his outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honor, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to his side. Only the beauty of heavenly truth must draw those who would follow him. <YI, December 26, 1905 par. 1>

The angels had wondered at the glorious plan of redemption. They watched to see how the people of God would receive his Son, clothed in the garb of humanity. Angels came to the land of the chosen people. Other nations were dealing in fables, and worshipping false gods. To the land where the glory of God had been revealed, and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. Already the forerunner, John the Baptist, was born, his mission attested by miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not preparing to welcome her Redeemer. <YI, December 26, 1905 par. 2>

With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that his coming was now at hand. In the temple the morning and the evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts, selfish and world-engrossed, were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent. <YI, December 26, 1905 par. 3>

Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. But in the city of their royal line, they are unrecognized and unhonored. Weary and homeless, they traverse the entire length of the narrow street, from the gate of the city to the eastern extremity of the town, vainly seeking a resting-place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born. <YI, December 26, 1905 par. 4>

Men know it not, but the tidings fill heaven with rejoicing. With a deeper and more tender interest the holy beings

from the world of light are drawn to earth. The whole world is brighter for his presence. Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by. <YI, December 26, 1905 par. 5>

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." "Heaven is love." Wonder, O heavens! and be astonished, O earth! <YI, December 26, 1905 par. 6>

At these words, visions of glory fill the minds of the listening shepherds. The Deliverer has come to Israel! Power, exaltation, triumph, are associated with his coming. But the angel must prepare them to recognize their Saviour in poverty and humiliation. "This shall be a sign unto you," he says, "ye shall find the babe wrapped in swaddling clothes, lying in a manger." <YI, December 26, 1905 par. 7>

The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness, he had given them time to become accustomed to divine radiance. Then the joy and glory could no longer be hidden. The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song.--"Glory to God in the highest, And on earth peace, good will toward men." <YI, December 26, 1905 par. 8>

O that today the human family could recognize that song! The declaration then made, the note then struck, will swell till the close of time, and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in his wings, that song will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth."--Mrs. E. G. White. <YI, December 26, 1905 par. 9>

August 14, 1906 A Solemn Message to Our Youth

In connection with the petition of Christ, "Sanctify them through thy truth: thy word is truth," I felt impelled by the Spirit of God to appeal to the youth to *study the Word*. Let every one covenant with God to study the Word. Dear youth, cease to read the magazines containing stories. Put away every novel. In the days of Paul, those who were converted at Ephesus burned their magical books. We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures--representations originated by satanic agencies. The youth can not afford to poison their minds with such things. "What is the chaff to the wheat?" Let every one who claims to be a follower of Christ read only that which is true and of eternal value. <YI, August 14, 1906 par. 1>

We must prepare ourselves for most solemn duties. A world is to be saved. The work is advancing in a most marvelous manner in foreign lands; and even within the shadow of our doors there are many, many opportunities for communicating to others the saving truths of the third angel's message. Publications are to be distributed like the leaves of autumn. This is the message that has been coming to us from the Lord for many years. In view of the great work to be done, how can any one afford to waste precious time and God-given means in doing those things that are not for his best good or for the glory of God? The Scriptures are to be studied diligently and are to be made the man of our counsel. None can afford to neglect this source of strength and blessing. <YI, August 14, 1906 par. 2>

While in Mountain View, I was instructed, as God's messenger, to appeal to the youth connected with our institutional work. This message is applicable to all young men and young women who claim to be Sabbath-keepers, and especially to those who are laboring in our institutions:-- <YI, August 14, 1906 par. 3>

Dear youth, there is great need of your examining yourselves. Many perished in the fearful calamity at San Francisco. How many who were destroyed by that awful earthquake were prepared for death? How many who are still alive will be admonished? None of us can foretell where the next destructive earthquake may be permitted to come. Who are prepared? . . . <YI, August 14, 1906 par. 4>

Let none begin to believe that amusements are essential, and that a careless disregard of the Holy Spirit during hours of selfish pleasure, is to be looked upon as a light matter. God will not be mocked. Let every young man, every young woman, consider: "Am I prepared today for my life to close? Have I the heart preparation that fits me to do the work which the Lord has given *me* to do?" <YI, August 14, 1906 par. 5>

Every youth should make God's Word his guide, and daily gather from the Word the instruction given. If some refuse

to be guided by this instruction, they are sowing seeds that the enemy has placed in their hands, and they will not care to reap the harvest. In view of the abundant opportunity given every one to walk in the light of God's Word, is it not sad to think that some are choosing their own way of careless pleasure? <YI, August 14, 1906 par. 6>

Every talent of influence is to be sacredly cherished and used for the purpose of gathering souls to Christ. Young men and young women should not think that their sports, their evening parties and musical entertainments, as usually conducted, are acceptable to Christ. <YI, August 14, 1906 par. 7>

Light has been given me, again and again, that all our gatherings should be characterized by a decided religious influence. If our young people would assemble to read and understand the Scriptures, asking, "What shall I do that I may have eternal life?" and then place themselves unitedly upon the side of truth, the Lord Jesus would let his blessing come into their hearts. <YI, August 14, 1906 par. 8>

O that every church-member, every worker in our institutions, might realize that this life is a school in which to prepare for examination by the God of heaven, with regard to purity, cleanness of thought, unselfishness of action! Every word and act, every thought, is recorded on the record books of heaven. <YI, August 14, 1906 par. 9>

To all, old and young, the word of the Lord is: Let the truth of God be inwrought in mind and soul. Let your prayer be, "O Lord, preserve my soul, that I shall not dishonor thee." Let your prayers ascend to God, that he may sanctify the soul in thought, in word, in spirit, in every transaction. Plead with God that not one thread of selfishness shall be woven into the fabric of your character. Let the prayer be offered: "Sanctify my heart through the truth. Let thy angels keep my soul in strict integrity. Let my mind be impressed with the simple, searching maxims in thy Word, given to guide me in this life as a preparation for the future, eternal life." <YI, August 14, 1906 par. 10>

It is through the power and prevalence of truth that we must be sanctified, and elevated to the true dignity of the standard set forth in the Word. The way of the Lord can be learned only through most careful obedience to his Word. Study the Word.--Mrs. E. G. White. <YI, August 14, 1906 par. 11>

November 13, 1906 Jerusalem Destroyed by Titus

For forty years after the doom of Jerusalem had been pronounced by Christ himself, the Lord delayed his judgments upon the city and the nation. Wonderful was the long-suffering of God toward the rejecters of his gospel and the murderers of his Son; but this long-suffering only confirmed the Jews in their stubborn impenitence. <YI, November 13, 1906 par. 1>

Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was besieged at the time of the Passover, when millions of Jews were assembled within its walls. Their stores of provision, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. So fierce were the pangs of hunger, that men would gnaw the leather of their belts and sandals and the covering of their shields. <YI, November 13, 1906 par. 2>

Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." <YI, November 13, 1906 par. 3>

The Roman leaders endeavored to strike terror to the Jews, and thus cause them to surrender. Those prisoners who resisted when taken were scourged, tortured, and crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. <YI, November 13, 1906 par. 4>

Titus would willingly have put an end to the fearful scene, and thus have spared Jerusalem the full measure of her doom. He was filled with horror as he saw the bodies of the dead lying in heaps in the valleys. Like one entranced, he looked from the crest of Olivet upon the magnificent temple, and gave command that not one stone of it be touched. Before attempting to gain possession of this stronghold, he made an earnest appeal to the Jewish leaders not to force him to defile the sacred place with blood. If they would come forth and fight in any other place, no Roman should violate the sanctity of the temple. In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another. <YI, November 13, 1906 par. 5>

The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the city by storm. He determined, however, that if possible, it should be saved from destruction. But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the temple, attacked the soldiers without. In the struggle a firebrand was flung by a

soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood flowed down the steps like water. <YI, November 13, 1906 par. 6>

It was an appalling spectacle to the Roman; what was it to the Jew? The whole summit of the hill which commanded the city blazed like a volcano. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of flame and smoke. The neighboring hills were lighted up; and dark groups of people were seen watching in horrible anxiety the progress of the destruction; the walls and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of the falling timbers. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation. The number of the slain exceeded that of the slayers. <YI, November 13, 1906 par. 7>

After the destruction of the temple, the whole city fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them in amazement, and declared that God had given them into his hands. <YI, November 13, 1906 par. 8>

The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control. God does not stand toward the sinner as an executor of the sentence against transgression; but he leaves the rejecters of his mercy to themselves, to reap that which they have sown. The destruction of Jerusalem is a solemn warning to all who are trifling with the offers of divine grace, and resisting the pleadings of divine mercy.--Mrs. E. G. White. <YI, November 13, 1906 par. 9>

January 1, 1907 Privileges and Opportunities of the Youth

Written for the Young People's Day

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." <YI, January 1, 1907 par. 1>

This exhortation is addressed especially to the young. Their youth does not excuse them from responsibility. They are strong, and are not worn down with the cares and the weight of years; their affections are ardent, and if they withdraw them from the world, and place them upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and will be crowned at last with glory, honor, and immortality. <YI, January 1, 1907 par. 2>

It is an alarming fact that the love of the world predominates in the minds of the young as a class. Many conduct themselves as if the precious hours of probation, while mercy lingers, were one grand holiday, and they were placed in the world merely for their own amusement, to be gratified with a continual round of excitement. They find their pleasures in the world, and in the things of the world, and are strangers to the Father and the graces of his Spirit. Many are reckless in their conversation. They choose to forget that by their words they are to be justified or condemned. God is dishonored by the frivolity and the empty, vain talking and laughing that characterize the life of many of our youth. <YI, January 1, 1907 par. 3>

I have seen Satan as a wily, vigilant foe, intent upon leading the youth to follow a course of action entirely contrary to that which God would approve. The enemy well knows that there is no class who can do as much good as young men and young women consecrated to God's service. He makes special efforts to lead them to find happiness in worldly amusements, and to justify themselves by endeavoring to show that these amusements are harmless, innocent, and even important for health. He presents the path of holiness as difficult, while the paths of worldly pleasure are strewn with flowers. In false and flattering colors, he arrays the world with its pleasures before the youth. But the pleasures of earth will soon come to an end, and that which is sown must also be reaped. Are personal attractions, ability, or talents too

valuable to devote to God, the author of our being, him who watches over us every moment? Are our qualifications too precious to devote to God? <YI, January 1, 1907 par. 4>

The youth often urge that they need something to enliven and divert the mind. The Christian's hope is just what is needed. Religion will prove to the believer a comforter, a sure guide to the Fountain of true happiness. The young should study the Word of God, giving themselves to meditation and prayer. They will find that their spare moments can not be better employed. Wisdom's "ways are ways of pleasantness, and all her paths are peace." <YI, January 1, 1907 par. 5>

Titus exhorts the youth to sobriety: "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." <YI, January 1, 1907 par. 6>

I entreat the youth, for their souls' sake, to heed the exhortation of the apostle. All these gracious instructions, warnings, and reproofs will be either a savor of life unto life or of death unto death. <YI, January 1, 1907 par. 7>

The young are naturally inclined to feel that not much responsibility, caretaking, or burden-bearing is expected of them. But upon every one rests the obligation to reach the Bible standard. The light that shines forth in privileges and opportunities, in the ministry of the word, in counsels, warnings, and reproofs, will perfect character, or will condemn the careless. This light is to be cherished by the young as well as by those who are older. Who will now take their stand for God, determined to give his service the first-place in their lives? Who will be burden-bearers? <YI, January 1, 1907 par. 8>

"Remember now thy Creator in the days of thy youth." Jesus desires the service of those who have the dew of youth upon them. He wants them to be heirs of immortality. They may grow up into noble manhood and womanhood, notwithstanding the moral pollution that abounds, that corrupts so many of the youth at an early age. They may be free in Christ; the children of light, not of darkness. God calls upon every young man and young woman to renounce every evil habit, to be diligent in business, fervent in spirit, serving the Lord. They need not remain in indolence, making no effort to overcome wrong habits or to improve the conduct. The sincerity of their prayers will be proved by the vigor of the effort they make to obey God's commands. At every step they may renounce evil habits and associations, believing that the Lord, by the power of his Spirit, will give them strength to overcome. <YI, January 1, 1907 par. 9>

Individual, constant, united efforts will be rewarded by success. Those who desire to do a great deal of good in our world must be willing to do it in God's way, by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything. <YI, January 1, 1907 par. 10>

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of one great work, and wins for the youth a good report, giving character to their efforts. Those who are true and faithful to their divinely appointed duties, are not fitful, but steadfast in purpose, pressing their way through evil, as well as good, reports. They are instant in season and out of season. <YI, January 1, 1907 par. 11>

The youth can do good in laboring to save souls. God holds them accountable for the use they make of the talents entrusted to them. Let those who claim to be sons and daughters of God aim at a high standard. Let them use every faculty God has given them. <YI, January 1, 1907 par. 12>

The youth who are consecrated to God sway a mighty influence for good. Preachers or laymen advanced in years, can not have one half the influence for good upon the young that the youth, if devoted to God, can have upon their associates. They ought ever to remember that upon them rests the solemn responsibility of doing all they can to save their fellow mortals, even at a sacrifice of pleasure and natural desires. Their time, their means, their influence,--all that they have and are should be consecrated to God. <YI, January 1, 1907 par. 13>

Those who have really tasted the sweets of redeeming love will not, can not, rest, until all with whom they associate are made acquainted with the plan of salvation. The young should inquire, "Lord, what wilt thou have me to do? How can I honor and glorify thy name upon the earth?" <YI, January 1, 1907 par. 14>

Souls are perishing all around us, and what are you doing, my young friends, to win souls to Christ? O that you would use you powers of mind in seeking to approach sinners, so that you might win even one soul to the path of righteousness! What a thought! One soul to praise God through eternity! One soul to enjoy happiness and eternal life! One gem in your crown, to shine forever and ever! But you may be able, by the grace of Christ, to win more than one from sin to holiness, and your reward will be great in the kingdom of heaven. Through the prophet Daniel the Lord declares that those who turn many to righteousness shall shine as the stars forever and ever. <YI, January 1, 1907 par. 15>

Upon the youth there rests grave responsibilities. God expects much from the young men who live in this generation of increased light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities given them. The work before them is waiting for their earnest efforts, that it may be carried forward from point to point as the time demands. If the youth will consecrate mind and heart to the Lord's service, they may reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the

youth to attain. To do less than this is to refuse to make the most of God-given opportunities. This will be looked upon as treason against God,--a failure to work for the good of humanity. <YI, January 1, 1907 par. 16>

What are you doing, dear youth, to make known to others how important it is to take the Word of God for a guide, to keep the commandments of Jehovah? Are you by precept and example declaring that it is only by obedience to the Word of God that men can be saved? If you will do what you can, you will be a blessing to others. As you labor according to the best of your ability, ways and opportunities will open before you to do more. <YI, January 1, 1907 par. 17>

Upon us God has bestowed great and precious gifts. He has given us light and a knowledge of his will, so that we need not err or walk in darkness. To be weighed in the balances and found wanting in the day of final settlement and rewards will be a fearful thing, a mistake that can never be corrected. Shall the book of God be searched in vain for our names? <YI, January 1, 1907 par. 18>

There is no happiness or safety except in the fear of the Lord. My dear young friends, morning and evening let your prayers go up from unfeigned lips that the Holy Spirit may take possession of your hearts and keep you from the seductive influences of the world. Work for Jesus; stand up for Jesus; and he will stand up for you in the day of God's judgment.

Mrs. E. G. White. <YI, January 1, 1907 par. 19>

August 20, 1907 Importance of Immediate Preparation for Service

Now, as never before, the great and wonderful work of this message is to be carried on. Our periodicals are to be distributed by men and women in all stations and walks in life. *Young and old are to act a part.* We have, as it were, been asleep regarding this matter. Let every one professing the name of Christ act a part in sending forth the message, "The end of all things is at hand, prepare to meet thy God." Our publications should go everywhere. The circulation of our periodicals should be greatly increased. <YI, August 20, 1907 par. 1>

It is our duty now to employ every possible means to help in the proclamation of the truth. We are to work as we have never worked before. *The Lord is coming very soon, and we are entering into scenes of calamity.* Satanic agencies, though unseen, are working to destroy human life. Now is our time to work with vigilance. Our books and papers are to be brought to the notice of the people; *the gospel of present truth is to be given to our cities without delay.* We need to arouse to our duties. <YI, August 20, 1907 par. 2>

Just now, when people are thinking seriously, literature on the meaning of the signs of the times, wisely circulated, will have a telling effect in behalf of the truth. God's judgments are abroad in the land. Now is our opportunity to make known the truth to them. <YI, August 20, 1907 par. 3>

The Lord is soon coming. In fire, in flood and earthquake, he is warning the inhabitants of this earth of his soon approach. *We have no time to lose.* We must make more determined efforts to lead the people of the world to see that the time of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing is to be circulated everywhere. <YI, August 20, 1907 par. 4>

O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! *A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him, using their talents aright.*--Mrs. E. G. White. <YI, August 20, 1907 par. 5>

September 10, 1907 Lessons in Economy and Self-Denial

Much might be said to the young people regarding their privilege to help the cause of God by learning lessons of economy and self-denial. Many think that they must indulge in this pleasure and that, and in order to do this, they accustom themselves to live up to the full extent of their income. God wants us to do better in this respect. We sin against ourselves when we are satisfied with enough to eat and drink and wear. God has something higher than this before us. When we are willing to put away our selfish desires, and give the powers of heart and mind to the work of the cause of God, heavenly agencies will co-operate with us, making us a blessing to humanity. <YI, September 10, 1907 par. 1>

Even though he may be poor, the youth who is industrious and economical can save a little for the cause of God. When I was only twelve years old, I knew what it was to economize. With my sister I learned a trade, and although we would earn only twenty-five cents a day, from this sum we were able to save a little to give to missions. We saved little

by little until we had thirty dollars. Then when the message of the Lord's soon coming came to us, with a call for men and means, we felt it a privilege to hand over the thirty dollars to father, asking him to invest it in tracts and pamphlets to send the message to those who were in darkness. <YI, September 10, 1907 par. 2>

It is the duty of all who touch the work of God to learn economy in the use of time and money. Those who indulge in idleness reveal that they attach little importance to the glorious truths committed to us. They need to be educated in habits of industry, and to learn to work with an eye single to the glory of God. <YI, September 10, 1907 par. 3>

Deny Self and Improve Talent

Those who have not good judgment in the use of time and money, should advise with those who have had experience. With the money that we had earned at our trade, my sister and I provided ourselves with clothes. We would hand our money to mother, saying, "Buy, so that after we have paid for our clothing, there will be something left to give for missionary work." And she would do this, thus encouraging in us a missionary spirit. <YI, September 10, 1907 par. 4>

The giving that is the fruit of self-denial, is a wonderful help to the giver. It imparts an education that enables us more fully to comprehend the work of Him who went about doing good, relieving the suffering, and supplying the needs of the destitute. The Saviour lived not to please himself. In his life there was no trace of selfishness. Though in a world that he himself had created, he claimed no part of it as his home. "Foxes have holes, and the birds of the air have nests," he said; "but the Son of man hath not where to lay his head." <YI, September 10, 1907 par. 5>

If we make the best use of our talents, the Spirit of God will continually lead us to greater efficiency. To the man who had faithfully traded with his talents the Lord said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The one-talented man was also expected to do his best. Had he traded with his lord's goods, the Lord would have multiplied the talent. <YI, September 10, 1907 par. 6>

To every man God has given his work, "according to his several ability." God has the measure of our ability, and knows just what to lay upon us. Of the one who is found faithful, the command is given, Entrust him with greater responsibility. If he proves faithful to that trust, the word is given again, Trust him with still more. Thus through the grace of Christ he grows to the full measure of a man in Christ Jesus. <YI, September 10, 1907 par. 7>

Have you only one talent? Put it out to the exchangers, by wise investment increasing it to two. Do with your might what your hands find to do. Use your talent so wisely that it will fulfil its appointed mission. It will be worth everything to you to hear the words spoken to you at last, "Well done." But only to those who have done well, will the "Well done" be spoken. <YI, September 10, 1907 par. 8>

No Time to Lose

Young men and women, you have no time to lose. Seek earnestly to bring solid timbers into your character building. We beseech you for Christ's sake to be faithful. Seek to redeem the time. Consecrate yourselves every day to the service of God, and you will find that you do not need many holidays to spend in idleness, nor much money to spend in self-gratification. Heaven is watching for those who are seeking to improve and to become molded to the likeness of Christ. When the human agent submits to Christ, the Holy Spirit will accomplish a great work for him. <YI, September 10, 1907 par. 9>

Every true, self-sacrificing worker for God is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow beings. He may lose his life in service; but when Christ comes to gather his jewels to himself, he will find it again.

Ellen G. White. <YI, September 10, 1907 par. 10>

September 24, 1907 Lessons from the Life of Daniel A Warfare against Intemperance

No young man or woman could be more sorely tempted than were Daniel and his companions. To these four Hebrew youth were apportioned wine and meat from the king's table. But they chose to be temperate. They saw that perils were on every side, and that if they resisted temptation, they must make most decided efforts on their part, and trust the results with God. The youth who desire to stand as Daniel stood must exert their spiritual powers to the very utmost, cooperating with God, and trusting wholly in the strength that he has promised to all who come to him in humble

obedience. <YI, September 24, 1907 par. 1>

There is a constant warfare to be maintained between virtue and vice. The discordant elements of the one, and the pure principles of the other, are at work, striving for the mastery. Satan is approaching every soul with some form of temptation on the point of indulgence of appetite. Intemperance is fearfully prevalent. Look where we will, we behold this evil fondly cherished. In spite of the efforts made to control it, intemperance is on the increase. We can not be too earnest in seeking to hinder its progress, to raise the fallen, and to shield the weak from temptation. With our feeble human hands we can do but little, but we have an unfailing Helper. We must not forget that the arm of Christ can reach to the very depths of human woe and degradation. He can give us help to conquer even the terrible demon of intemperance. <YI, September 24, 1907 par. 2>

Our Youth and Intemperance

There is no class of persons capable of accomplishing more in the warfare against intemperance than are God-fearing youth. In this age the young men in our cities should unite as an army, firmly and decidedly to set themselves against every form of selfish, health-destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized in the halls and gardens fitted up with music and other attractions to allure the youth! Intemperance and profanity and licentiousness are sisters. Let every God-fearing youth gird on the armor and press to the front. Put your names on every temperance pledge presented. Thus you lend your influence in favor of signing the pledge, and induce others to sign it. Let no weak excuse deter you from taking this step. Work for the good of your own souls and for the good of others. <YI, September 24, 1907 par. 3>

The young men and women who claim to believe the truth for this time can please Jesus only by uniting in an effort to meet the evils that have, with seductive influence, crept in upon society. They should do all they can to stay the tide of intemperance now spreading with demoralizing power over the land. Realizing that intemperance has open, avowed supporters, those who honor God take their position firmly against the tide of evil by which both men and women are being swiftly carried to perdition. <YI, September 24, 1907 par. 4>

The followers of Jesus will never be ashamed to practise temperance in all things. Then why should any young man blush with shame to refuse the wine cup or the foaming mug of beer? A refusal to indulge perverted appetite is an honorable act. The sin is unmanly; to indulge in injurious habits of eating and drinking is weak, cowardly, debasing; but to deny perverted appetite is strong, brave, noble. In the Babylonian court, Daniel was surrounded by allurements to sin, but by the help of Christ he maintained his integrity. He who can not resist temptation, when every facility for overcoming has been placed within his reach, is not registered in the books of heaven as a man. <YI, September 24, 1907 par. 5>

Dare to be a Daniel. Dare to stand alone. Have courage to do the right. A cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." <YI, September 24, 1907 par. 6>

Moral Courage Required

At all times and on all occasions it requires moral courage to adhere to the principles of strict temperance. We may expect that by following such a course we shall surprise those who do not totally abstain from all stimulants; but how are we to carry on the work of reform if we conform to the injurious habits and practises of those with whom we associate? <YI, September 24, 1907 par. 7>

The holy intelligences of heaven watch the conflict going on between the tempter and the tempted. If the tempted turn from temptation, and in the strength of Jesus conquer, angels rejoice; for Satan has lost in the conflict. In our behalf, Christ, when weakened and suffering on account of hunger, fought the battle against appetite, and conquered Satan. In the name and strength of Jesus every youth may conquer the enemy today on the point of perverted appetite. My dear young friends, advance step by step, until all your habits shall be in harmony with the laws of life and health. He who overcame in the wilderness of temptation declares: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Mrs. E. G. White. <YI, September 24, 1907 par. 8>

October 29, 1907 With Full Purpose of Heart

From age to age the heroes of faith have been marked by their fidelity to God; and they have been brought conspicuously before the world that their light might shine to those in darkness. Daniel and his three companions are illustrious examples of Christian heroism and devotion to principle. A brief account of the life of these four Hebrews is left on record for the encouragement of those who are brought into temptation and trial. From their experience in the court of Babylon, we may learn what God will do for those who serve him with full purpose of heart. <YI, October 29, 1907 par. 1>

In the reign of Jehoiakim, Nebuchadnezzar besieged Jerusalem, and carried away "all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land." <YI, October 29, 1907 par. 2>

After his return from the conquest of the Israelites, Nebuchadnezzar spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans." <YI, October 29, 1907 par. 3>

Among those chosen from the captives of Judah were Daniel, Hananiah, Mishael, and Azariah, "unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Beltshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego." The Babylonian officer had an object in thus changing the names of the Hebrew youth. Anciently the name of a child stood for his character, and the names given to these children were characteristic of what it was expected they would become. They were young in years, and this change in their names it was believed would make an impression on their minds. In a little while, it was hoped, their former religion would be forgotten, and they would become in character and purpose like the Chaldean youth about them. <YI, October 29, 1907 par. 4>

That they might be fully prepared for their life at court, according to Oriental custom, these youth were to be taught the learning of the Chaldeans, and for three years they were to be subjected to a thorough course of physical and intellectual discipline. They were not only to be admitted to the royal palace, but it was also provided that they should eat of the meat and drink of the wine that came from the king's table. They were appointed "a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king." In all this the king thought that he was showing them great honor, and was securing for them the best physical and mental development. <YI, October 29, 1907 par. 5>

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." <YI, October 29, 1907 par. 6>

In purposing that he would not eat the food that the king had provided, Daniel did not desire to be singular; but he was determined to be true to God. As a true Hebrew, he could not eat the meat nor drink the wine. In the food provided for the king's table, were swine's flesh and other foods which were proclaimed unclean by the law given to Moses. Again, a portion of the food, and also of the wine, was set apart as an offering to the false gods of Babylon. According to the religious ideas of the day, this act consecrated the whole to the heathen gods. Daniel and his three brethren thought that if they should not actually partake of the king's bounty, a mere pretense of eating the food and drinking the wine, where such idolatry was practised, would be a denial of their faith. To do this would be to implicate themselves with heathenism, and to dishonor the law of God. <YI, October 29, 1907 par. 7>

What They Might Have Thought

Daniel and his companions might have taken the position that because their food and drink was of the king's appointment, it was their duty to partake of it. But they did not do this. As they were brought to the test, they placed themselves fully on the side of truth and righteousness. By earnest prayer and study of the Scriptures, they were prepared to act intelligently in the matter. Flesh meat had not composed their diet in the past, and they determined that it should not come into their diet in the future. From the fate of the sons of Aaron, they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment; and as wine had been prohibited to all who should engage in the service of God, they resolved that they would not partake of it. They would not defile themselves with the portion of the king's meat, nor with the wine which he drank. <YI, October 29, 1907 par. 8>

The faithful youth knew not what would be the result of their decision; but though they realized that it might cost them their lives, they resolved to keep the path of strict temperance in the courts of the licentious city of Babylon. <YI, October 29, 1907 par. 9>

Daniel and his companions are illustrations of what the young men of today can be. Earnest, whole-souled, these

youth would be true to principle at any cost. During the early years of his captivity, Daniel was passing through an ordeal that was to familiarize him with courtly grandeur, with hypocrisy, and with paganism. A strange school indeed to fit him for a life of sobriety, industry, and faithfulness! And yet he lived uncorrupted by this atmosphere of evil. <YI, October 29, 1907 par. 10>

What to Do with Temptation

To those who will do as these youth did,--close the door to temptation, deny appetite, and place themselves in right relation to God,--the Lord will manifest himself. It is the privilege of the youth today to have principles so firm that the most powerful temptations will not draw them from their allegiance. The company they keep, the principles they adopt, the habits they form, will settle the question of their usefulness in this life, and of their future eternal interests, with a certainty that is infallible. <YI, October 29, 1907 par. 11>

There is also a lesson for us to learn in the demand the king of Babylon made for perfection in the youth who should stand in his courts. They must be without blemish, well favored, skilful in wisdom, cunning in knowledge, and understanding science. If an idolatrous king should demand such excellence in those who were to stand before him, should not those who have a knowledge of the true God reach perfection of character and capability in his service? Those who expect one day to stand before the throne of the God of gods and Lord of kings, should live each day in such a way that the approval of God can rest upon them. They should seek daily to remove the blemishes in character that lead to sin, and bring into their lives the perfection of character that all must reveal who have a part in the kingdom of heaven. <YI, October 29, 1907 par. 12>

Character will always be tested. If Christ dwells in us, day by day and year by year, we shall grow into a noble heroism. This is our allotted task, but it can not be accomplished without help from Jesus, without resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each has a personal battle to fight; each must win his way through struggles and discouragements. Those who decline the struggle, lose the strength and joy of victory. No one, not even God, can make our characters noble or our lives useful unless we make the effort necessary on our part. We must put features of beauty into our lives. We must seek to expel the unlovely traits, while God works in us to will and to do of his good pleasure.

Ellen G. White. <YI, October 29, 1907 par. 13>

November 12, 1907 With Full Purpose of Heart

To carry out his purpose not to defile himself with the king's food, Daniel made request of the prince of the eunuchs for a simpler diet. "Now God had brought Daniel into favor and tender love with the prince of the eunuchs." This officer saw in Daniel good traits of character. He saw that he was striving to be kind and helpful, that his words were respectful and courteous, and his manner possessed the grace of modesty and meekness. It was the good behavior of the youth that gained for him the favor and love of the prince. <YI, November 12, 1907 par. 1>

But the prince of the eunuchs hesitated to grant the request of Daniel, fearing that such rigid abstinence as he proposed would cause the Hebrews to become less ruddy in health than those who ate of the king's dainties. He said to Daniel, "I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king." <YI, November 12, 1907 par. 2>

But it was not the luxuries of the king that would give to these youth a clear countenance and bright eye. It was the consciousness of having the approval of God. And Daniel knew that if he and his companions were permitted to adopt a simple diet, by the time they were called to appear before the king, the advantages of health reform would be apparent in their physical health. <YI, November 12, 1907 par. 3>

Daniel pleaded for a ten days' trial. "Prove thy servants, I beseech thee, ten days," he said; "and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days." <YI, November 12, 1907 par. 4>

When they preferred their request, the Hebrew youth knew the seriousness of their position, and by earnest prayer they braced themselves for duty and for trial. Severe criticism was passed upon them by their companions; they had to meet ridicule and abuse; but sneers could not weaken their piety. With watchfulness and prayer they guarded every avenue of temptation. They had learned the principles of true service. They were captives, lonely, and in peril; but they were in possession of a treasure of priceless worth,-- unbending integrity. They feared to do wrong. <YI, November 12, 1907 par. 5>

"And at the end of the ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and of the wine that they should drink; and gave them pulse." The simple pulse and water, which they at first requested, was thereafter the food of Daniel and his companions. <YI, November 12, 1907 par. 6>

From the experience of these Hebrew children, we can learn the precious lesson that the Lord watches over those who place themselves in right relation to him and to his requirements. God regarded with approval the firmness and self-denial of these youth, and his blessing attended them. In Daniel and his companions we have an instance of the triumph of principles over temptation and indulgence of appetite. It shows us that through religious principles young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it costs them great sacrifice.

<YI, November 12, 1907 par. 7>

What young men and women need is Christian heroism. God's Word declares that he that ruleth his spirit is better than he that taketh a city. To rule the spirit means to keep self under discipline. The youth must not suppose that they can go on living careless and indulgent lives, seeking no preparation for the kingdom of God, and yet in time of trial be able to stand firm for the truth. They need to seek earnestly to bring into their lives the perfection that is seen in the life of the Saviour, so that when Christ shall come, they will be prepared to enter in through the gates into the city of God. God's abounding love and presence in the heart will give the power of self-control, and will mold and fashion the mind and character. The grace of Christ in the life will direct the aims and purposes and capabilities into channels that will give moral and spiritual power--power which the youth will not have to leave in this world, but which they can carry with them into the future life and retain through the eternal ages.

Mrs. E. G. White. <YI, November 12, 1907 par. 8>

December 31, 1907 "Them That Honor Me, I Will Honor"

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." <YI, December 31, 1907 par. 1>

God always honors the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon; yet among them all, the Hebrew captives were without a rival. The erect form, the elastic step, the fair countenance, the undimmed senses, the untainted breath,--all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws. <YI, December 31, 1907 par. 2>

During the past three years the youthful Hebrews had been gaining other wisdom than the learning of the Chaldeans; God had been giving them a knowledge of himself. They had placed themselves in right relation to God, and he could trust them with a deep knowledge of eternal truths. <YI, December 31, 1907 par. 3>

The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that comes from idolatrous practises, and that leaves God out of its reckoning. Daniel and his companions, from the first of their experience in the king's court, were gaining a clearer comprehension, a sounder and more accurate judgment, than all the wise men of the kingdom of Babylon. They placed themselves where God could bless them. They followed rules of life that would give them strength of intellect and would gain for them the greatest possible benefit from the study of God's Word. <YI, December 31, 1907 par. 4>

While faithful to his duties in the king's court, Daniel so faithfully maintained his loyalty to God, that God could honor him as his messenger to the Babylonian monarch. It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten dream, and an interpretation of it. Daniel and his companions sought the Lord, and to Daniel was revealed the dream and its meaning. And when he had related to the king the vision God had shown him, Nebuchadnezzar said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." <YI, December 31, 1907 par. 5>

The history of Daniel and his companions has been recorded on the pages of the Inspired Word for the benefit of the youth in all succeeding ages. What men have done, men may do. If the youth will make the unreserved surrender of the will that Daniel made, God will help them as he helped Daniel. If they will appreciate the opportunities he gives for growing in understanding of him, he will give them wisdom and knowledge, and will fill their hearts with unselfishness. He will put into their minds thoughts that will inspire them with hope and courage as they seek to bring

others under the sway of the Prince of Peace. They will have the co-operation of God and the angels. They will work out with carefulness the sum of their salvation, God working in them to will and to do of his good pleasure. <YI, December 31, 1907 par. 6>

As Daniel studied the Word of God, his understanding became ever clearer; and as he comprehended its ennobling principles, he purposed in his heart to form a character that God could approve. He could not foresee the result of his determination to be true to God in the courts of Babylon; but he resolved that even at the loss of all things, he would preserve his integrity. And the Lord fulfilled to him the word that he has pledged, "Them that honor me I will honor." <YI, December 31, 1907 par. 7>

There is wonderful encouragement in the story of Daniel for the youth who today are striving to gain knowledge. In his Word the Lord has left his children a divine instructor that will never disappoint those who seek its direction with a sincere heart. Its teachings will give a strength of character and mental development that no other book can impart. Let the student make the Word of God the chief book of study, giving all other branches of learning a secondary place. And as the heart is opened to the entrance of the Word, light from the throne of God will shine into the soul. The Word, cherished in the heart, will yield to the student a treasure of knowledge that is priceless. Its ennobling principles will stamp the character with honesty and truthfulness, temperance and integrity.

Mrs. E. G. White. <YI, December 31, 1907 par. 8>

February 11, 1908 New-Year Resolutions

Although in one sense the first day of a new year is no more to God than any other day, yet he often puts into the heart of his children at that time a desire to begin the new year with good resolves,--perhaps with plans to carry out some worthy enterprise,--and with purposes to depart from the wrongs of the old year, and to live the new year with new determinations. <YI, February 11, 1908 par. 1>

In God's plan for his ancient people, he gave the command, "On the first day of the first month shalt thou set up the tabernacle." We have no tabernacle to set up as had the children of Israel, but we have a work of building to do, the importance of which all need to understand. "Ye are God's husbandry, ye are God's building," said the apostle. If we will work with God in the building of this tabernacle, establishing it firmly on the broad principles of heaven, then it can truly be said of us, "We are laborers together with God." <YI, February 11, 1908 par. 2>

We are yet in the early part of the new year. Let this work of consecration and progression be begun without delay. Let this first part of the new year be given to the work of pruning away the branches of selfishness. Let the mind turn with clear discernment to the work of examining critically our individual course of action. It is not our privilege to measure the actions of others or criticize their failings. God has not made us the bearers of others' sins. It is with our own selves we have to do. The more thorough the work of repentance and reform in our own lives, the less we shall see to criticize in others. <YI, February 11, 1908 par. 3>

We do wrong when we measure ourselves by the defects we see in others. God does not do so. He understands the circumstances of every life, and he measures the human being by the advantages that each one has had for perfecting a Christian character. He takes into consideration the opportunities the human agent has had for obtaining a knowledge of God and his truth. <YI, February 11, 1908 par. 4>

He who has a true estimation of the law of God will not compare his character with the character of others, or be led into having a pharisaical opinion of himself. He will judge his life by the holy law of God. When a certain lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Christ said to 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." The lawyer recognized the two great principles which underlie the law of God. Jesus said to him, "Thou hast answered right: this do, and thou shalt live." <YI, February 11, 1908 par. 5>

It is for our own benefit and safety that God asks us to abandon the selfish and questionable projects, and make thorough work in cleansing the soul temple of sin. In his instruction to his disciples the Saviour shows how complete must be the work of eradication of evil. "If thy right eye offend thee," he declares, "pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." <YI, February 11, 1908 par. 6>

The fourth chapter of Ephesians contains precious instruction for the children of God at this time. We are to make continual advancement in the perfecting of Christian character, that we may be no more "children, tossed to and fro,

and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ."

Mrs. E. G. White. <YI, February 11, 1908 par. 7>

March 3, 1908 A Preparation for Efficient Service

There are many lines in which the youth can find opportunity for helpful effort. As they organize into bands for Christian service, their co-operation will prove an assistance and encouragement. Parents and teachers, by taking an interest in the work of the young people, will be able to give them the benefit of their own larger experience, and can help to make their efforts effective for good. <YI, March 3, 1908 par. 1>

In this closing work of the gospel there is a vast field to be occupied; and, more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the field, from the vineyard, and from the workshop, and sent forth by the Master to give his message. Many of these may have had little opportunity for education; but Christ sees in them qualifications that will enable them to fulfil his purpose. If they put their hearts into the work, and continue to be learners, he will fit them to labor for him. <YI, March 3, 1908 par. 2>

With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to the work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. <YI, March 3, 1908 par. 3>

All who engage in ministry are God's helping hand. There is no line of work in which it is possible for the youth to receive greater benefit. They are co-workers with the angels; rather, they are human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this? With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the world! <YI, March 3, 1908 par. 4>

He who puts on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God, working in harmony with the plan God has laid down for the perfect development of the physical, mental, and spiritual powers. <YI, March 3, 1908 par. 5>

Young men and young women, gather a stock of knowledge. Do not wait until some human examination pronounces you competent to work; but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others light, and peace, and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the test the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have,--the indorsement of God. <YI, March 3, 1908 par. 6>

However large, however small, your talents, remember that what you have is yours only in trust. Thus God is testing you, giving you an opportunity to prove yourself true. To him you are indebted for all your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill,--all must be accounted for to him who gives all. He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner, as well as a teacher. <YI, March 3, 1908 par. 7>

Every church is in need of the controlling power of the Holy Spirit; and now is the time to pray for it. But in all God's work for man, he plans that man shall co-operate with him. To this end the Lord calls upon the church to have a higher piety, a more just sense of duty, a clearer realization of their obligations to their Creator. He calls upon them to be a pure, sanctified, working people. The Christian Help work is one means of bringing this about; for the Holy Spirit communicates with all who are doing God's service. <YI, March 3, 1908 par. 8>

To those who have been engaged in this work, I would say, Continue to work with tact and ability. Combine medical missionary work with the proclamation of the third angel's message. A new element needs to be brought into the work. God's people must realize their great need, and take up the work that lies nearest them. <YI, March 3, 1908 par. 9>

With those who engage in this work, speaking words in season and out of season, helping the needy, telling them of the wonderful love of Christ for them, the Saviour is always present, impressing the hearts of the poor and miserable and wretched. When the church accepts its God-given work, the promise is, "Thy light shall break forth as the morning,

and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Christ is our righteousness. He goes before us in this work, and the glory of the Lord follows. <YI, March 3, 1908 par. 10>

The youth who aim to labor in the Master's vineyard must be as apprentices who are to learn a trade. They must learn to be useful in the work by doing errands for the Lord, improving opportunities for missionary labor anywhere and in any capacity. Thus they may give evidence that they possess tact and qualifications for the greatest work ever entrusted to men. They should be continually improving in mind, in manners, in speech, learning how to become successful laborers. They should cultivate tact and courtesy, and manifest the spirit of Christ. Onward and upward should be their constant endeavor. <YI, March 3, 1908 par. 11>

He who is seeking to qualify himself for the sacred work of God, should be careful not to place himself on the enemy's ground, but should choose the society of those who will help him to obtain divine knowledge. So far as it is consistent, we should shun every influence that would tend to divert the mind from the work of God. Especially should those who are young in faith and experience beware that they do not in self-confidence place themselves in the way of temptation. Those who take hold of the work aright will feel the necessity of having Jesus with them at every step. <YI, March 3, 1908 par. 12>

Be careful to maintain the elevated character of the missionary work. Let all connected with missions be constantly inquiring, "What am I? and what ought I to be and do?" Let all consider that they can not give to others what they do not possess themselves; therefore they should not settle down content with their natural ways and habits, seeking to make no change for the better. Paul says that he had not attained; but, he adds, "I press toward the mark." There must be constant reformation, unceasing advancement, if we would perfect a symmetrical character. <YI, March 3, 1908 par. 13>

All who become efficient workers must give much time to prayer. The communication between God and the soul must be kept open, that the workers may recognize the voice of their Captain. The Bible should be diligently studied. The truth of God, like gold, is not always lying right on the surface; it is to be obtained only by earnest thought and study. This study will not only store the mind with most valuable knowledge, but will strengthen and expand the mental powers, and it will develop a true estimate of eternal things. Let the divine precepts be brought into the daily life; let the life be fashioned after God's great standard of righteousness, and the whole character will be strengthened and ennobled. <YI, March 3, 1908 par. 14>

He who has appointed "to every man his work," according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation. To every worker is given the promise, "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Mrs. E. G. White. <YI, March 3, 1908 par. 15>

April 7, 1908 Knowing God

It is the privilege of the youth to have an education in the things of God. God loves them, and he will give to them a rich experience if they will deny self for Christ's sake, if they will depart from sin, and serve the Lord with full purpose of heart. By giving up worldly pleasure, by ceasing to serve self, and learning to serve the Lord, they can give to the world one of the most striking evidences that God is working through his church on the earth. <YI, April 7, 1908 par. 1>

God is giving to the children and youth many opportunities of knowing his will, and of learning how to do that will. In the Sabbath-school, in the services of the church, through the study of his Word in the home and in the school, he is constantly providing ways by which they may learn what is his purpose for the youth who accept him. By an earnest study of the Word of God, dear youth, you may learn to distinguish between right and wrong, between him that serveth God and him that serveth him not. If you will put away your novel and romance, and with simplicity of heart search the Scriptures, the Lord will impress your mind with his truth, and will make you a blessing to others. You will see the converting power of God come into the church. <YI, April 7, 1908 par. 2>

A faithful study of the story of Daniel and his three friends will teach the principles that underlie a strong, true character. These young men had first learned to serve God in their homes. They had there learned the meaning of true religion and what God would do for them if they remained loyal to him. When they were carried to the court of Babylon, they determined to yield up life itself rather than be untrue to God. <YI, April 7, 1908 par. 3>

A severe test came to three of these youth when Nebuchadnezzar issued a proclamation, calling upon all the officers of the kingdom to assemble at the dedication of the great image, and at the sound of the musical instruments, to bow down and worship it. Should any fail of doing this, they were immediately to be cast into the midst of a burning fiery

furnace. The worship of this image had been brought about by the wise men of Babylon in order to make the Hebrew youth join in their idolatrous worship. They were beautiful singers, and the Chaldean wanted them to forget their God, and accept the worship of the Babylonian idols. <YI, April 7, 1908 par. 4>

The appointed day came, and at the sound of the music, the vast company that had assembled at the king's command "fell down and worshiped the golden image." But these faithful young men would not bow down. <YI, April 7, 1908 par. 5>

When the men of Babylon saw that the youth would not join in the songs or bend the knee, they went to Nebuchadnezzar, saying, "O king, live forever. . . . There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up." <YI, April 7, 1908 par. 6>

The king was filled with rage, and commanded that the men be brought before him. "Is it true," he inquired, "do not ye serve my gods, nor worship the golden image which I have set up?" Pointing to the fiery furnace, he reminded them of the punishment that would be theirs if they refused to obey his will. <YI, April 7, 1908 par. 7>

The king decided to give them a second trial. "If ye be ready," he said, "that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace." Then, with hand stretched upward in defiance, he asked, "And who is that God that shall deliver you out of my hands?" <YI, April 7, 1908 par. 8>

The fearless youth replied, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, . . . but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." <YI, April 7, 1908 par. 9>

In vain were the king's threats. He could not turn these noble men from their allegiance to the great Ruler of nations. When opportunity was again given them to yield to the king's decree, and at the sound of the music the great men and officers of the kingdom bowed in worship before the image, the three Hebrews stood erect; they would not dishonor God by engaging in idol worship. They had been obedient to the laws of Babylon so far as these did not conflict with the claims of God; but they would not be swayed a hair's breadth from the duty they owed their Creator. <YI, April 7, 1908 par. 10>

Then the king commanded the furnace to be heated seven times hotter than it was wont to be heated; and when this was done, the three Hebrews were cast in. So furious were the flames, that the men who cast the Hebrews in were burned to death. <YI, April 7, 1908 par. 11>

Suddenly the countenance of the king paled with terror. He looked intently into the glowing flames, and turning to his lords, in tones of alarm, he inquired, "Did not we cast three men bound into the midst of the fire?" The answer was, "True, O king." His voice trembling with excitement, the monarch exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." <YI, April 7, 1908 par. 12>

Nebuchadnezzar knew enough of the true God through Daniel to know whose was the form of the fourth in the flames. With remorse and shame, the king cried, "Ye servants of the most high God, come forth." And as they obeyed and came forth, there was not even the smell of fire upon their garments. <YI, April 7, 1908 par. 13>

God asks the youth of today to serve him with the same earnest purpose that these Hebrew youth revealed. He bids you make straight paths for your feet. He does not promise you that your Christian life will be free from trial; for the enemy will come in some form to every child of God. But in every trial you may claim the companionship of the Son of God. "Lo, I am with you always," he declares, "even unto the end of the world." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the holy One of Israel, thy Saviour."

Mrs. E. G. White. <YI, April 7, 1908 par. 14>

April 28, 1908 Wise Counsel to Youth

"I write unto you, young men," says the apostle, "because ye have overcome the wicked one." There is a work of overcoming to be done, and it is given to the youth to experience the joys of the overcomer. Into the life of every believing child of God is to be brought the work of resisting evil. <YI, April 28, 1908 par. 1>

Take the promises of God, and claim them as your own. If you fail,--and you may; for older persons fail,--do not give up in discouragement, and say, The Lord has forsaken me. If you have done wrong, go to the one you have wronged, and confess your fault. Then go to the Lord, and ask his forgiveness. He will receive you; for he has promised. "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When Christ abides in your life, you may look to him to complete the work he has begun in you. <YI, April 28, 1908 par. 2>

God will give wisdom and understanding and knowledge to the youth who seek him with sincerity of heart. He will help the student to be a power for good in the schoolroom, and outside the school to live so true a life that the world will take knowledge of him that he has been with Jesus and learned of him. He will enable the older members of the family to set a true example before the younger members, and will teach them how to seek together for perfection of character. <YI, April 28, 1908 par. 3>

God wants us to be good and to do good. It is your privilege to learn of God, and then teach others what they must do to be saved. The voice is a wonderful talent. God wants you to improve this talent, that you may be a blessing to others. Learn to speak the kind and helpful and tender word. It is your privilege to break away from every form of wrongdoing. By putting away pride and selfishness and coming into right relation with God, you may begin to have heaven right here on earth. And in this work you will be laborers together with God. <YI, April 28, 1908 par. 4>

Do not cease to pray. The Lord will hear the prayer of the contrite heart. Repeat the promise. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." With this threefold promise God desires to impress your hearts with the assurance that if you will go to him in your need, he will surely help you. When you make an entire surrender to God, he will give you most precious thoughts, and heavenly angels will co-operate with you. The Spirit of God will give you words to speak that will touch hearts and help you to reach souls. <YI, April 28, 1908 par. 5>

Satan has a great desire to ruin souls; Christ has a great desire to save them. "Come unto me all ye that labor and are heavy laden," he invites, "and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This is a blessed invitation to lay all our perplexities at the feet of Jesus, and to rest in his love. <YI, April 28, 1908 par. 6>

Take time to think of the pleasures that await those who are faithful. When this earthly pilgrimage is ended, you will have the Saviour's presence with you continually. He will lead you to behold the beautiful scenes of the earth made new. He will talk to you about the things most precious, and will teach you a fuller knowledge of his way. The education you gain in the things of God in this life will not end here. All that you gain you will take with you to the future life; and Christ, as your teacher, will continue the work of education through the eternal ages. And your love for him will broaden and deepen as you realize more fully all that his sacrifice has purchased for you.

Ellen G. White. <YI, April 28, 1908 par. 7>

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. God's people should be preparing for what is to break upon the world as an overwhelming surprise. <YI, April 28, 1908 par. 8>

Our time is precious. We have but a few, very few, days of probation in which to make ready for the future, immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the Word of God.--Mrs. E. G. White. <YI, April 28, 1908 par. 9>

November 3, 1908 Suffer the Children to Come

When the Saviour was on earth, he took little children in his arms, and blessed them. On one occasion the disciples would have sent these little ones away, but Jesus heard their words of rebuke, and he said to them, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." <YI, November 3, 1908 par. 1>

In the children who were brought in contact with him, Jesus saw the men and women who should be the heirs of his grace and subjects of his kingdom, and some of whom would become martyrs for his sake. He knew that these children would listen to him, and accept him as their Redeemer far more readily than would grown-up people, many of whom were worldly wise and hard-hearted. In his teaching he came down to their level. He, the Majesty of heaven, did not disdain to answer their questions, and simplify his important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after-years would spring up and bear fruit unto eternal life. <YI, November 3, 1908 par. 2>

It is still true that children are most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. <YI, November 3, 1908 par. 3>

It has been my privilege to see many of the young converted and baptized, some in their early childhood. In one

church where I labored with my husband in our early experiences in the message, there were about fourteen children nearly of an age, who wished to be baptized. A father came to Elder White and said, "What are you going to do with these children? They say they are converted to God; but they are too young to be baptized." "No, indeed, they are not," my husband responded. "My wife can tell you a story of what a child can experience in spiritual things, if you care to hear." Then I related my own experience in conversion. <YI, November 3, 1908 par. 4>

I was eleven years old when the light broke into my heart. I had pious parents, who in every way tried to make their children acquainted with their Heavenly Father. We sang the praises of God in our household. Every morning and evening we had family prayer. There were eight children in the family, and every opportunity was improved by our parents to lead us to give our hearts to Jesus. <YI, November 3, 1908 par. 5>

I was not unmindful of the voice of prayer daily going up to God. These influences were working on my heart; and in my earlier years I had often sought for the peace that there is in Christ; but I could not seem to find the freedom that I desired. A terrible feeling of sadness and despair rested upon my heart. I did not think of anything that I had done to cause me to feel sad; but it seemed that I was not good enough ever to enter heaven. Such a thing seemed altogether too much for me to expect. <YI, November 3, 1908 par. 6>

The mental anguish I passed through at this time was very great. I believed in an eternally burning hell; and as I thought of the wretched state of the sinner before God, I was in deep despair. I feared that I should be lost, and that I should live through eternity suffering a living death. But I learned better than this. I learned that I had a God who is altogether too merciful to perpetuate throughout eternity the lives of the beings whom he created for his glory, but who, instead of accepting the Saviour, had died unrepentant, unforgiven, and unsaved. I learned that the wicked shall be consumed as stubble, and that they shall be as ashes under our feet in the new earth; they shall be as though they had not been. There is no eternally burning hell; there are no living bodies suffering eternal torment. <YI, November 3, 1908 par. 7>

But for a long time not one ray of light pierced the dark cloud of distress and despondency that was surrounding me. My sufferings were very great. Night after night, while my twin sister was sleeping, I would arise, and bow by the bedside before the Lord, and plead with him for mercy. All the words that I had any confidence to utter were, "Lord, have mercy." Such complete hopelessness would seize me that I would fall on my face with an agony of feeling that can not be described. Like the poor publican, I dared not so much as lift my eyes toward heaven. <YI, November 3, 1908 par. 8>

Finally I had a dream which gave me a faint hope that I might be saved. Soon afterward I attended a prayer-meeting, and when others knelt to pray, I bowed with them tremblingly; and after two or three had prayed, I began to pray. Then the promises of God appeared to me like so many precious pearls that were to be received only by asking for them. As I prayed, the burden and agony of soul, that I had felt so long, left me, and the blessing of God came upon me like gentle dew, and I gave glory to God for what I felt. Everything was shut out from me but Jesus and glory, and I did not know what was going on around me. It seemed as if I was at the feet of Jesus, and that the light of his countenance was shining upon me in all its brightness. <YI, November 3, 1908 par. 9>

Everything appeared glorious and new, and as if smiling and praising God. I seemed to be shut in with God. I was then willing to confess Jesus everywhere. The sacrifice that my Redeemer had made to save me from death and sin seemed very great. I could not dwell upon it without weeping. I experienced the peace of Christ, which the world could not give nor take away. Although I expected to live but a few months because of feeble health, my life was peaceful and happy. I clung in faith to the Lord, and he took control of me and healed me. <YI, November 3, 1908 par. 10>

From this time I felt that I was the happiest being on the earth. I could see Jesus in everything. How I loved him! How precious he was to me! I felt that I must reveal his loveliness to my companions, and I began at once to work for the young. <YI, November 3, 1908 par. 11>

I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. A number of them were vain and thoughtless; my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those for whom I was so earnestly laboring. <YI, November 3, 1908 par. 12>

Some of these attended from curiosity to know what I had to say; others thought me beside myself to be so persistent in my efforts, especially when they felt no concern on their part. But at every one of our little meetings I continued to exhort, and to pray for one and then another, until every one had yielded to Jesus, acknowledging the merits of his pardoning love. <YI, November 3, 1908 par. 13>

Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind; these I afterward sought out and prayed with. <YI, November 3, 1908 par. 14>

Some of our more formal brethren feared that I was too zealous for the conversion of souls; but time seemed to me so

short that it behooved all who had a hope of blessed immortality, and looked for the soon coming of Christ, to labor without ceasing for those who were still in their sins and standing on the awful brink of ruin. <YI, November 3, 1908 par. 15>

Though I was very young, I felt that it was my duty to continue my efforts for the salvation of precious souls, and to pray, and confess Christ at every opportunity. My entire being was offered to the service of my Master. Let come what would, I determined to please God, and live as one who expected the Lord to come and reward the faithful. I felt like a little child coming to God as to my father, and asking him what he would have me to do. Then as my duty was made plain to me, it was my greatest happiness to perform it. Peculiar trials sometimes beset me. Those older in experience than myself endeavored to hold me back, and cool the ardor of my faith; but with the smiles of Jesus brightening my life, and the love of God in my heart, I went on my way with a joyful spirit. <YI, November 3, 1908 par. 16>

The children and youth who give themselves to God can do a similar work of service for him. It is your privilege to lead your companions and associates to Christ. You can not tell what an influence you may have with the young of your own age. You can give them an example, and the older ones can help the children who want to give their hearts to God. You can have little prayer-meetings. I remember how in my childhood I used to go a mile to attend a little prayer-meeting in a family, and then another day we would go to another, and then to still another family. In these little meetings we used to read the Bible, sing a hymn, pray, and then speak to one another, relating experiences, and telling how we could love and serve God. <YI, November 3, 1908 par. 17>

I know that if we had such experiences now, we would have happier homes. We would see of the salvation of God, and the light of his countenance would shine upon us. Begin to say that you love the Lord, and that you will give yourselves to him. In doing this, you will begin to have new courage and faith to believe that your hearts are converted, that your souls are saved. <YI, November 3, 1908 par. 18>

God can not make you good, unless you condescend to be good. You must condescend to be good, and then God will co-operate with you, and he will help you to do good, and to keep from sinful ways. Shall we not together, young and old, get ready for the kingdom of heaven? Before we can enter the gates of the city of God, we must have the spirit that the heavenly beings possess; and we can never have this spirit until we bow in humility before God and accept the cross of Christ. "Whosoever will come after me," the Saviour said, "let him deny himself, and take up his cross, and follow me."

Ellen G. White. <YI, November 3, 1908 par. 19>

April 27, 1909 The Fruit of Consecrated Service

By consecrated, personal effort, the youth may accomplish a wonderful work for themselves and others. A faithful reflection of the light of truth in good works and helpful words will result in a continual growth in spiritual knowledge. The heart that is influenced by the love of God to labor for needy souls, will be filled with the sweetness of peace and satisfaction. And the Lord will use such youth to do a great and good work for others. Through them he will represent to the world the ineffaceable characteristics of the divine nature. <YI, April 27, 1909 par. 1>

The Prince of heaven came to this world to live in human nature a perfect life, a life that would be an example for all human beings. He lived a life free from self-seeking, wholly given to the service of others. Christ came in humility. He was of lowly birth. He might have chosen the highest parentage; for he was the Prince of heaven; but he chose to come in poverty and humiliation. The Owner of the world, he had not where to lay his head. Unrecognized and unhonored, he walked in and out among the people for whom he had done so much. Of himself he said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And to his followers he says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." <YI, April 27, 1909 par. 2>

The blessings that we daily enjoy cost the life of the Son of God. Does it become us to live for self? I tell you, No. We must be Christlike. In word and deed we must reveal a deep and abiding love for others. <YI, April 27, 1909 par. 3>

"The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace." All who become the sons and daughters of God are possessed of his nature. They are the objects of his love. They dwell in Christ as Christ dwells in God. Knowing the power of his grace, they are commissioned and qualified to bear the message of salvation to a sinful world, to make known his grace and truth. As they consecrate themselves wholly to God, the grace they impart will be continually renewed to them. Converted to the truth, imbued with the Holy Spirit, they are under the transforming influence of divine grace. The life of self-indulgence they once lived becomes changed to a life of service. <YI, April 27, 1909 par. 4>

We may understand something of our responsibilities to God, but would that we all might be brought into right relation to him. God desires above everything else that we shall love him and keep his commandments, and be happy in

his love. He has given us his precious Word that we might live by it. When Christ has done so much for us, should we not show our appreciation of his love? There is a world to be saved. Shall we sit down contentedly in our homes, enjoying the privileges of church fellowship, and yet feel no burden for those who know not the truth? We have a duty to do in helping these to understand the truth for this time. The work of the Lord is to be carried in meekness and lowliness of heart. As God's children we are to have a part in this work, taking him as our helper. <YI, April 27, 1909 par. 5>

The angels of God are sent forth as ministering spirits to watch the interests of the churches, and to guard and help those souls who are in special need of help and strength. In this work of ministry, God desires to use all who are humble in spirit. But unless we are fitted for service by sanctification through the truth, we shall spoil the pattern that is to reveal to men and women about us the design of heaven. The Spirit must bear witness with our spirit that we are coworkers with Christ, and that we are acting as his messengers. Only as we become partakers of the divine nature can we show that we are bound for a better country, and are only pilgrims and strangers here. If we will take hold of the work of God intelligently, angels of God will be with us to teach us, to lead us, to bless us. Then our hearts will be filled with a satisfaction that we do not dream of while we are careless and indifferent. <YI, April 27, 1909 par. 6>

We are to reveal our faith in our dress. The time and means that are often spent on outward adornment are in God's sight worse than wasted. The teachings of the gospel are to make us Christians in practise as well as in profession; the truth we hold is to sanctify the soul. Christ bids us seek not that outward adornment, but the adorning of a meek and quiet spirit, which is in the sight of God of great price. It is the spirit of Christ's righteousness that we so greatly need. <YI, April 27, 1909 par. 7>

There is need that a reformation in many lines be seen among us. We need to let our influence be felt on the side of self-denial. If we really loved the truth, we would talk the truth; we would pray much, and study the Word of God with diligence. And this would make us living channels through which Christ could convey the message of his love and power to many hearts. <YI, April 27, 1909 par. 8>

Let us not become aliens from the service of Christ. A work is marked out for us by a heavenly Father's hand. It is not a work of drudgery, but a work of joyful service, by which the soul may become ennobled and sanctified, the heart cleansed, the will made obedient, and the life an outflowing of the streams of heavenly beneficence and love. It is not an irksome service, but one that will link the soul with God. Though the walk in life may be the lowliest, it may be dignified by the presence of him who says, "I am with you always;" "I will never leave thee, nor forsake thee," and be made blessed by the ministration of heavenly beings who are sent forth to minister to them who shall be heirs of salvation. <YI, April 27, 1909 par. 9>

We need to study our Bibles, and learn daily lessons at the feet of Christ. The formation of character is an individual, personal work; and in this work of character building, it is the privilege of every youth in the midst of abounding iniquity, to make it manifest that he is humble in heart, that he is imbued with the Spirit of God. <YI, April 27, 1909 par. 10>

Christ is watching to see what spirit we will bring into our service for him. If we realize this, we shall seek to be reconverted daily. Our influence will grow sweeter, and no trace of the spirit that Satan loves to exercise will be seen in our lives. The blessedness of true religion will be revealed in unselfish, compassionate labor for others.

Mrs. E. G. White. <YI, April 27, 1909 par. 11>

May 25, 1909 Christ the Example of Children and Youth

Jesus came to this world as its light. "In him was life; and the life was the light of men." He says of himself, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." <YI, May 25, 1909 par. 1>

The example of Jesus is a light to the young, as well as to those of mature years; for his was a representative childhood and youth. From his earliest years his example was perfect. In both his physical and his spiritual nature he followed the divine order of growth illustrated by the plant, as he wishes all youth to do. Although he was the Majesty of heaven, the King of glory, he became a babe in Bethlehem, and for a time represented the helpless infant in its mother's care. In childhood he did the works of an obedient child. He spoke and acted with the wisdom of a child, and not of a man, honoring his parents, and carrying out their wishes in helpful ways, according to the ability of a child. But at each stage of his development he was perfect, with the simple, natural grace of a sinless life. The sacred record says of his childhood, "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." And of his youth it is recorded, "Jesus increased in wisdom and stature, and in favor with God and man." <YI, May 25, 1909 par. 2>

The life of Christ, from his earliest years, was a life of earnest activity. He lived not to please himself. He was the Son of the infinite God, yet he worked at the carpenter's trade with his father Joseph. His trade was significant. He had come

into the world as the character builder, and as such all his work was perfect. Into all his secular labor he brought the same perfection as into the characters he was transforming by his divine power. <YI, May 25, 1909 par. 3>

He is our pattern. By many children and youth, time is wasted that might be spent in carrying home burdens, and thus showing a loving interest in father and mother. The youth might take upon their strong young shoulders many responsibilities which some one must bear. <YI, May 25, 1909 par. 4>

Jesus did not, like many youth, devote his time to amusement. He applied himself diligently to a study of the Scriptures; for he knew them to be full of precious instruction to all who will make them the man of their counsel. He was faithful in the discharge of his home duties; and the early morning hours, instead of being wasted in bed, often found him in a retired place, meditating and searching the Scriptures, and in prayer. Every prophecy concerning his work and mediation was familiar to him, especially those having reference to his humiliation, atonement, and intercession. In childhood and youth the object of his life was ever before him, an inducement for his undertaking the work in behalf of fallen man. He would sow seed which would prolong their days, and the gracious purpose of the Lord should prosper in his hands. <YI, May 25, 1909 par. 5>

Jesus studied the Word until he became familiar with its sayings. Even in his childhood, he was skilful in their use. When his parents lost him in Jerusalem, he was found sitting among the wise men of the nation, both hearing them and asking them questions. He inquired as one who wished to learn; but in his questions there were gems of light that not only pleased his hearers, but flashed into the Scriptures concerning the Messiah a meaning which these teachers of the law had never before seen. "All that heard him were astonished at his understanding and answers." <YI, May 25, 1909 par. 6>

When his mother said to him, "Son, why hast thou dealt thus with us? behold, thy father and I have sought thee sorrowing," he answered, "How is it that ye sought me? wist ye not that I must be about my Father's business?" And when they understood not his words, he pointed upward. Although a child, he was engaged in the work that he came to do. He was revealing God, showing the meaning of his word to those leaders in Israel, giving a new significance to their sacrifices and services. <YI, May 25, 1909 par. 7>

There is here a lesson for all children and youth on the duty of honor and obedience to parents; for the record continues, "He went down with them, and came to Nazareth, and was subject unto them." From Jerusalem he returned home with them, and aided them in their life of toil. He hid in his own heart the mystery of his mission, waiting submissively for the appointed time for him to enter upon his work. For eighteen years after he had recognized that he was the Son of God, he acknowledged the tie that bound him to the home at Nazareth, and performed the duties of a son, a brother, a friend, and a citizen. <YI, May 25, 1909 par. 8>

Jesus carried into his labor cheerfulness and tact. It requires much patience and spirituality to bring Bible religion into the home life and into the workshop, to bear the strain of worldly business, and yet keep the eye single to the glory of God. This is where Christ was a helper. He was never so full of worldly care as to have no time or thought for heavenly things. Often he expressed the gladness of his heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard his voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as his companions complained of weariness from labor, they were cheered by the sweet melody from his lips. His praise seemed to banish the evil angels, and like incense, filled the place with fragrance. The minds of his hearers were carried away from their earthly exile, to the heavenly home. <YI, May 25, 1909 par. 9>

Jesus was the fountain of healing mercy for the world; and through all those secluded years at Nazareth, his life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,--all were happier for his presence. He whose word of power upheld the worlds, would stoop to relieve a wounded bird. There was nothing beneath his notice, nothing to which he disdained to minister. <YI, May 25, 1909 par. 10>

Thus as he grew in wisdom and stature, Jesus increased in favor with God and man. He drew the sympathy of all hearts by showing himself capable of sympathizing with all. The atmosphere of hope and courage that surrounded him made him a blessing in every home. And often in the synagogue on the Sabbath day he was called upon to read the lesson from the prophets, and the hearts of the hearers thrilled as a new light shone out from the familiar words of the sacred text. <YI, May 25, 1909 par. 11>

Jesus is our example. There are many who dwell with interest upon the period of his public ministry, while they pass unnoticed the teachings of his early years. But it is in his home life that he is the pattern for all children and youth. The Saviour condescended to poverty, that he might teach how closely we in a humble lot may walk with God. He lived to please, honor, and glorify his Father in the common things of life. His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in his lowly home, may claim those words spoken of him by the Father through the Holy Spirit, "Behold my

servant, whom I uphold; mine elect, in whom my soul delighteth."

Mrs. E. G. White. <YI, May 25, 1909 par. 12>

August 17, 1909 Words to the Young

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He who believes in Christ becomes one with Christ, to show forth the glory of God; for God hath put a new song into his mouth, even praise unto the Lord. He daily desires to know more of Christ, that he may become more like him. He discerns spiritual things, and enjoys contemplation of Christ; and by beholding him, he is changed, imperceptibly to himself, into the image of Christ. He is after the Spirit, and understands the things of the Spirit. He does not place his dependence for acceptance with God upon what he can do, but relies wholly upon the merits of Christ's righteousness. Yet he knows that he can not be slothful and be a child of God. He searches the Scriptures that testify to him of Christ, that present before him the perfect Pattern. <YI, August 17, 1909 par. 1>

The believer finds in the Word of God counsel and comfort; and in following the direction, he walks in the path of life. Precious truth is unfolded to his mind, and he receives it into the inner sanctuary of the soul. The attractions of the world become tame to him; for the glory and value of eternity are opened before him. He can say with the apostle, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." How can any one persuade himself that the Word of God is but a cunningly devised fable? How can he imagine that the life vitally connected with Christ is uninteresting? O that all might count the cost, and conclude that the most profitable thing for any soul to do is to make his calling and election sure, that day by day he may stand on vantage-ground, looking unto Jesus, the author and finisher of his faith! <YI, August 17, 1909 par. 2>

He who has a genuine experience in the things of God will not be indifferent to those who are in darkness, but will inquire, What would Jesus say to these poor, needy souls? He will seek to let his light shine forth. He will pray for wisdom, grace, and tact, that he may know how to speak a word in season to him who is weary. In place of engaging in trifling conversation, in jesting and joking, he will, as a faithful steward of the grace of God, make the most of his opportunity, and the seed sown will spring up and bear fruit unto life eternal. The treasure of truth is in his heart, and he brings forth good things. The well-spring of life is in his soul, and the living waters flow forth. <YI, August 17, 1909 par. 3>

Young men and women, is this your experience? Are you growing up into Christ, your living head? Are you laborers together with God, bearing fruit unto his glory? If not, you are not children of God, for you have not the image and superscription of Christ. You have not a clear title to the heavenly inheritance, and should sickness and death come upon you while you are thus neglecting the salvation so richly provided for you, what record would the books of heaven present? Could you meet that record with joy? <YI, August 17, 1909 par. 4>

The Lord has given to the youth abundant privileges whereby they may become laborers together with God. They are to be living witnesses for Christ. Their lives and characters should bear decided testimony concerning the riches of Christ; for they should represent the Master, and make manifest the power of the truth upon the soul. But O, how *many* in life and character show that they are not consecrated to the service of Christ! They live to please themselves. They do not strengthen the church by their efficient efforts, but are rather a burden than burden-bearers. The church is what its members make it, and if names only are added to its records, and there is in the members no zeal, no purity, no intelligence in spiritual things, the church does not have increased power. Those who remain stationary in their religious experience, who do not grow up into Christ, their living head, seeking for perfection of character, are dead weights upon the church. They do not follow Jesus, the light of the world, and therefore have no light to diffuse to those who are sitting in darkness, and the world is no better because of their profession of godliness. Without an accession of spiritual power with its members, the church will fail to meet the expectation of the heavenly intelligences. <YI, August 17, 1909 par. 5>

O that the youth may consider the life of Christ, and copy the Pattern! If they will do this, they will not be like the foolish virgins, who had no oil in their vessels with their lamps; but they will be wise, having their lamps trimmed and burning, and the cause of truth will not retrograde, the church will not become sickly and ready to die, but its members will become spiritual, and be able to discern spiritual things.

Mrs. E. G. White. <YI, August 17, 1909 par. 6>

January 25, 1910 Decision of Character

Mrs. E. G. White

Every youth needs to cultivate decision. A divided state of the will is a snare, and has been the cause of ruin to many. [<YI, January 25, 1910 par. 1>](#)

In Bunyan's "Pilgrim's Progress" there is a character called Pliable. Youth, shun this character. Those represented by it are very accommodating but they are as a reed shaken by the wind. They possess no will power. Be firm, else you will find your house--your character--built upon a sandy foundation. [<YI, January 25, 1910 par. 2>](#)

Those who would keep in the path cast up for the ransomed of the Lord, must not be swayed in matters of conscience. They must show moral decision, and must not be afraid of being thought singular. [<YI, January 25, 1910 par. 3>](#)

Many there are who are changed by every current. They wait to hear what some one else thinks, and his opinion is often accepted as altogether true. They do not say to the Lord, "Lord, I can not make any decision until I know thy will." If these youth would lean wholly upon God, they would grow strong in his strength. [<YI, January 25, 1910 par. 4>](#)

We are not to fashion ourselves by the world's criterion or after the world's type. "Dare to be a Daniel; dare to stand alone." Thus, as did Moses, you will endure as seeing him who is invisible. A cowardly and silent reserve before evil associates, makes you one with them. [<YI, January 25, 1910 par. 5>](#)

Have courage to do the right. Possess an individuality of your own. If you would succeed in anything that is elevating and ennobling, you must cultivate firmness for the right. [<YI, January 25, 1910 par. 6>](#)

Jesus has revealed to you your value by the price he has paid for your redemption. Your salvation has been purchased with agony and blood. You have everything in your favor. Everything has been done that God could do. In giving Jesus to be the propitiation for your sins, God gave you power to resist and to overcome evil. [<YI, January 25, 1910 par. 7>](#)

You can be resolute if you will. It will require higher help than any human friend can give you, but that help is promised, if you yourself will consent to form new habits. This will require effort on your part, persistent effort; for if Satan sees you taking a step decidedly for Christ, he will employ every ingenious method to deceive and ruin you. But Christ has provided a refuge for the weak and tempted. His angels will help, shield, and guide every trusting soul. [<YI, January 25, 1910 par. 8>](#)

You have within your reach more than finite possibilities. A man, as God applied the term, is a son of God. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." It is your privilege to turn away from that which is cheap and inferior, and rise to a high standard,--to be respected by men and beloved by God. [<YI, January 25, 1910 par. 9>](#)

The religious work which the Lord gives to young men, and to men of all ages, shows his respect for them as his children. He gives them the work of self-government. He calls them to be sharers with him in the great work of redemption and uplifting. As a father takes his son into partnership in his business, so the Lord takes his children into partnership with himself. We are made laborers together with God. Jesus says, "As thou hast sent me into the world, even so have I also sent them into the world." Would you not rather choose to be a child of God than a servant of Satan and sin, having your name registered as an enemy of Christ? [<YI, January 25, 1910 par. 10>](#)

Young men and women need more of the grace of Christ, that they may bring the principles of Christianity into the daily life. The preparation for Christ's coming is a preparation made through Christ for the exercise of our highest qualities. It is the privilege of every youth to make of his character a beautiful structure. But there is a positive need of keeping close to Jesus. He is our strength and efficiency and power. We can not depend on self for one moment. [<YI, January 25, 1910 par. 11>](#)

Young men and young women, exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace, and light, and truth, and the many rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. [<YI, January 25, 1910 par. 12>](#)

However large, however small, your talents, remember that what you have is yours only in trust. Thus God is testing you, giving you opportunity to prove yourself true. To him you are indebted for all your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill,--all must be accounted for to him who gives all. He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity. [<YI, January 25, 1910 par. 13>](#)

Persevere in the work that you have begun, until you gain victory after victory. Educate yourselves for a purpose. Keep in view the highest standard that you may accomplish greater and still greater good, thus reflecting the glory of God. [<YI, January 25, 1910 par. 14>](#)

January 17, 1911 Walk in the Light

The whole earth is to be lightened with the glory of God. But how difficult for some to see and acknowledge the light and be converted, that I, Christ says, should heal them! The atmosphere of selfishness, pride, formality, and self-righteousness surrounds their souls, and it is very difficult for them to discern light as light and appreciate it. Some walk away from the light into darkness, and how much greater is the darkness that enshrouds their souls because they have had the light! Refusing to walk in the light, they stumble at most precious things. Refusing to see the truth, they stumble and know not at what they stumble. The light that has been graciously given has not been appreciated and brought into practical life, and many are not doers of the word. Every true believer should have a realization of his solemn responsibility before God, to be a missionary seeking to save those that are lost. We should see armies of consecrated workers seeking to do, not their own will or pleasure, but the will of God. They should be laborers together with God. They should work, pray, and continually look unto Jesus, who is the author and finisher of their faith. Those who surrender wholly to God will put thought and prayer and earnest, consecrated tact into their labor. <YI, January 17, 1911 par. 1>

Young men and young women, if you are true disciples of Christ, you will consecrate every talent, and be able to reach out for the unconverted, by ways and methods that will be effective. You will be active, working agencies for Christ. In every church there should be devoted workers. All should realize that they are to seek counsel of God, that by well-directed personal efforts they may save souls for whom Christ died. No sinner should come within the sphere of a Christian's influence and feel that his interest has not been enlisted on the side of Jesus, the Lamb of God, who takes away the sin of the world. Those who profess to believe the truth should walk in the light of the precious beams of the Sun of Righteousness. <YI, January 17, 1911 par. 2>

Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth? Who will put their talent out to the exchangers? Who will feel their sacred accountability and put to use every ability given them of God to win souls? Young men and young women, can not you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. It is stated that when the householder left his servants, "he gave to every man his work." Not one was to be idle. <YI, January 17, 1911 par. 3>

I appeal to both young and old, and ask, Is Jesus your personal Saviour? If you do not realize that he is yours, by all means make him yours. Then without delay teach others what you have experienced in the Christian life. Instead of being as frail reeds blowing in the wind, show yourselves as those who have root in themselves--that you believe and that you practise the truth, and its sanctifying power is upon your life and character. Then you will be walking in the light while you have the light. Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith; for there is no respect of persons with God? All souls are precious; they are the purchase of the blood of the Son of God. <YI, January 17, 1911 par. 4>

Why has there been so little interest and soul burden for sinners? Many outside of the ranks of Sabbath-keepers, who have not had the light, give more promise of becoming children of God, joint heirs with Jesus, than do those who have had the light of truth, and who have not appreciated it, but have walked in the sparks of their own kindling. No one can labor successfully for souls without true, earnest, unselfish interest. Those who do so labor will see souls converted, and will themselves grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They will not have a dwarfed experience in the things of God. They will be learners in the school of Christ, and educators as well, making known to others the things which they have learned of Jesus. <YI, January 17, 1911 par. 5>

Let the young men and young women determine to love God supremely and to do his commandments. Under circumstances the most trying, let them remain faithful to duty--especially in their attitude toward the principles of health reform. Instead of being half-hearted reformers, let them make a whole-hearted reformation, in all things practising chastity and temperance. Let none begin to reform, and then stop. Resolve to overcome the wicked one. True victory is gained only when the repentant sinner pledges himself to unconditional obedience to God,--only when he pledges himself to honor God in every word, every business transaction, every act of his life. Those who do this may be like the youth whom John addressed in the words: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." It is possible for every youth to gain spiritual strength. Those who endeavor to increase their strength will pass through severe struggles, which will test their sincerity of purpose; but by remaining faithful, they prove that their determination to do God's will is prompted by high

and holy motives. In every sense of the word, such youth are able to be overcomers; for Christ overcame in their behalf. Having overcome, they are brought into alliance with divine, unfailing resources. <YI, January 17, 1911 par. 6>

Young men, young women, you are a spectacle to the world, to angels, and to men. By your determined efforts to be true and righteous, laying your foundation secure in faith, you may be able to provoke the older and more experienced brethren and sisters to love and good works.--Mrs. E. G. White. <YI, January 17, 1911 par. 7>

July 18, 1911 An Appeal From Our Captain

The work of all believers is to cooperate with Christ in seeking those who are lost. Christ has given this work to his followers, and the members of the church stand arraigned before God as unfaithful, unless they undertake this work disinterestedly and thoroughly. Many will urge that there are other duties that keep them from doing the work, and so excuse themselves from being missionaries for God. <YI, July 18, 1911 par. 1>

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." There are many Christian youth that can do a good work if they will learn lessons in the school of Christ from the great Teacher. Even though pastors, evangelists, and teachers should neglect the seeking of the lost, let not the children and youth neglect to be doers of the word. The lesson of Christ in this scripture is to be received and believed and acted upon in living faith. Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Can not you form a band of workers, and have set times to pray together and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, who have experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-entrusted capabilities to his name's glory. <YI, July 18, 1911 par. 2>

As you labor for others, the divine power of the Spirit will work upon their souls; for they have been purchased by the blood of the only begotten Son of God. We can be successful in winning souls for whom Christ has died, only as we depend on the grace and power of God to do the work of convicting and converting the heart. While you are presenting to them the truth of God, unbelief and uncertainty will strive to hold the mind; but let the pledged word of God expel doubt from your hearts. Take God at his word, and work in faith. Satan will come with his suggestions to make you distrust the word of your Heavenly Father; but consider, "Whatsoever is not of faith is sin." Press your faith through the dark shadow of Satan, and lodge it upon the mercy-seat, and let not one doubt be entertained. This is the only way in which you will gain an experience, and find the evidence so essential for your peace and confidence. As your experience grows, you will have increased ardor of soul, and warmer love for the service of God, because you have oneness of purpose with Jesus Christ. Your sympathies are begotten of the Holy Spirit. You wear the yoke with Christ, and are laborers together with God.--Mrs. E. G. White. <YI, July 18, 1911 par. 3>

November 21, 1911 Christ Our Pattern

Mrs. E. G. White

I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience. <YI, November 21, 1911 par. 1>

Christ came to teach the human family the way of salvation, and he made this way so plain that a little child can walk in it. He bids his disciples follow on to know the Lord; and as they daily follow his guidance, they learn that his going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for his children in perfecting their Christian experience. As we walk day by day in the light he sends us, in willing obedience to all his requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus. <YI, November 21, 1911 par. 2>

The youth need to keep ever before them the course that Christ followed. At every step it was a course of

overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of his life we shall learn how much God through him will do for his children. And we shall learn that, however great our trials may be, they can not exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to his example, we are to show our appreciation of his sacrifice in our behalf. <YI, November 21, 1911 par. 3>

The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting his Son to make this sacrifice. Consider what Christ gave up when he left the courts of heaven and the royal throne to give his life a daily sacrifice for men. He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon him. And when his earthly ministry was accomplished, he suffered the death of the cross. Consider his sufferings on the cross,--the nails driven into his hands and feet, the derision and abuse from those he came to save, the hiding of his Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God. <YI, November 21, 1911 par. 4>

We shall appreciate more fully all that God has made possible for us if we will study more faithfully what great things Heaven has already done. Our redemption cost too much for us to regard as a light thing the salvation which God's Word bids us work out in our experience. Never feel that you need not be particular about the course you pursue; for you can never enter heaven until you have learned what it means to represent the life of Christ, until you have learned the need of living in dependence upon him. The powers of darkness are constantly gaining victories over those who do not serve God with full purpose of heart; but all who will follow on day by day to practise the virtues of Christ will triumph grandly over evil. <YI, November 21, 1911 par. 5>

Many of us need a clearer understanding of what it means to overcome by the blood of the Lamb and the word of our testimony. The word of our testimony means a great deal. It is borne before all the universe of heaven, and before the world. The soul who by word or act dishonors God, places himself on the losing side. Satanic agencies gain the advantage, and the world loses the power that soul might have exerted for the right had he honored God. <YI, November 21, 1911 par. 6>

Each one will have trials to meet. Each one has the natural temperament to contend with; but this is to be brought into subjection to Christ. The Lord will help all who will do their best, walking humbly with him. Let us be encouraged by the thought that we have a Mighty Arm to lean upon, and that so long as we rely upon his strength, we can not dishonor him. <YI, November 21, 1911 par. 7>

We are on trial now, but under every test let us make it manifest to all around us that we are on the Lord's side. I am so thankful that none need dishonor Christ! We may all win heaven; we may all be welcomed to the city of God by the Father and the Son; we may all wear the crown of immortality. <YI, November 21, 1911 par. 8>

The Lord looks with deepest interest on each striving soul. He loves each one. Did he not, he never would have given his only begotten Son to die. <YI, November 21, 1911 par. 9>

When Christ ascended to the Father, he did not leave his followers without help. The Holy Spirit, as his representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands so well as he your peculiarities of character. He is watching over you, and if you are willing to be guided by him, he will throw around you influences for good that will enable you to accomplish all his will for you. <YI, November 21, 1911 par. 10>

In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." <YI, November 21, 1911 par. 11>

Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those he came to save. If the youth will seek Christ, he will make their efforts effectual. <YI, November 21, 1911 par. 12>

"Let not your heart be troubled," the Savior says; "ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." <YI, November 21, 1911 par. 13>

Christ is preparing a place for us. Shall we prepare a place for him, in our homes, in our school life, in our gatherings for worship? God help us to do this. "If ye love me," Christ declared, "keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the

world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." <YI, November 21, 1911 par. 14>

Many of us are too half-hearted. We give up under trial, and let discouragement sap our spiritual strength. Let us change this manner of service. When we serve God with the entire affections, we shall see the salvation of God in our own experience and in the experience of others. Christ lives to make intercession for us. He wants to set his seal upon us, and to fashion our characters after the divine pattern. He wants to take from us everything that would stand in the way of our reaching the standard of his Word. He wants us to believe in him, and to turn away from our sins. He calls us to reach perfection. We can fulfil his purpose for us only as we study his life and follow his example. <YI, November 21, 1911 par. 15>

April 23, 1912 Words to the Young

Mrs. E. G. White

In all his godlike deeds, the world's Redeemer declares, "I can of mine own self do nothing." "This commandment have I received of my Father." All I do is in fulfilment of the counsel and will of my Heavenly Father. The history of the daily earthly life of Jesus is the exact record of the fulfilment of the purposes of God toward man. His life and character were the unfolding or representation of the perfection of the character that man may attain by becoming a partaker of the divine nature, and overcoming the world through daily conflicts. Jesus assumed human nature that he might work with human nature, and bring fallen man across the gulf which transgression had made between God and his creatures. <YI, April 23, 1912 par. 1>

The Lord of life and glory clothed his divinity with humanity to demonstrate to man that God through the gift of Christ would connect us with him. Without a connection with God no one can possibly be happy. Fallen man is to learn that our Heavenly Father can not be satisfied until his love embraces the repentant sinner, transformed through the merits of the spotless Lamb of God. The work of all the heavenly intelligences is to this end. Under the command of their General they are to work for the reclaiming of those who by transgression, have separated themselves from their Heavenly Father. A plan has been devised whereby the wondrous grace and love of Christ shall stand revealed to the world. In the infinite price paid by the Son of God to ransom man, the love of God is revealed. This glorious plan of redemption is ample in its provisions to save the whole world. Sinful and fallen man may be made complete in Jesus through the forgiveness of sin, and the imputed righteousness of Christ. <YI, April 23, 1912 par. 2>

Jesus Christ laid hold on humanity, that with his human arm he might encircle the race, while with his divine arm he grasped the throne of the Infinite. He planted his cross midway between earth and heaven, and said, "I, if I be lifted up from the earth, will draw all men unto me." The cross was to be the center of attraction. It was to speak to all men, and draw them across the gulf that sin had made, to unite finite man with the infinite God. It is the power of the cross alone that can separate man from the strong confederacy of sin. Christ gave himself for the saving of the sinner. Those whose sins are forgiven, who love Jesus, will be united with him. They will bear the yoke of Christ. This yoke is not to hamper them, not to make their religious life one of unsatisfying toil. No; the yoke of Christ is to be the very means by which the Christian life is to become one of pleasure and joy. The Christian is to be joyful in contemplation of that which the Lord has done in giving his only begotten Son to die for the world, "that whosoever believeth in him should not perish, but have everlasting life." <YI, April 23, 1912 par. 3>

Those who stand under the blood-stained banner of Prince Immanuel should be faithful soldiers in Christ's army. They should never be disloyal, never be untrue. Many of the young will volunteer to stand with Jesus, the Prince of life. But if they would continue to stand with him, they must constantly look unto Jesus, their Captain, for his orders. They can not be soldiers of Christ, and yet engage with the confederacy of Satan, and help on his side, for then they would be enemies of Christ. They would betray sacred trusts. They would form a link between Satan and the true soldiers, so that through these living agencies the enemy would be constantly working to steal away the hearts of Christ's soldiers. <YI, April 23, 1912 par. 4>

I ask you, dear youth, who profess to be soldiers of Jesus Christ, what battles have you fought? what have been your engagements? When the Word of God has plainly revealed your work, have you refused to do it because it did not suit your inclination? Has the attraction of the world allured you from the service of Christ? Satan is employed in devising specious allurements; and by transgression in what seem little matters, he draws you away from Jesus. Then larger attractions are presented to seduce you fully from God. You may have your name upon the church books, and claim to

be a child of God, yet your example, your influence, misrepresents the character of Christ, and you lead others away from him. There is no happiness, no peace or joy, to a professed believer whose whole soul is not enlisted in the work the Lord has given him to do. He is constantly bringing the world into the church, not by repentance and confession and surrender to God, but by surrendering more and more to the world, and engaging on Satan's side in the battle, rather than on Christ's side. I would appeal to the youth to cut the finest thread which binds you in practise and in spirit with the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." <YI, April 23, 1912 par. 5>

Will our youth heed this voice of invitation? How little do our young people realize the necessity of setting before their youthful associates a Christlike example in their life and character. Many of our youth understand the theory of the truth, but how few understand by experimental knowledge the practical bearing of the truth upon their every action. Where are youthful missionaries doing any work that represents itself to them in the great harvest-field? Where are those who are daily learners in the school of Christ? Let them never feel that they are prepared to graduate. Let them wait in the courts of the Lord, that they may be directed as to how to work in unison with the heavenly intelligences. Dear youth, I wish to speak decidedly to you because I want you to be saved. Lose no more time. You can not serve God and mammon. You may apparently be Christians, but when temptations come, when sorely tried, do you not generally yield? <YI, April 23, 1912 par. 6>

The conflict in which you have to take an active part is found in your every-day life. Will you not in times of trial lay your desires by the side of the Written Word, and in earnest prayer seek Jesus for counsel? Many declare that it is certainly no harm to go to a concert and neglect the prayer-meeting, or absent themselves from meetings where God's servants are to declare a message from heaven. It is safe for you to be just where Christ has said he would be. Those who appreciate the words of Christ will not turn aside from the prayer-meeting, or from the meeting where the Lord's messenger has been sent to tell them concerning things of eternal interest. Jesus has said, "Where two or three are gathered together in my name, there am I in the midst of them." Can you afford to choose your pleasure and miss the blessing? It is indulgence in these things that has a telling influence not only on your own life and character, but upon the life and character of your associates. If all who profess to be followers of Christ would be so in deed and in truth, they would have the mind of Christ, and would work the works of God. They would resist temptation to indulge self, and would show that they do not enjoy the frivolous pleasure of the world more than the privilege of meeting with Christ in the social meeting. They would then have a decided influence upon others, and lead them to follow their example. <YI, April 23, 1912 par. 7>

Actions speak louder than words, and those who are lovers of pleasure do not appreciate the rich blessings of being in the assembly of the people of God. They do not appreciate the privilege of influencing their associates to go with them, hoping that their hearts will be touched by the Spirit of the Lord. Who goes with them into these worldly gatherings? Jesus is not there to bless those assembled. But Satan will bring to the mind many things to crowd out matters of eternal interest. It is his opportunity to confuse the right by mixing it up with the wrong. Through attendance at worldly gatherings a taste is created for exciting amusements, and moral power is weakened. Those who love pleasure may keep up a form of godliness, but they have no vital connections with God. Their faith is dead, their zeal has departed. They feel no burden to speak a word in season to souls who are out of Christ, and to urge them to give their hearts to the Lord. <YI, April 23, 1912 par. 8>

June 9, 1914 Following on to Know the Lord

*[Remarks by Mrs. E. G. White, sanitarium, church school picnic, June 15, 1913.]

I am glad to have the privilege of meeting with those that have gathered here today. I feel an earnest desire that every one of you shall be victorious in the struggle against evil. For many years I have been laboring for the salvation of souls. I began this work at a very early age, and all through my life the Lord has sustained me in telling old and young of the hope that we have in Christ. <YI, June 9, 1914 par. 1>

I have always had an especial interest in the youth. I see before me today those whom I know God can use if they will put their dependence in him. Children, if you will be in earnest in serving God, you will be a help to all with whom you associate. There is nothing to be ashamed of in being a Christian. It is an honor to follow the Saviour. And it is by obeying the instructions that he has given that you are to be prepared to meet him when he comes. If you will ask God

to help you to overcome what is un-Christlike in your dispositions, he will prepare you for entrance into heaven, where no sin can enter. Those who daily give the life to Jesus, and who follow on to know him, will be greatly blessed. Say, Christ gave his life for me, and I must give my life for him. If you give yourselves wholly to him, you will be conquerors in the warfare against sin. The Lord Jesus will be your helper, your support, your strength, if you will receive and obey him. <YI, June 9, 1914 par. 2>

To the older ones who are present, I wish to say, Set before the younger ones an example that will help them to press forward in the upward way. Remember that your words and acts have an influence upon them for good or for evil. It is unworthy a Christian to neglect to make every effort in his power to help those for whom the Saviour gave his life. Christ died that we might live, and we want to be sure that we are trying to do his will. Then we shall be acceptable to him. Angels of God will be near to help us, and we shall realize the aid of a power above ourselves. <YI, June 9, 1914 par. 3>

I have recently been studying what we older ones can do to make the best impression upon the minds of the youth. What can we do? Let us study the Word, and as we have opportunity, talk Bible truth. As you do this, you will find that your own mind and heart are becoming subdued. As you strive to overcome everything that is displeasing to God, angels of heaven will help you to exert a right influence upon those who are younger. You will not be left to stumble along in uncertainty, not knowing what you are doing. Power from above will be given you, to enable you to show to others that we have a living Saviour, a Redeemer who can forgive our transgressions. <YI, June 9, 1914 par. 4>

You can help the younger ones. You can be a blessing to them, even to the very young. And when Christ shall come in the clouds of heaven, he will say: "You have followed on to know me. I acknowledge you as my servants." You will have light in the Lord, and the glory of the Lord will be your rearward. <YI, June 9, 1914 par. 5>

To these students I would say, Do not think it is an amusing thing to take advantage of a fellow student, and to lead him astray. God wants you to be constantly reaching higher and still higher for attainments that will enable you to help others, to be an example to those around you. And as you do this, the Lord will surely let his blessing rest upon you. But do not go only halfway in your efforts to serve God. Do not feel that there is no need of being particular. From the oldest to the youngest, you do need to be particular to avoid evil, even the appearance of evil. It is possible for the youth to be such earnest Christians that through them the Lord will send the truth home to those who have never known him. <YI, June 9, 1914 par. 6>

I was very young when I began to serve the Lord. I am now eighty-five years old. In my childhood affliction came to me, and I have been a sufferer all my life. But the Lord has been my strength to do his service, and I have been able to speak again and again to congregations numbering thousands of people. For a great many years I have been engaged in active labor, speaking to the people and writing out the instruction opened before me. At times sickness has come upon me, and then I would cast my helpless soul upon Jesus Christ, and say: "Thou knowest, Lord, that I have chosen thee as my Redeemer. Give me not only spiritual strength, but physical strength, that I may follow on to know thee." And the Lord has never forsaken me. Always he has been my helper, as he will be yours if you will trust in him. It is because I so greatly desire to work for the salvation of souls that I do not give up to infirmities. I am determined that as long as God permits me to live, I will proclaim the message of warning to the world. I want my voice to reach many more before I shall give up my labors. I expect to have trials, but I do not dread them. The Lord knows what I can bear, and he will give me strength to endure. He will sustain me in my weakness, enabling me to follow on, and to know that his going forth is prepared as the morning. <YI, June 9, 1914 par. 7>

Students, be determined that you will follow on to know the Lord. Remember that angels are beside you. They see all your efforts against wrong. They understand all your difficulties; and if in meekness you will give up your own way for Christ's way, taking his yoke cheerfully, you will find that he will give you daily strength to overcome. As I see you all here, the thought comes to me, Shall I meet them in the kingdom of heaven? What a meeting that will be when the redeemed are gathered home, saved, eternally saved. They have fought the good fight. They have pressed the battle to the gates. They have done all in their power to help others to follow in the Saviour's footsteps. <YI, June 9, 1914 par. 8>

I know that there are many here who are trying to overcome through the blood of the Lamb and the word of their testimony. I want to say to you, Jesus wants every one of you. He died that you and I might be among those who shall wear the crown of life. He wants you, from the oldest to the youngest, to place your influence on his side. He wants your help. I pray that those who today have listened to me will lay hold upon the hope set before them in the gospel. I pray that in the great day of Christ's coming, their voices will help to swell the song of joy and triumph that will be raised by the overcomers. I beg of you, dear youth, to link up with Jesus Christ. He died on Calvary's cross for you and for me, and in his strength we may overcome. <YI, June 9, 1914 par. 9>

Follow on to know the Lord. If you will do this, you will win souls to Christ. Not only will your own soul be saved; the power that converts your soul will enable you to set an example that will win others to Christ. These older children can be an example to the younger ones, leading and guiding them aright, speaking a word in season to them. Thus you

can be laborers together with God. I want to say to these boys, You can overcome evil--evil thoughts, evil desires--by the blood of the Lamb and the word of your testimony. We cannot afford to sin. It costs too much. May the Lord bless you all. We shall think of you and pray for you. I want to offer a word of prayer now. <YI, June 9, 1914 par. 10>

[Praying] Heavenly Father, we come to thee just as we are, needy and dependent. And we ask thee, Lord, that the few words spoken here today may lead those who have heard to seek with all their hearts to overcome by the blood of the Lamb and the word of their testimony. Lord, wilt thou work by thy Spirit, and let the light of truth shine into human hearts, that souls may turn to thee, and repent and be converted, that we may meet them in the kingdom of glory.

Amen. <YI, June 9, 1914 par. 11>
